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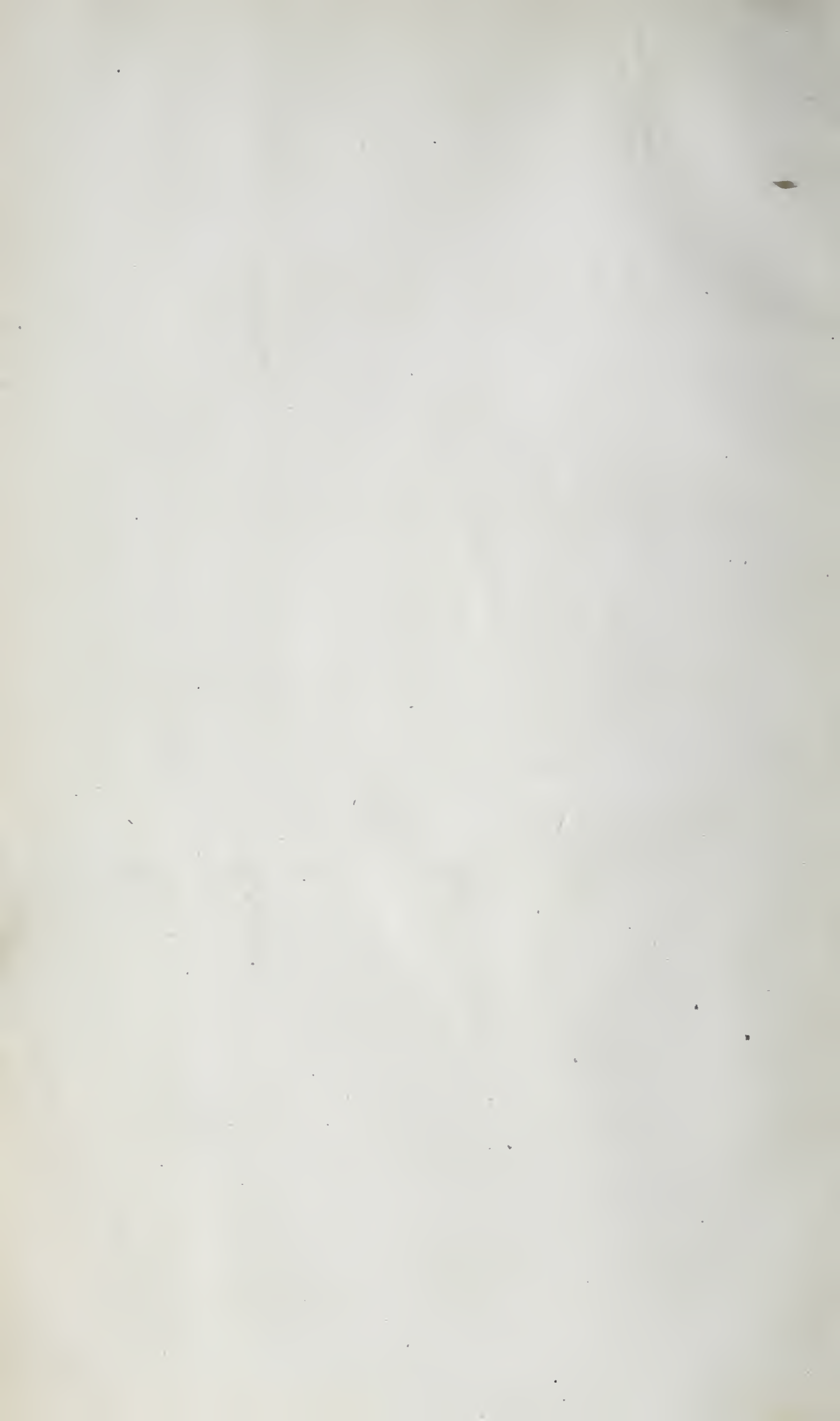
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THE  
QUARTERLY REVIEW

OF THE  
EVANGELICAL LUTHERAN CHURCH.

EDITED BY

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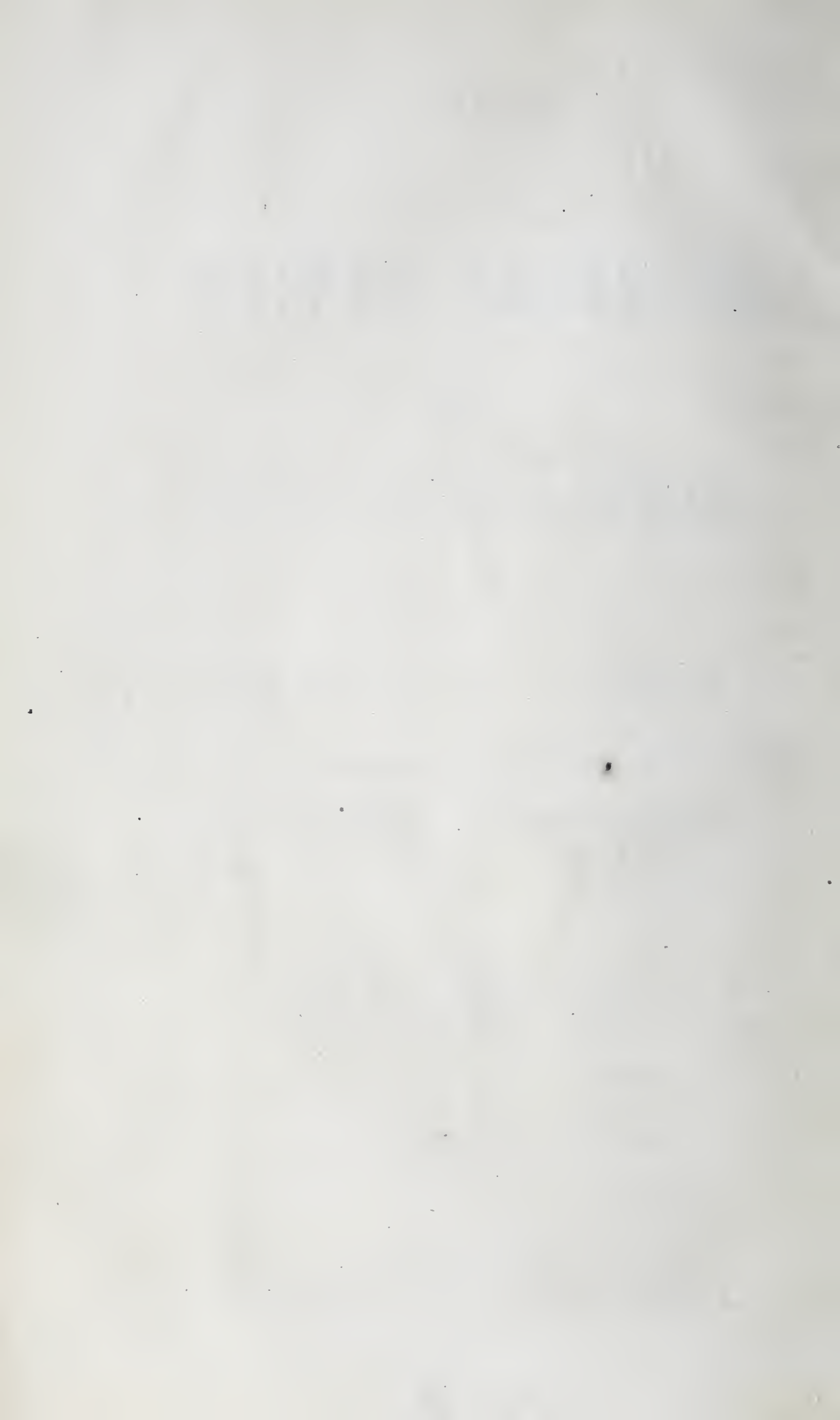
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JANUARY, 1873.

ARTICLE I.

FEELING AS RELATED TO FAITH.

By Rev. Prof. M. Lox, Columbus, O.

Among those who contend for a living piety over against dead formalism, there have always been some who laid undue stress on the excitement of the sensibilities. Their mistake lies not in ascribing importance to man's emotional nature in developing the Christian life, but in so overestimating feeling as to present false tests of Christian faith and truth.

A mere lifeless intellectual apprehension of the truth revealed in Scripture certainly is not Christianity. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. 1 : 18. If this is true respecting the disregard of the light of nature, how much more may it be said of the disregard of that light which is communicated by supernatural revelation! To know the truth, and still to live without its power in the heart, only increases the sinner's guilt. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their

deeds were evil," Jno. 3 : 19. The very fact that a person had the opportunity to know the truth, enhances his guilt, if he chooses to perish in ignorance of it ; and the actual intellectual possession of that truth, coupled with a cordial rejection of its life and power, must render him utterly without the semblance of an excuse, and greatly increase the enormity of his sin.

Of such knowledge, which is devoid of trust in the heavenly truth made known, the apostle says that it "puffeth up," 1 Cor. 8 : 1. It leaves the wicked heart unchanged, while it furnishes that wicked heart a new opportunity of vaunting itself in view of the intellectual possessions secured. Therefore St. Paul says: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing," 1 Cor. 13 : 1, 2. Before God, all gifts would avail nothing, even though their possession were possible, if the heart remained in its natural condition, in which nothing is used to the glory of God.

Nor should we permit ourselves to doubt whether there can be an intellectual apprehension of divine truth without appropriating it by the heart. The doubt would contravene plain facts of consciousness and plain statements of Scripture. We are conscious of having cognitions which never influence our lives, although the knowledge is well adapted to exert such an influence, if it were but utilized. They are stowed away, as it were, in some remote nook of the intellect, shut off from all communication with those thoughts which give shape to our character and conduct. We know, and yet for all practical purposes we are as if we knew not. And this is especially the case in regard to moral and religious knowledge. That a man knows his duty is never, independently of all other considerations, a sufficient guaranty that he will perform it. The question always arises whether the driving belt has not been thrown from the wheel of the will,



leaving the intellectual power without influence upon the actions. Those who assume that the existence of the necessary knowledge always vouches for the production of corresponding results in practice, leave wholly out of the account the corruption of the human heart, which is a more powerful factor in all human activity than the natural light introduced into the mind; nay, which is the exclusive motive power as long as the heart remains in its natural state. Even the superficial knowledge of spiritual things which may be obtained in that state is rendered subservient to the flesh, and puffs up. This is taught by daily experience, and is clearly set forth in Scripture. Our Saviour declares: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. 7: 21—23. St. Paul speaks of men "having a form of godliness, but denying the power thereof," who are "ever learning, and never able to come to the knowledge of the truth," 2 Tim. 3: 5 and 7. In the latter instance we have examples of persons who have knowledge, and who yet know not the truth, illustrating the words of the same apostle in another place: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know," 1 Cor. 8: 2. There is partial knowledge even where there is no true godliness, but it is so inefficacious and so fruitless, that it is unworthy of the name.

The disjunction of the knowledge of truth and right from the will, is certainly not the normal condition of man. He should not only intellectually apprehend what is good and true, but also cordially embrace it and earnestly practice it. His failure to act in accordance with the light which he possesses, is a manifestation of the disturbance which sin has effected in the order and harmony of his mental powers. It shows forth his fall into an abnormal condition.

On this account the Scriptures sometimes speak as if the

knowledge of truth and right implied their cordial reception and practice, as it certainly did in man's original state of purity, and as it certainly does when the Spirit rules in the heart, and so far as he rules. The knowledge of the object to be believed is the necessary condition of its apprehension by faith. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10 : 14. Faith always implies knowledge, though the latter does not always imply the former. But the soul should embrace the truth which it knows, and when the restoring power of the Holy Spirit is not obstinately resisted, the appropriation will result. Hence our Saviour says: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," Jno. 17 : 3. In various places knowledge is thus taken in the deeper sense, in which it includes the entire influence upon the soul which the intellectual apprehension is designed to secure, and which it does secure when the disturbing force of sin is overcome.

For the same reason the mere cognition of objects of faith, without confidence in them, is spoken of as a mere form of knowledge, or as a vain pretence. "They profess that they know God, but in works they deny him," Tit. 1 : 16. They have not "put on the new man, which is renewed in knowledge after the image of Him that created him," Col. 3 : 10, and consequently they are without those benefits which the knowledge of God was meant to confer. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. 2 : 14. When he apprehends them merely intellectually, he has a knowledge which is but partial; and this partial knowledge, which extends not to the appropriation of any part of the truth by the heart, is not worthy to bear the name of knowledge. It is deficient even where there seems to be a correct understanding of the doctrine, because the experimental knowledge is wanting which is needed to assign to every part of the heavenly truth its proper place in the whole, and to see each part in its true light as related to all the rest. The intellect may



know what the Bible declares concerning Christ, and yet the soul be ignorant of Christ as the precious Saviour. A mere formal knowledge of truth is possible, but it is unavailing.

In order that we may have eternal life, the truth must penetrate beyond the understanding and reach the conscience. Both the sensibilities and the will are thus affected by it. The conscience, terrified by the knowledge of sin, then receives peace through faith in the gospel. "Peace I leave with you," says our blessed Saviour, "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," Jno. 14 : 27. The mere apprehension of divine truth by the intellect, while it is kept aloof from the other powers of the soul, does not put us in possession of this peace, and does not accomplish the end of divine truth. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," Jno. 16 : 33. Here both peace and good cheer are declared to be the results attained by the words of our Lord, and both imply that the truth penetrates more deeply than to the mere outer chambers of the soul where the intellect resides. It makes its way into the inmost recesses, and has accomplished its purpose only when this has been done. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5 : 22. The Holy Spirit enlightens the understanding, but he also sanctifies the heart and brings the will into sweet subjection to the will of the Lord.

Not even in justification, as an act entirely distinct from sanctification, is the intellect alone active. The appropriation of Christ's merits does not take place by a mere act of knowledge. It is not correct to say that faith consists merely in a cognition of the object to be appropriated, and in a logical conviction of the truth of the propositions in which that object is set forth. Faith involves knowledge and assent, but these alone do not constitute it. That which forms its distinctive element is confidence, and this is by no means an intellection as distinguished from sentiment and volition. It



it is rather an activity of the latter, dependent upon the antecedent knowledge of the truth on which the soul fixes its trust. The faith which is confined to the intellect is dead, and the person who has nothing more than such dead faith is yet in his sins: it does not appropriate Christ unto justification. The faith which saves not only has a historical knowledge of the facts concerning Christ, but apprehends him and clings to him as the soul's only hope. The assent which leaves the heart unchanged is not saving faith.

Christianity is not merely a speculative system to be mastered by the intellect. It is rather the blessed way of salvation for lost souls through faith in the Lord Jesus Christ. The condition of entrance into life is not mere study, so that the most learned and most acute theologian would be the best Christian, but repentance toward God and faith in the Lord Jesus.

But whilst the truth of the gospel is designed for the whole soul, not merely for one class of its powers, and does not accomplish its purpose when it is confined exclusively to the intellect, there is danger also of running into an extreme in the other direction by maintaining that the feelings, which the truth is adapted to awaken, are the test of Christianity. This error presents itself in two forms. In the first place feelings have been represented as the criterion by which we must decide whether we are in a state of grace. Secondly, the presence or absence of the proper feelings has been regarded as the criterion of the truth of doctrines set forth. That both are dangerous errors the following considerations may serve to evince.

I. It is an undeniable and a most consolatory fact, that "being justified by faith we have peace with God, through our Lord Jesus Christ," Rom. 5 : 1. Peace has been established by our Lord, who redeemed us from the curse of the law. The redemption is brought to us in the gospel, and faith appropriates the cheering proclamation which it makes. Conscience has no longer just cause to be troubled, and has no right to condemn us. But as justification is not sanctification, and the flesh does not cease to exist in us when we

have the Spirit, the feelings of the soul do not always harmonize with the objective fact. The truth of the evangelical proclamation does not depend upon our feeling it, and the believing appropriation of the blessing does not depend upon the realization in our sensibilities of the joy and peace which, if our flesh with its affections and lusts were destroyed, it would necessarily effect. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would," Gal. 5 : 17. This barrier in the way of the realization of the Holy Spirit's work frequently precludes the appropriate feelings, just as it does the appropriate deeds. But to infer that the truth unto salvation has not been embraced at all, is destructive of all true peace, and leaves the soul no refuge but in the vain fancy of sinless perfection.

A person may unquestionably be heir to a large estate and still feel very poor, or he may feel very wise and be very foolish nevertheless. This may seem irrelevant, because the fact, that a person believes the declaration made in the gospel of the remission of sins and peace with God through Christ, renders this a personal possession. The cases do not seem to be parallel. The Christian not only is an heir, but he is made cognizant of the fact and believes the report, and this may be thought to preclude the possibility of his feeling poor. But the objection assumes that faith is possessed in such a perfect degree that feelings of the natural man can no more present themselves in the Christian consciousness, and this assumption is in conflict as well with all Christian experience as it is with the statements of God's word. Just as the heir may be hindered in the enjoyment of his estate by the circumstances which render its possession precarious, or by troubles arising from other sources, the Christian may be prevented from experiencing the happy feelings which the promises of the gospel are calculated to excite, by the doubts and fears which the flesh suggests.

That the sense of peace and joy does at times exist in believers' hearts is certain: there not only is peace, but they feel it also. If such blessed enjoyments are accorded to us,



we have in this a new motive to bless the Lord for his goodness. But we must not assume that such sweet enjoyment necessarily attends the apprehension of God's precious promises by faith, nor allow ourselves to be driven into despair by concluding that we are not children of God if the blessedness of feeling be denied us. If it be our lot to struggle day by day with doubts and fears that sadden the soul, finding it necessary each day, and every hour of the day, to keep our faith alive by keeping before us the assurances which the good word of God gives us, we must bear patiently such absence of rapturous feeling as part of the cross which it seems good in our Father's sight to lay upon us. The hope of salvation still remains, even though its joy is not realized at all times, and in the best case is realized but very inadequately. The Lord and his gracious gifts are ours still. "If our heart condemn us, God is greater than our heart," 1 Jno. 3 : 20. That conscience is not wholly silenced in its application of the law's threatenings, is certainly no evidence that we are not redeemed, or that the redemption has not been appropriated. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever," Ps. 73 : 26. Not this is the Christian's comfort, that he enjoys perpetual blessedness in the sweet realization of God's tender mercy which endureth forever: such comfort would be available to but few mortals: but this, that his tender mercy is certified to us in his infallible word. The grace of our Lord Jesus is sufficient for us, whether we feel it or do not feel it; and it will not fail us when our sense of it fail us.

The pernicious error of making the sense of divine grace a criterion of justification, has, in our day, been pushed even to the disconsolate extreme of testing the state of grace by the degree of feeling realized. Not only is a false balance used, but false weights are added to increase the mischief. It must be evident to those who will give the subject any serious attention, that even where there is a sense of peace and joy resulting from the believing reception of the gospel, its degree must vary with the temperaments of the different individuals affected by it, to say nothing of the difference

arising from the different degrees of faith with which the truth is apprehended. To maintain that the feeling must be the same in all persons, and accordingly to set up a certain experience as a criterion of discipleship, is tantamount to the assertion that grace destroys all individuality. He who is naturally cold and phlegmatic, will not, in the nature of the case, feel as warmly, nor display his feeling as strongly, as he who is of an ardent temperament. Glad tidings of a secular character will not excite the same emotions, nor the same degree of emotion, in all alike, even if the motive for rejoicing is the same in all; much less will they induce all to exhibit their emotions in the same manner and in the same degree. To judge men's relation to God by such an arbitrary standard, which will not bear the test of human reason on its own human ground, is a sin of such enormity that considerate Christians must shudder at the thought of committing it. The uncharitable judgment would consign millions to eternal perdition whom God has not condemned, and lay the flattering unction to the souls of other millions that they are heirs of heaven and joint heirs with Christ, though they do not believe in Jesus. The process is just as absurd as that of testing men's wealth or wisdom by the degree of intensity with which they feel rich or wise; and it is just as unscriptural and uncharitable as to judge of men's prospects of obtaining eternal life by the frequency of their fasts or the breadth of their phylacteries.

There is scarcely a condition more dangerous than that of a person who rests his assurance of God's grace and his own salvation upon his feeling of that grace in his heart. It is manifestly a grave error, which proves ruinous to many a soul, to suppose that a person has appropriated the grace of God because he has intellectually apprehended it. But in what respect is it safer, or more in accordance with the truth, to affirm that a person has savingly appropriated that truth because he has experienced certain emotions, which may or may not arise from believing it? A Byron's spasmodic warmth of feeling relative to religious subjects, is no more an



evidence of his conversion to Christ than is Hume's acute reasoning. The sensibility is no more the man himself than the intellect, and the feeling is just as little a test of man's actual personal condition as the thought. Both are important, but neither can of itself be a positive criterion. If Christ be not in us, the religious feeling, even though it be in general coincident with that which legitimately flows from faith, may be a mere evanescent thing, as the thought in coincidence with biblical doctrine may be a mere intellectual exercise, while neither stands in any organic connection with the inner life. The story of the cross may affect a man just as a theatrical performance affects him, and with as little influence upon his conscience and character. It is not only possible for a man to be hard-hearted and cruel, notwithstanding that he is melted to tears by every tale of suffering, but the superficial sentimentality may even be a cause of his hardness. It is a well recognized fact, that the more a heart has been dissolved by sorrows which supply no motive to action, the less power does it possess for moral impulses. The sufferings of our Lord become to such a soul a kind of "sorrows of water," and with all the sense of sympathy and the profound feeling experienced, there is no faith. Such reveling in sentimentality, even though the objects about which the feeling is employed be those of revelation, is intensely selfish and unmistakably carnal; and he who would regard this as an evidence of the Holy Spirit's work in the heart, is neither wise nor safe. "He that believeth shall be saved," be the feelings what they may.

It is a superficial view of the Christian life in general, which rests the certainty of the state of grace upon a mere logical inference of any kind. The logical process, in this case, will usually be found, when storms put it to the trial, to be unsatisfactory, if it be not perceived to involve a common fallacy. The argument, as some put it, stands thus. We are conscious of certain feelings which the Scriptures indicate as fruits of the Spirit, and we must, therefore, be the subjects of the Spirit's work. We have the feelings, and therefore we must have Him in our hearts who produces these



feelings. But similar feelings may be produced by other causes, and it is easy to mistake the one for the other. A sweet joy thrills through our being: must it needs be the fruit of the Spirit? May it not be a joy attributable to other influences than those of divine grace? May we not even experience a religious joy which grows out of a mere illusion, having its supposed origin in the operation of the Holy Spirit, but having no foundation whatever in the word of God? May we not cry peace, peace, when there is no peace? This concluding from certain emotional states that we are children of God, is resting our hopes upon most precarious grounds. We would not be willing to risk our temporal property upon the security offered by such inferences; and to build the soul's eternal salvation upon them is consummate folly, especially as the next change in our feelings may deprive us even of the temporary comfort which the illusion conferred.

The Christian's assurance does not even rest upon such inferences, with the conscious existence of faith, and the certainty of salvation through faith as its premises. These premises are assuredly sound, as those are not which underlie the argument from feeling. It might, indeed, be affirmed that he is not likely to be mistaken who consoles himself with the syllogism: He that believeth shall be saved; I am conscious of believing; therefore I shall be saved. But even this has its difficulties, which will not fail to perplex the soul in its hours of trouble. There are times when it will not satisfy and cannot sustain us. The consciousness of believing has its weaknesses and vacillations also, as faith ebbs and flows, and the minor premise may, therefore, in times of trial seem very questionable. Such reasoning cannot quiet the earnest soul that would cling to something which is subject to no variations and failures—something which is absolutely fixed and certain, as human thoughts and feelings are not. Faith clings to the word of the Lord, which is sure. The soul does not adhere to faith as its hope; it adheres to the promise of God, grasping this by faith. Not what it has experienced is the ground of its assurance, but what God has done for it in Christ, as this is certified to us in the infallible

word. If doubts and fears harass me, my comfort is not this, that I am conscious of possessing faith. The very fact that doubts exist, shows that this would be a vain refuge. The soul that needs support must not seek it in itself. Fastening a boat to itself will not prevent it from drifting away. The person that is sinking vainly seizes his own arm, even though the hand wherewith he seizes it be powerful. Such a hand is not useless, but it accomplishes nothing when it has nothing to which it may cling. Faith is not futile; it is of inef-fable value. But it is not itself, as it exists in the heart, the object of itself. It were useless if there were nothing to which it could cling. But there is something of which it lays hold, and which supports the soul in every conflict and every trial, however severe. It seizes the word of God, which never fails, and which is ever quick and powerful. This is our comfort, that Christ has died for us, which is and remains true, whatever our own heads or hearts may say; and to this all true believers cling, adhering all the more closely when the storms beat, that they may be supported until the calamities be overpast. Not the faith that we have faith, saves the soul, but the faith which embraces the Redeemer set before us in the word of God, and which refuses to let him go, be the feelings what they may.

This directness of faith alone gives assurance. It lies in the very nature of faith to be certain; but this certainty pertains not to itself, but to the object which it embraces. The man drawn from the pit by a rope let down to rescue him, is saved by holding fast to it; but he does not fix his attention upon his hand and seek to arouse joyous emotions by contemplating its strength and endurance. He looks to the rope, and his efforts are all directed towards firmly grasping it and clinging to it. His concern surely is not to enjoy the feeling of security, or measure the probabilities of his safety by the degree of his feeling, but to hold fast to that upon which his salvation depends. If he has the feeling of security, it is well; but whether he has this feeling or not, he adheres tenaciously to the rope; and he is safe while he clings to it, whether he feels it or not.



The popular chase after the pleasurable feelings which may result from clinging to Christ, and the stress which is laid upon them as an evidence of justification, is an indication of diseased Christian life; and its consequence, if it is left to grow without restraint, will be not only the destruction of the enjoyment sought, but the rejection of that grace which alone renders it possible.

It indicates a diseased life, because it substitutes a selfish quest of pleasure, even though this should be of a spiritual character, for the earnest devotion to Christ which embraces the promises and is zealous of good works, whether the way lie through sunshine or through shade. The selfishness is none the less such because the gratification sought is of a more refined species than that which the voluptuary seeks in satisfying his carnal appetites. Christ is not precious in the profoundest sense to him who follows him only for the joys which he grants his followers on the way. At bottom they seek the loaves and fishes, not the Lord and his glory.

This must prove destructive to a true joy in the Saviour. For, in the first place, the questions presses upon the mind and cannot be permanently evaded, whether the experiences, upon which the hope of salvation is based, are really the results of the Holy Spirit's operation in the heart. If such a question cannot be entertained during the flush and glow of emotional excitement, when the whole soul is absorbed in feeling and admits no sober reflection, it will not be presumed that this fire of enthusiasm will always burn, and that moments of calm thoughts will never ensue. But when they return, after the fire has burned out, the question whether all this feeling is the work of the Holy Spirit effecting the salvation of the soul, will challenge an answer; and this answer cannot be satisfactory unless the experience can be traced back to a single faith in the infallible word, which clings directly to the divine promises, and needs no feelings as proofs of divine grace. If there is any suspicion that all has been but animal excitement, that the same feelings can be produced by human means, and that those which we have experienced were probably so produced, the feeling of joy and



peace must necessarily give way to that of disappointment and grief, if not of despair. How many thousands have not in fact relinquished all hopes of salvation through Christ—how many thousands have not been led to pronounce all Christianity an imposture—because their feelings have died away, and this was all they had ever known of Christianity. When the emotions are past, and sober reflection is unable to find any solid ground upon which they could rest, it is no wonder that those who trusted in these feelings should renounce the whole scheme of salvation. But if they were really the products of the Holy Spirit through the word, and the soul is satisfied of this, the assurance rests not on the genuineness of the feeling, but upon the infallible certainty of the divine promise. Just in proportion as the emotions are intense, they will prove short-lived. The soul cannot long endure the strain of high-wrought excitement. The collapse must come. But when the excitement is past, what remains to build the hope of salvation upon if its ground was mere feeling? Its foundation having crumbled away, the hope must perish also, and the reproduction of the feeling becomes an impossibility by that method. The fact that memory testifies to the experience as a past event, can avail nothing; for, according to the theory under consideration, it is not the grace which produced the feelings that forms the ground of assurance, but the feelings themselves, and this leaves us no room to comfort ourselves with the thought that the grace may remain when the feeling has departed.

The only hope such a theory of religion furnishes, must lie in the preservation of the feeling, requiring a constant effort to keep the flame of excitement burning; and this is manifestly a vain hope. In spite of every effort to stimulate it, it will sometimes flag, and as it flags the peace and joy must wane. Those who build their hopes upon such a shifting foundation will therefore, after a while, fall away entirely, abandoning all efforts as useless, and all hopes as baseless, or be rocked to and fro, vibrating constantly between hope and despair, “ever learning, and never able to come to the knowledge of the truth.” To make the saving presence of the Ho-



ly Spirit dependent upon "the blessedness I knew when first I saw the Lord," is the sure way to the misery of imagining the "Heavenly Dove" driven from the breast when that blessedness is no longer felt.

And even this is not the worst of it. The uncomfortable theory overthrows the only foundation upon which the soul can scarcely build, and substitutes another which cannot give the requisite support, thus endangering the soul even if the feeling of blessedness could be sustained. Not that those who make the feeling of grace the ground of assurance, consciously and expressly reject the atonement and the doctrine of justification by faith. In most cases, no doubt, they lay such undue stress upon the feeling for the purpose of guarding against a mere dead faith. But commendable as their aim generally is, they fall into a grave error nevertheless. They practically tell souls that the clinging to the Saviour by faith is insufficient. That Christ has died for us and risen again, and that his merits are brought to us in the word unto salvation, is represented as no good ground of hope. To rely upon this in faith, be the feelings and experiences what they may, is regarded as subversive of vital piety. The assumption is, that only when the grace is felt is there reason to hope; and this implies that the redemption is not sufficient, and that life and salvation are not a free gift of grace, but that our hopes must be made to rest on our sanctification. The theory forbids our believing the gracious declaration of the gospel that our sins are forgiven, and deriving all our consolation from this divine fact. It requires us to refuse all comfort until we have felt such forgiveness. Justification thus comes to be considered as an act which takes place within ourselves, and the faith which is said to justify, is nothing more than the belief, based upon certain feelings which have been excited, that such an act has taken place within us. The assurance of salvation, so far as its existence can be presumed at all under such circumstances, is thus a mere inference from premises which do not warrant it, and the true ground of assurance is subverted.

The soul cannot thus rest upon Christ and comfort itself



with his active and passive obedience as our substitute. It does not cling to his word, which is sure, but to its own feelings, which are variable, and which, in the best case, furnishes no ground of salvation. "Christ has become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the righteousness of faith," Gal. 5 : 4, 5.

The appropriation of the gospel message, that our sins are forgiven us, will have an effect upon our sensibilities undoubtedly; but the fact of the atonement remains independently of all such effects, and faith must not rest upon these, but upon that fact. We must believe the love wherewith God loves us, and the grace whereby he saves us in Christ. They are facts set forth and certified in the infallible word, not feelings existing in our hearts. If we trust in the emotions produced by the divine declaration, or by a contemplation of our religious condition, we turn from objective facts to mere subjective experiences, which have no power to save. The true ground of salvation is thus abandoned, and the soul is endangered, even if the feelings upon which it relies should be genuine. For if they were caused by the operation of the Holy Spirit through the word of God, the error of putting our trust in them must eventually lead to a falling away from the grace by which they were wrought. We cannot put our trust in our own feelings and at the same time cling to Jesus as the only ground of our salvation.

II. If our feelings cannot be a test of the state of grace and a ground of assurance, much less can they be a criterion of divine truth. The danger to the soul increases in proportion as the external supports presented in the word of God are weakened, and death is certain when they are removed.

The error of making feeling the rule of faith, that is of testing the truth of revelation by our sensibilities, renders it wholly impossible to appreciate justification as a forensic act and to appreciate the divine assurance of the forgiveness of sins in Christ. It overthrows the ground upon which all certainty of faith must rest, and leaves nothing to which the soul could cling, even if subjective power remained. If only

that which we feel is true, we cannot support the faltering soul by adhering to the infallible promises of the divine word; for the consequence of the assumption will be that the promises are not true, because we do not feel them. Moreover, as the forgiveness of sins is an act of God taking place outside of us, it cannot be felt, but must be believed upon the authority of the gospel, so that any theory which conditions the truth of this gospel upon the existence of the emotions which its reception may produce, renders faith in the remission of sins, and thus the believing appropriation of forgiveness, an impossibility. The error implies that the absolution of the gospel is not true because it is not felt, and if it is not true how are we to believe it? The order of salvation is thus overturned, and all that is left for the erring soul, is to labor for the excitement of some baseless feeling, if it would escape the horrors of despair. But such feeling is not made of the stern stuff which can endure the shocks of temptation or the fierce conflict with death; and even if it were possible to sustain the feeling until the heart shall cease to beat, eternity would dispel the illusion. For the soul that casts aside the only ground of hope in the sure word of the Lord, there remains nothing but eventual despair. The gospel can give us assurance even when our own hearts condemn us: but if we harbor the delusion that the gospel, which absolves, is false, because it is at variance with our heart, which condemns, all is lost.

There can, therefore, be no safety for individuals, and no hope for the Church, when the word of God is supplanted by human feeling as the criterion of truth, however pious that feeling may seem, or however great may be the activity for the cause of Christianity which accompanies it. The solemn words of the Holy Spirit are applicable here: "When they say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Is. 8 : 19, 20. Those



who regard their feelings as the criterion of truth, are not intended to be charged with resorting to spirits and wizards as revealers of heavenly truth; but the principle which they adopt is the same as that which is here condemned: they appeal to something else than the infallible word of truth, and there is, therefore, no light in them. It is treating the Divine revelation with scorn to substitute for it any fallible human voice, and it is especially foolish to substitute for it a fallible voice that is so inconstant as that of feeling. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts," 2 Pet. 1:19. The glimmer of light that shines within, can never make the path to heaven plain. Nature knows nothing of Christ and him crucified; and the feelings of the heart always fall far short of the truth revealed in the Scriptures, even when they are a product of grace. But our experiences are too often the results of merely human influences, rendering it impossible always to distinguish between the feelings originating in the flesh, and those which are a fruit of the Spirit. There is no security against the wiles of the devil, when we once abandon the clear word of the Lord, and base our hopes upon the light reflected by the sensibilities. By the Scriptures all must be tested. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 Jno. 4:1. Our own hearts never can be the touchstone by which to try them, least of all can they be the criterion by which to try the Holy Spirit, who speaks to us in the Bible. Naturally these hearts are estranged from God and desperately wicked, and out of them proceed evil thoughts and heresies.

Instead, therefore, of making our feelings the norm for the interpretation of the Scriptures, we must make these the test of the correctness of our feelings. If a doctrine or precept clearly revealed in the Bible, be not coincident with our feeling, the Christian inference is not that the Bible is false, or that the passage in question is not to be understood in its



grammatical sense, but must be tortured into harmony with our feelings. The true inference is, on the contrary, that the feelings are wrong, and should, by a believing, prayerful study of the word of God, be brought into harmony with its heavenly truth. When one smites us on the right cheek, the natural impulse of feeling is to retaliate by delivering a blow of equal or greater force. Does it follow from this that the words: "I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also," are not our Lord's words, or that they are not right, or that they do not mean what they say? Does it not follow rather that the feeling which prompts to retaliation, in violation of the Lord's command, is ungodly, and that the sanctifying influences of the Holy Spirit are still needed in our hearts? When the Bible proclaims to us the finished redemption, and the remission of sins through Jesus' name, our feeling may be that we are not children of God, though we believe the precious announcement made in the word. Does this prove that the Scripture statement that we *are* children of God, through faith in Christ-Jesu<sup>s</sup>, is false? Does it not prove rather that our subjective feelings are not in harmony with the objective facts, and that we must cling, if we would have rest for our souls, not to the erring feeling, but to the infallible word? What this declares is true and sure, though the heart should persist in saying nay. No doctrine is false because it is a stumbling-block to the Jews and foolishness to the Greeks. No declaration of Scripture is doubtful because the feelings of the multitude are against it. The word of the Lord abideth forever in its unvarying truth, whether people like it or dislike it. To this we can cling in the assurance of faith, even when our feelings fail us. By this we can support our faltering souls, even when our sensibilities are against the solacing declarations which it sets before us. The substitution of feeling for the Holy Scriptures as a criterion of truth, is a folly which does not even give temporal pleasure to compensate for the danger to which it exposes the soul.

The assumption, further, that only such propositions are

true as correspond with our own feelings, so that these are made the test of divine truth, as effectually overthrows Christianity as the denial of all supernatural revelation, and is, when consistently carried out, followed by the same ruinous consequences to the soul. All divine revelation is thus rendered nugatory. Even if it should be admitted that the Bible contains a record of God's precepts and promises, and exhibits the divine plan of salvation through Christ, the contents themselves, according to the theory under consideration, could be supplied only from within. Thus the Bible would, at the utmost, be the means of directing attention to certain truths revealed to us by our feelings. The theory treats the words of our Lord, which are spirit and life, as dead letters, which must be quickened by contact with the life which previously exists within our souls. The revelation, as to its contents, would thus be immediate, not communicated through the Scriptures, and the existence of these would, therefore, be a matter of indifference. If we have all the light within us which is necessary to guide us to glory, any reverence still shown for the Bible can be of little value, as it must be simply an exhibition of ignorance or a vain pretense. All the piety found under such circumstances, is but a "show of wisdom in will-worship," in which all true submission to the will of the Lord, as this is fully expressed only in the Scriptures, is out of the question. If natural feelings are exalted to the dignity of teachers of divine truth, man does not need, and will not want, the teachings given by inspiration of God through prophets and apostles. If the validity of feeling as a test of truth, be limited to such emotions and affections as are alleged to be the products of the Scriptures themselves, who shall decide, in any given case, whether the feeling by which the truth is tested, be a work of nature or of grace? Could it be a work of grace if it presumed to sit in judgment upon the word of Jehovah? If the Bible be no longer applied as a criterion of the rectitude of our feelings, there is nothing to prevent the confounding of mere animal emotions and passions with the fruits of the Spirit, to the subversion of the whole foundation upon which Chris-



tian certainty rests. The Bible must come to mean just what the heart, whether sanctified or unsanctified, is inclined to have it mean, and all assurance is at an end. Christianity is thus reduced to a mere natural religion, and all its glory is darkened. If this is not the result reached by all who adopt the mischievous theory, it is because there is a happy inconsistency in their practice, just as there is in the case of many who set up reason as their standard, but who fail, in many instances, to follow it. There are some, *e. g.*, who will reject the doctrine of the eternal punishment of the wicked, because it is not in accordance with their feelings, while they accept, or profess to accept, other doctrines which are an offence to the natural man. But whatever may be the inconsistencies of men in the application of their theories, the tendency of these is to work themselves out, in the course of time, to their logical consequences, and the error is not harmless because it has not become efficacious in all who adopt it. The foundation of faith has been undermined when feeling is substituted for the word of God, even if some still inconsistently cling to the word in the main, while in particular instances their practice is in conformity with this pernicious theory.

Such an exaltation of feeling, moreover, to the place of a test of truth and rule of faith promotes, as a consequence, indifference to all religious truth, or intolerance of all diversity of opinion. Indifference and intolerance are but two forms of the same error. He who makes his own feelings the norm of his religious tenets will consider these either an absolute and objective, or a relative and subjective standard. If he be aware that his own feelings cannot be the norm of another's faith and life, he will regard all differences as unimportant, because truth must, according to his theory, be a merely subjective thing. This will render him an indifferentist, or, as the same thing is sometimes called, a religious liberal. He cannot consistently condemn another for exercising the same rights which he claims for himself; and as he recognizes no objective truth, or at least no invariable standard by which the certain knowledge of objective truth is possible, he cannot, without self-contradiction, deny each individual's right



to have his faith determined by his own feelings, nor refuse to accord to each individual's feelings, and their results, equal authority with his own. But if he assume that his own feelings are an absolute standard, to which others must appeal as well as himself, and to whose decision, as legitimate authority, all must submit, he cannot otherwise than condemn as heretical all sentiments and convictions at variance with his own. He will be an intolerant bigot. It is the essence of intolerance, not to condemn what God condemns, and to wage war against it in the sphere, in which and by means of the weapons with which, he commands us to take up arms against it, but to condemn from selfish motives and to oppose with carnal weapons what conflicts with our own sentiments. Such a persecuting spirit is begotten and fostered by the vain fancy that our thoughts and feelings must be the norm of other people's belief and conduct. Whether, then, the feelings be regarded as a subjective or as an objective standard, the consequences are equally pernicious. In the one case each man becomes his own god, and the existence of objective truth, binding alike upon all men, is practically denied, leaving every man to believe and to do what seems right in his own eyes, without being subjected to censure from any source. In the other case each man becomes the god of all other men, and violence is resorted to by the shrewd to enforce the claim, usually leaving the most unscrupulous temporarily master of the field.

The assumption, finally, that feeling has decisive authority in the domain of faith, renders it impossible to realize the scriptural idea of the Church as the kingdom of God, in which the subjects are all united under one Lord, by unity of faith, through one Spirit. Under the guidance of purely human standards, there can be no harmony, since sin divides and scatters. The feelings of different persons are different in fact, as all experience testifies; and those who are acquainted with the nature of the soul know that, inasmuch as each person has his own individuality, it cannot naturally be otherwise. If each regards his own sensibilities as the criterion of truth and right, there must be diversity of sentiment. Uni-

ty among men can exist only on the ground of a common faith whose source is divine, and which is the same notwithstanding the changing moods and diversity of temperaments in our fallen race. Never can all men agree to submit to the dictation of some bold man, who arrogates to himself the right of imposing his sentiments as authority upon his fellow mortals. Even if a large number should consent outwardly to subject themselves to such despotism, unity would not be realized; for whatever appearance there might be of agreement, the feelings would differ still, and the opinions would vary as the standard varies.

Men often pretend to be one when they are internally divided. Those who are kept together by an external bond under the papacy, claim to be a unit; and the great Romish union is so imposing that many are led astray by it, imagining that there the idea of the Church is realized. But even supposing that there is unity among the Romanists, as there is not, and supposing that one man's feelings control the whole mass, which is not a precise statement of the case, it would still not follow that multitudes will be inwardly moved, in conscience, to submit to the feelings of any *man*, as such. The great lie of Romanism, is not that all men must obey a fellow man and be bound in conscience by the suggestions of his heart. It consists rather in this, that the one man is God, and that in resigning the conscience to him it is but submitting it to the rightful Ruler of all. If the idolatry of ascribing to the pope divine attributes and powers, once ceased, the papacy would be comparatively powerless. The man-worship in that Babylon takes place under the delusion that it is a service of God. Human feelings, enunciated as such, never did, and never can, unite men under their authority.

Nothing but the infallible word of God can perfectly join individuals together in the same mind. Feelings, and the doctrines and practices which they suggest, cannot bring men together and keep them together inwardly. Those who make them a test of truth, are taking the very course by which disunion and selfish sectarianism will be rendered most suc-



cessful. Individualism will be the result, so far as the principle is adopted that each one's feelings must be his own guide, and narrow, bigoted sectarianism will follow if a party consents slavishly to submit to the authority of any individual's feelings. The rejection of the word of God, by the substitution of human feeling in its room, as the criterion of truth, implies the rejection also of the Church as the communion of saints under the one Lord, whose word is truth.

The watchmen on the walls of Zion are not wise and not faithful if they permit such a false principle to manifest itself, though it be but in small beginnings, without rebuke and without warning. It will eat as doth a canker, and the end is death.

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## ARTICLE II.

### THE MILLENNIAL ERA OF THE CHRISTIAN CHURCH AS FORETOLD BY THE PROPHET ISAIAH.

By the Rev. G. A. NIXDORFF, M. A., Georgetown, D. C.

Everything of importance relating to the past, present, or future history of the Church, must be a matter of deep interest to the believer in Christ. Union with a crucified and glorified Redeemer implies this. It must certainly be interesting to review the past, and see how, from "a grain of mustard seed," this kingdom has grown and developed itself until it has become a tree—to consider through what fierce conflicts, severe struggles, and bloody scenes the Church has passed—how Christians were sustained amid all their persecutions and afflictions, and how secure Zion has been in her darkest hours, under the guiding and guarding hand of Jehovah. Interesting it is to see how, at the present time, in the midst still of many untoward circumstances, she is yet making rapid progress in the world—to witness how faithfully and patiently the missionary of the cross is toiling at his post in distant heathen lands, content to see even small



advances on the empire of darkness, and in faith and hope looking forward to a day of greater and brighter conquests. It is highly interesting and encouraging, to see how, in our own favored age, amid all the upheavings, and seeming confusion and danger, Christ is still at the helm, saying, "*It is I, be not afraid*"—to realize, that in the midst of all this commotion, Christ is, in his own way, disappointing the expectations of his enemies, and bringing the long-severed portions of his great kingdom into closer union with each other and with himself. Intensely interesting, however, it is, to be permitted to stand amid these exciting scenes, and, with Isaiah, take a view of the bright and glorious future of the Christian Church—see her emerging from every cloud of danger, out-riding the storm of persecution, overcoming prejudices of long standing, controlling the conflicting interests of men, and coming forth at last, from under the dimming influence of every scene of darkness, "fair as the moon, clear as the sun, and terrible as an army with banners." Forward to this golden age of peace and triumph, have prophets and holy men looked, with feelings of burning interest, as the greatest purest, and best age of the Church, and of the world.

None of the prophets, however, seem to have been so highly favored, in this respect, as was Isaiah. The triumphant future of the cause of God, and allied subjects, appear to have specially suited his poetic cast of mind. It is true that, in common with the other prophets, he sometimes writes despondingly of the sins of the people of his age, and exhorts them to repentance, both from a sense of gratitude, and a dread of punishment. But this by no means constitutes the main feature of his prophecies. His peculiar mission is to stand, high up above all the dark surroundings and conflicts of the Church, and see her come forth from the din and smoke of many battles, as a triumphant victor, with burnished armor, prepared to enjoy a long season of peace and rest, and to gather in the rich trophies of her past struggles and tears. Well may we of the present age, as we gaze upon the bright and beautiful pictures which he, guided by the

spirit of inspiration, has drawn of the great enlargement and glory of the future Church, exclaim: Favored! greatly favored prophet of Jehovah! We may well ask ourselves, also, whether we of the present day are not even more favored than he. For whilst he, with a prophetic eye, saw bright and beautiful representations of the Church's future greatness and glory, we are permitted to see some dim rays at least of the actual fulfilment of the consolatory predictions which he uttered.

Before we proceed to specify some of the marked characteristics of *the Millennial Church*, it may perhaps be well for us to be satisfied that Isaiah really did predict so exalted a state of the Church in this world as has never yet been realized. That he does make frequent reference, in clear terms, to a position of the Zion of God, such as she has never attained in the past, nor yet in the present, must, we think, be apparent to every one conversant with history. That the past presents no such position as that described by Isaiah, we think, is manifest from the fact that the representations he gives us are of an entirely too bright and triumphant a character to correspond with any past era in the history of the Church. It is true, also, that, in the main, the pictures are entirely too bright for the present, and must, therefore, as regards their complete fulfilment, have reference to *the future*. It would appear also, according to the representations of Isaiah, that the Church shall have to pass through dark and trying scenes previous to her entering fully upon her state of millennial glory. Sometimes her situation is depicted in the darkest and most gloomy colors; yet she is never utterly forsaken. Thus in chapter 22: 4, 5, we find her condition described after this manner: "Therefore, said I, look away from me; I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people. For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts, in the valley of vision, breaking down the walls and of crying to the mountains." We find, also, in chap. 26: 20, 21, the following language used, in reference to a state of humiliation and suffering: "Come,



my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place, to punish the inhabitants of the earth, for their iniquity." Also in chap. 5 : 25, where the following language is used : "Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them." It is true that much of this affliction and suffering, as predicted in times preceding the millennial era, seems to have reference to the nations and inhabitants of the world, who do not fear God, but it is very manifest, also, that much of this distress has a particular reference to the people of God as composing his Church. It would also seem entirely reasonable and probable, from the purifying tendency ascribed to afflictions in the word of God, that this method should be taken to cleanse his Church from her remaining dross of worldliness, selfishness, pride, and vain-glory, that she may thus be prepared to occupy the position of purity and commanding influence in the world, to which God has destined her. But by what particular features of development will this long expected era of the Church, as predicted by Isaiah, and received by a large part of the followers of Christ, *be characterized*? It will doubtless consist,

I. *In great illumination and consecration to the service of God.* God is the source of all light in the moral and spiritual, as well as in the physical world. It was he who said in the beginning, "let there be light, and there was light." It is the shining of the Holy Spirit upon the individual sinner's mind, that reveals to him his guilt and danger, and leads him to Christ for salvation. It is also the continued light and influence of this same Spirit, that reveals to the believer the hidden recesses of remaining sin in his own heart, and causes him to aim continually at higher attainments in the divine life. Now it is the same Spirit of God that operates, through the appointed means, upon the Church of God in its collective capacity. There would seem also to be degrees of remoteness, and of approximation, as regards the enjoyment of the Holy Spirit's influences, in the experience of the Church, as



well as in that of the individual believer. We find, accordingly, that in some periods of the Church's history, God seemed to be hiding himself, and apparently far off; then again he has returned, either gradually, or suddenly, for the reviving of his people.

We desire to be understood as merely stating what seems to be truth, without intending to discuss, at this time, how much of this experience may be owing to the faithfulness, or unfaithfulness, of the individual Christian in the discharge of duty. It is certainly true, however, that there are many things connected with the progress of Christ's kingdom in the world, entirely above and beyond the control of the friends of the Redeemer. Thus the ever-memorable Reformation of the sixteenth century was preceded by one of the most gloomy periods in the history of our holy Christianity. The little remaining life and light of the Church lay stifled under the thick, dark pall of accumulated error, superstition, and ecclesiastical tyranny. How changed, however, was the condition of the Church when God, through the enlightening influences of the Holy Spirit on the minds of the Reformers, caused them to bring back again the captivity of his people, and made his word efficacious to the salvation of many souls. How did not drooping, bleeding Zion arise, "shake herself from the dust," and again put on her "beautiful garments." Since that time, there have been also other seasons, of distance, or of nearness on the the part of God, to his people. Now the millennial era, as made known by Isaiah, will be characterized by a peculiar nearness of God to his Church, manifesting itself by greater illumination and consecration to his service. As a general rule, where there is little light, there will be also a low standard of piety. Mere intellectual light, or worldly wisdom, is not by any means always followed by corresponding degrees of holiness. The history of Greece and Rome, and other heathen nations of antiquity, prove the contrary. The reason is, that man is a fallen being, having all his powers corrupted by sin, and is unable, of himself, to find his way back to his forsaken God. Much of the difficulty which ministers of the word find in

the discharge of the arduous and responsible duties of their office, arises from the low views of duty, ignorance, and perhaps even superstitious notions of the people. Now the mere intellectual part of this illumination, will be owing to the natural progress of knowledge, and the advanced state of the arts and sciences; and the spiritual part to an increased diligence in the use of the appointed means of grace, but connected with it all, and above all, there will doubtless be a peculiar nearness of God, by the influences of his Spirit, to his Church and people. The strong, expressive language of Isaiah, manifestly indicates something of this kind. Thus, in chap. 60 : 1, 2, the Church is addressed as follows: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." In chap. 62 : 1, the prophet expresses his earnest desire for the arrival of this glorious period, when he declares: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." As regards the influence of this elevated state of piety upon others, he says in v. 2: "And the gentiles shall see thy righteousness, and all kings thy glory." In chap. 1 : 25—27: "And I will restore thy judges as at the first, and thy counsellors as at the beginning, afterward thou shalt be called the city of righteousness the faithful city." In chapter 4 : 3, it is said: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy." In chap. 26 : 2, we find the following language employed: "Open ye the gates that the righteous nation, which keepeth the truth, may enter in." In chap. 60 : 21, it is declared: "Thy people also shall be all righteous." These passages will suffice, we suppose, to show us that the Church of the millennial period, as foretold by Isaiah, will be characterized by great illumination, and consecration to the service of God. It will, however also be distinguished, as a necessary consequence,

II. *By signal victories over her enemies.* Want of light and



holiness, are two great obstructions, which have hitherto retarded the progress of the kingdom of Christ in the world. The Saviour taught that we must let our "light shine before men," if we would influence them to become his followers. One great, leading design also which the Redeemer had in view in establishing his Church on earth, was that through the exertions and pious example of his friends thus united together, others should become convinced of the superiority of his religion, and become his disciples. Sin, and a want of more entire consecration to the service of Christ, have greatly strengthened the enemies of the cross in their blindness and unbelief. We therefore find, that just in proportion as the Church has been faithful to her obligations, and walked zealously and consistently, has her power been great on the hearts of men. This was the secret of her power and success in the apostolic age, and the times immediately subsequent. Nothing could stand before the simple, earnest faith and convincing piety of the early ages of a pure Christianity, and thus it will ever continue to be. But just in proportion as she receded from the sun of righteousness and became worldly-minded and selfish, was she robbed of her power, and her enemies became bold and daring. There is a constraining power in the example of true holiness that scarcely any one can resist. Through a want, too, of more entire consecration to the service of her Divine Head, the energies of the Church have been greatly weakened. Too much of a foreign, worldly spirit has crept into the sanctuary of the Most High, causing angry controversy, and entirely too much of a selfish and carnal nature to be manifested by the professed friends of Jesus. By a clearer discernment of duty, and an humble return to apostolic faith, zeal, and consistency, her power with men will become again proportionately great, and she be permitted to see some of her most inveterate enemies submitting themselves to her benign reign. That this will be the blessed result, is clearly learned from such as the following passage. In chap. 41 : 16 : "Fear not thou, worm Jacob, and ye men of Israel. Behold I will make thee a new threshing instrument having teeth ; thou shalt thresh the mountains, and

beat them small, and shalt make the hills as chaff." Also in chap. 42 : 13 : "The Lord shall go forth as a mighty man, he shall stir up jealousy as a man of war ; he shall cry, yea roar, he shall prevail against his enemies. In chap. 60 : 14, it is declared : "The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." The Church of the millennial era will be *characterized*,

III. *By great activity and zeal, and by exerting a commanding influence in the world.* All shall now conspire to render the Church active and full of zeal. Her extension throughout the world, according to prophetic promise, will be no longer regarded as problematical even by those who as yet may remain unreconciled to God. Faith, stimulated by past signal victories, will begin to attain a position of triumphant assurance, and will be only, and continually, looking forward to still greater conquests and more glorious achievements. It is well known what an inspiring effect signal victories and marked success have on the mind of the soldier, and in an equal degree will the Christian hero of this wonderful age, be animated to go forward, and onward, with almost sleepless activity. Every dark nook and corner of the world will be penetrated by the light of the gospel. Calls for laborers will be loud and frequent, and the responses will be as earnest as were the calls. The religious press, refined, and employed as an agency of power, will teem with items of a most encouraging character ; the ministers of the word shall realize more than ever, the great responsibility of their office, and finding sufficient and hearty co-operation on the part of an active membership, move onward in their work with alacrity and delight. Matters relating to the salvation of the soul, will become topics of daily conversation, and every opportunity be afforded to lead men to Christ and help them forward in their religious experience. So great will be the number of those desiring spiritual instruction, that increased zeal and activity will become absolutely necessary. From the advan-



ced state of the arts and sciences, and improvements in labor-saving machinery, men will be able, without injury to themselves or families, to devote much of their time to the interests of religion. Churches will be open, day after day, for religious services, and be frequented by many Christians, and large numbers of inquiring souls. It will no longer be said that the heathen are more zealous than Christians, and the reproach of God's people, in this respect, will be wiped out. We have already seen something of this state of things in the rise and continuance of daily *Prayer-meetings* through a considerable time without any visible abatement of interest. Let the infidel sneer, and the skeptical professor of the religion of Christ dishonor his Master, by seeking to bring these things into disrepute. It is, and ever will remain, in strict accordance with the letter and spirit of the Bible which the skeptical professor receives, that God honors faith and will answer the earnest united petitions of his faithful children. Now if we turn to some parts of the prophecy of Isaiah, we find this state of things described. Thus, in chap. 60 : 11, it is said : "Therefore thy gates shall be open continually ; they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their kings may be brought." It is also declared as part of the zeal and activity to which reference has been made in chap. 62 : 6, 7 : "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth." In chap. 2 : 2, 3, it is said : "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it." In chap. 60 : 15 it is said of Zion : "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations ;" and in chap. 62 : 3, 4 : "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed for-

saken." Thus from Zion's position of activity, zeal, and exaltation, will the way be prepared, as another characteristic of the millennial era,

IV. *For the rapid extension of the kingdom of Christ and the diffusion of the principles of his gospel among the nations of the earth.* In past ages, whilst the Church was encompassed by scenes of darkness and persecution, nothing but the firmest and most undaunted faith could grasp the fulfilment of those prophecies relating to the subjugation of the nations of the world unto Christ. Then Judaism and Paganism, supported by the strong arm of worldly power, bade defiance to the onward progress of the gospel. The gates of access to some of the principal empires and kingdoms of heathenism were securely closed against the introduction of Christianity, and here and there, as the way had been opened by the interposing hand of Providence, were missionaries stationed in positions of dreary isolation. Every one who is conversant with the present state of the world and network of missionary operations, knows that a great and most marked change has been wrought. Whilst many hindrances remain to be overcome, the present prospect is most cheering for a final and most glorious victory. The wonder of many has been that the cause of Christ has not advanced more rapidly during the eighteen centuries which have elapsed. We apprehend, however, that many of these persons have failed to estimate properly the small and feeble beginnings of the kingdom of Christ, and the immense and, to the human eye, insuperable barriers with which the gospel has had to contend. It would seem, also, to be part of the great design of God to move somewhat slowly in this, as in other things, at the commencement, in order that the way may be more thoroughly prepared for the consummation of his purposes. Man, as a free agent, must be permitted also to exercise that freedom in the reception or rejection of Christ as his Saviour, and so far as real, spiritual progress is concerned, every individual heart must be separately subdued unto Jesus. If the design of God had been to compel men to receive this gospel, then this triumph



(if such it could have been regarded) might have been already secured before the ascension of Christ, but God has given to man a nature, and in the work even of personal redemption, he will not violate this. There is also something natural in this progress of the gospel, and we do not suppose that God works miracles where his designs can be equally well accomplished by natural agencies. Most things difficult of prosecution and magnificent in design, ordinarily move slowly in the outset, and only attain increased celerity as the work advances. Thus in the erection of a huge and magnificent building, requiring years for its completion, and extending over a vast area of ground, we can scarcely for some time discern the progress of the workmen. The foundation must be first securely laid, and the hard material receive repeated strokes of the hammer to give it even a tolerable finish, and it requires usually a long time before the progress is clearly discerned. It was thus, too, in God's plan of giving a Redeemer to man. Long and weary centuries passed away, from the announcement to our terror-stricken first parents of the promise of a Saviour until his advent to our world. Men might have asked, Why, if God designs this blessing, does he not make his appearance immediately? One marked indication of the beginning of the millennial period, will be the very rapid progress of the gospel among the nations of the world.

"Nations shall in a day be born  
And swift as doves to Jesus fly."

Knowledge has been greatly increased; science has made her related discoveries; steam and electricity have been employed for scattering the leaves from the tree of life, and communicating each important event, as it transpires, from one part of the world to the other. The nations of the world have thus been brought more closely together, prejudices of long standing removed by man's association with his fellows. Bible, Tract, and Temperance Societies have been brought into existence and exerted their influence. The heralds of the cross have gone into the darkest shades of heathenism and idola-

try, bearing with them the torch of God's word. The foundations of paganism have been sapped, little by little, until at last, when sufficiently weakened, as in the case of a natural building, the whole superstructure shall fall, perhaps, as with a sudden crash. Now, if we turn to Isaiah, we find this rapid progress clearly foretold: "Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west. I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." Again, in chap. 49: 18: "Lift up thine eyes round about and behold; all these gather themselves together and come unto thee." Also in chap. 49: 19-22: "For thy waste and thy desolate places, and the land of thy destruction, shall be even too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the other, shall say again in thine ears, the place is too strait for me; give place to me that I may dwell," &c. In chap. 60: 3-5: "And the gentiles shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, and the forces of the gentiles shall come unto thee." See again in chap. 54: 2, 3, how the Church is addressed in view of this rapid extension: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation. Spare not, lengthen thy cords and strengthen thy stakes." Again, in chap. 60: 8, where the prophet seems to have had something of a panoramic view of the rapid extension of the kingdom of Christ, he is heard exclaiming, apparently at least, in wonder: "Who are these that fly as a cloud, and as doves to their windows?" In the 22d verse of this chapter, we are informed: "A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time." May we not respond, in this respect, with the evangelist of the New Testament, "Even so, come Lord Jesus." But the millennial period will be characterized,

V. *By no want of means to complete her triumphs.* God has



usually employed, to a great extent, in the extension of his kingdom, natural agencies and human instrumentality. It is more than probable that God will use the supernatural, manifesting itself in wonderful out-pourings of his Spirit and in displays of his power in the hearts of men. Yet the manner of communicating this power will doubtless be then, as now, through natural agencies and human instrumentality. We have seen that there will be an increased degree of illumination and consecration on the part of the Church to the cause of Christ, followed by signal victories over her enemies, that there will be a great increase of activity and holy zeal, and that, consequently, the Redeemer's kingdom will be rapidly extended in the world. We come now to notice some of the natural agencies and instrumentalities, which, according to Isaiah's teaching, will be employed. There would seem first to be an increase and abundance of the precious metals, together with a greatly increased willingness on the part of the people to devote these treasures to the spread of the gospel. The conduct of the "wise men," in opening their treasures and presenting to the new-born babe of Bethlehem, "gold, frankincense and myrrh," might seem to accord beautifully with the spirit of this age. Isaiah, in chap. 60 : 9, represents the new converts to the Christian faith as bringing "their silver and gold with them unto the name of the Lord," that is, as we understand it, devoting these treasures to the cause of Christ. Also, in v. 17 of the same chapter, it is said: "For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron." It will be similar, in this respect, to the apostolic times; for the early Christians were very liberal and entreated the apostles to receive their gifts and to take upon themselves the ministering unto the poor saints at Jerusalem. We learn also from these prophecies, in relation to agencies and instrumentalities to be employed, that persons of rank and distinction will be converted and throw the weight of their influence in favor of Christianity. We read in chap. 60 : 10: "The sons of strangers shall build up thy walls, and *their kings shall minister unto thee*;" and in chap. 49 : 23: "And kings shall be thy nurs-

ing fathers, and their queens thy nursing mothers; they shall bow down to thee, with their faces to the earth, and lick up the dust of thy feet." Now this influence, human as it is, will doubtless contribute greatly to the extension of the kingdom of Christ. It is also declared, in chap. 60 : 16, "Thou shalt suck the breasts of kings," referring to their supporting influence given to the cause of Christ. In the early ages of the Church, worldly power was opposed to Christianity, and the disciples of Christ were either poor or in very moderate circumstances in life. They may be said to have been without any considerable degree of influence, save that which flowed from their pure and virtuous lives. Few, comparatively, of the so-styled great ones of this world have, in any age, been made willing to become the earnest and consistent disciples of the lowly Jesus. It would seem that earthly crowns and worldly honors blind the minds of their possessors to the attractions of the cross, and that their fashionable style of living does not well harmonize with the self-denying terms of discipleship, as made known by the Saviour. But this state of things will not always continue. In millennial days, the gospel of Christ will find access to their hearts also, and they shall come and devote themselves personally to Christ, and use their great influence to the advancement of the interests of his kingdom. We are taught to believe that many of these great ones of earth, whilst bending at the foot of the cross, will cheerfully submit to the supreme authority of Christ, as their king. Earthly rulers have often stood either entirely aloof from the Church, or given her only a formal recognition, who might, from their position readily have done much to promote the cause of the Redeemer. All persons have some influence, which is increased for good or evil by the eminence of their worldly rank. Thus, we sometimes find a few men of influence moulding, in a great measure, the character of an entire community. Our earnest prayer should be, that the time may not be distant when many of these great ones of earth shall be brought to realize their position and, having experienced a Saviour's love, be led to devote



their influence to his service. But this glorious era of the Church will be also characterized,

VI. *By great peace and harmony.* The announcement of the angel at the birth of the Saviour, whilst proclaiming a present peace to every repentant sinner, may be regarded as also having a prophetic character, in reference to the ultimate influence of the gospel on the world. There are many passages in Isaiah, which clearly predict this peace and harmony in the millennial age. This peace begins in the individual heart that is reconciled to God; and just in proportion as the influence of the gospel, in its saving power, is experienced by the masses of the people, will there be the growth of peace. This idea of the millennial age corresponds, too, entirely with the universal conviction of the Christian Church. For, whilst they differ in regard to the mode of its introduction as connected with the reign of Christ, all those who hold anything like clearly defined views on this subject, regard it as an era of great peace and harmony. War and violence form dark pages in the history of the world. Whilst it is, doubtless, true that even wars have been over-ruled, by the wise providence of God, for the accomplishment of his purposes in the world, the spirit of the gospel must be regarded as opposed to everything of this kind. The man who has peace with God, desires also to live in peace with his fellows. It is true, too, that whilst war is waging in any country, the progress of the gospel is usually greatly retarded, and that immorality and vice abound. Now there is only one influence that can save and harmonize the conflicting elements and interests of this world, and that influence is found in the gospel of Christ. The law of love emanating therefrom, will restrain and subdue the sinful passions of men, and by promoting a universal brotherhood, on the principles of mutual justice and truth, harmonize the jarring elements of earth. All human enactments and legislation, unless originating in, and strengthened by this heavenly influence, have failed, and will fail, in accomplishing this desirable end. An objector may, however, say that professedly Christian nations have been thus far as

much implicated in this great evil as any others, and that, therefore, the general extension of Christianity will be ineffectual to prevent this evil in society. We reply to this objection, that professedly Christian nations, and the pure Christianity of those nations, are two entirely different things; and we utterly deny that the true Christian part of those nations are anxious to promote war and blood-shed in the world. They may and must, by their influence, oppose the wrong-doing among men, as contrary to the principles of the gospel, and by this influence, wrong and right may be brought into actual conflict, but that Christians are the fomenters of war, we do not admit. It is also true, that when wars have been originated by the wickedness of men, although much regretted by sincere disciples of Christ, yet will the sympathies of Christians be perhaps somewhat enlisted on the side which they believe to be that of justice and righteousness. It is, however, highly cheering and comforting to know, from the clear predictions of Isaiah, that the time is approaching, when "wars shall cease unto the ends of the earth." Thus, in chap. 60 : 17, 18 : "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Also, chap. 2 : 4 : "And they shall beat their swords into plowshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." It is also declared figuratively in the most beautiful manner, in reference to the prevalence of this universal peace and harmony, chap. 11 : 6—8 : "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed : their young ones shall lie down together, and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." See, also, 35 : 9 and 65 : 25. But there shall not only be a freedom from actual war, and from this disturbing element, but there will also be a state of peace and unity in the Church. Up to the present,



controversy has kept the Zion of God in a state of almost constant agitation, and the body of Christ has been rent asunder into many, and, at times, more or less conflicting divisions. These conflicts and division have not only been distressing to many of the most sincere followers of Christ, but, we have good reason to fear, have also proved a great barrier to the progress of the gospel in the world. The cry has been heard from the lips of almost every infidel and neglecter of religion, "settle your differences among yourselves first, and then perhaps we may be willing to consider the claims of Christianity upon us." These divisions have also formed a great obstruction in our endeavor to evangelize the heathen. Controversy may, and doubtless has, served valuable purposes, in eliminating error from truth, as storms purify the atmosphere of the natural world, but can never be regarded as the highest and best state of the Church. We can find much in the New Testament favoring peace and harmony, but nothing encouraging strife and division. It is there declared, that there is "one Lord, one faith, one baptism, one God and Father of all." Paul also lamented the divisions which he saw arising in his day, and earnestly warns his fellow-believers against such as "cause divisions" amongst them. The highest degree of love and efficiency of the Church, can never be attained so long as these divisions remain. We are told, I know, that there is no difference of opinion on essential principles; and if this be true, why not unite and give over disputings about that which is non-essential. One thing is certain, these differences are great and important enough, in the estimation of the people, to cause great want of hearty co-operation in endeavors to extend the kingdom of Christ. The party cry, although perhaps now uttered in more subdued tones, is still heard coming from the various divisions: "We are the Church," "We are the Church." The Saviour, in his great sacerdotal prayer for his disciples, asked "*that they all may be one, as thou Father art in me, that the world may believe that thou hast sent me.*" Nor do we believe, with many well-meaning Christians, that only union in spirit and co-operation is here intended, but that the Saviour prayed for, and desires, the real organic

unity of his Church. The illustration given of the perfect unity of the Godhead, and the hindrance to the world's conversion, which he desires to see removed, we think teach this. The language of most careless people, in excusing themselves for neglecting their personal salvation, has had reference in some way to these divisions in the Christian Church. Never until they are removed, will the religion of the Lord Jesus Christ triumph as it should, and its full power be felt on the hearts of men. We know it may be argued, after a plausible manner, that such divisions are necessary to suit the diversity of men's minds, and that entire unity would endanger the purity of the Church; that the Church when united in time past became much corrupted, and would become corrupt again; but we have only to reply to all this specious reasoning, by saying that we might just as well argue that because some of the angels "kept not their first estate" in heaven, so, too, if we reach that heavenly home, we may still be in danger of sinning and falling from God. Now who does not see, at a glance, that this reasoning, if allowed, would at once rob heaven itself of its greatest attraction, and tend to lessen greatly its influence upon our hearts, if it should not cause us to plunge into infidelity itself. The Church was one, in her purest and best age, and by the power of God she can and will be made one again. Now we learn, we think, from Isaiah, that this will come to pass in millennial times. Thus, chap. 11 : 13, it is declared, that "The envy also of Ephraim shall depart, and the adversaries of Judah shall cease; Ephraim shall not envy Judah, and Judah shall not vex Ephraim," and chap. 54 : 13 : "And great shall be the peace of thy children." Chap. 52 : 8 : "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Now the tendency of the present age is manifestly in this direction. All attempts at promoting a spirit of man-worship in the churches seem to fail, and sectarianism, which has so long dishonored Christ, is evidently waning in power. Things that are "im-



possible with men, are possible with God." This era will also be characterized,

VII. *By great joy and triumph.* This will follow as a natural consequence from what has preceded, as well as from the then existing state of things. Zion has had her night of darkness, temptation, and persecution, when her enemies were chief, and reigned and exulted in triumph, and infidelity stood ready to proclaim her overthrow. The hostile cry raised by the enemies of our Lord, more than eighteen centuries ago, "*crucify him, crucify him,*" has been re-echoed in modern times, in the language of "*crush the wretch, crush the wretch.*" The enemy has been ready at every apparent defeat to raise the signal for a general shout of triumph in their camp, but as yet they have been, and forever will be, disappointed. Now they realize as they see her elevated, impregnable position, that all their bright anticipations are completely doomed, and they are ready to hide their faces in confusion. Like Balaam, it may be, they are ready to come forth and say, "*How shall I curse whom God has not cursed,*" and be perhaps ready with him to exclaim, as they see the tents of the *true Israel* of God whitening the plains in all directions: "*How goodly are thy tents, O Jacob; and thy tabernacles, O Israel!*" Nor is there anything strange in Zion's triumphant experience. Such illumination and consecration to the service of God; such holy zeal and activity; such signal victories over her foes; such an ample supply of means to insure her complete and final triumph; such peace and harmony within all her borders, must necessarily awaken feelings of great joy and triumph. No party, sincerely devoted to its principles, having undergone many hardships and privations, and having at last experienced a great deliverance, could well feel and act differently. Thus Deborah sang a song of victory when God had so wonderfully delivered the Israelites at the Red Sea. Holy joy and triumph are but the necessary results flowing from the success and glorious victories of the people of God. Here we find the complete fulfilment of the language of the angel who sang on the auspi-

cious morn of our Saviour's birth, "Fear not, for behold I bring you glad tidings of great joy, which shall be unto all people." The only joy which will be superior, will be that which the redeemed from earth shall experience in their perfect, heavenly home. A reference to this great joy and triumph, is made in many places in the prophecies of Isaiah, as chap. 12 : 3-6: "Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, praise the Lord; call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee." Also chap. 25 : 6, 7: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Chap. 35 : 10: "And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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### ARTICLE III.

#### THE CHURCH.

TRANSLATED FROM THE "APOLOGETIC LECTURES ON THE SAVING TRUTHS OF CHRISTIANITY, DELIVERED IN LEIPSIC IN THE WINTER OF 1867, BY CHR. ERNST LUTHARDT, DOCTOR AND PROFESSOR OF THEOLOGY.\*

By Rev. P. BERGSTRESSER, M. A., Taneytown, Md.

The Church is to form the subject of the present discussion. In the Apostles' Creed we say: "I believe in the Holy Ghost; the holy Christian Church." On the doctrine of the

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\* Although a translation of the work from which this article has been



Holy Spirit, which sets forth the sanctifying work of the Triune God, follows the doctrine concerning the Church. For the Church was the first work of the Holy Spirit.

Is it not enough to acknowledge God in the work of creation, nor even in the work of redemption; we must also acknowledge him in the work of sanctification, which is the Church. The Atheist denies the Creator, the Deist denies the Redeemer, and the Rationalist denies the Holy Ghost in the Church. In order to discover God in creation, there must be a willingness to find him; for it conceals him as well as it reveals him. In order to behold the revelation of God in Jesus Christ and his work of redemption, we must have eyes skilled in contemplating great things; for his form of a servant looks like a contradiction of this. And even so it is with the Church. She carries the heavenly treasure in an earthen vessel. We must, therefore, have spiritual eyes to find the presence of God in her. But whoever is willing to see and to hear, finds God in her.

We may judge the Church as we will—this at least is established, that she is a matter of fact. And what a fact! Let us therefore first have an intelligent apprehension of this matter of fact.

Were we even to see in the Church a mere work of the human understanding, and not a divine creation, we would yet have to acknowledge that it is a wonderful work. To contemplate it outwardly, it is a congregation of men, an organization of spiritual life, an institution in which religion has found her home. We are accustomed to contemplate the Church and State as united; and they have a certain relationship to each other. They are the two great circles of human life. But where is the state, which could be compared with the Church, so ancient in its duration and so elastic in its life? How many storms have passed over the Church! She has survived them all. Nations and kingdoms have disap-

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taken has been published by the Clarks of Edinburgh, as it is probably in the hands of but few of our readers, we give a place to this independent translation.

Eds.

peared from the earth, but the Church has remained. She gazed in triumph at the last times of the Roman Empire, stood by its grave, and bestowed a parting blessing on it as it descended into the tomb. She also stood by the cradle of the German Empire, passed through all its diversified experiences, accompanied that empire on its journey toward Rome, marched with it in its crusades, and assisted in the formation of its domestic institutions. She saw the days of its greatness, endured its tribulations, and survived its downfall. Of the old Germanic Empire, nothing remains but the dream of our youth and the hope of the future; but the Church is to-day what she was at the crowning of Charlemagne. The change of times has indeed affected the Church; the transformations, experienced in the spirit of humanity and in worldly associations, have also changed the Church; she has been drawn into the stream of history, and willingly carried along with it. But she has retained her identity. Her form has been changed, her countenance altered, but her nature is identical and her confession the same as in the days of the apostles. It is the same Triune God whose salvation she proclaims, with whose comfort she comforts, and to which she calls the nations as to a secure refuge in times of trouble. She has suffered humiliation, but she has also made conquests. In Asia Minor, and in Northern Africa, where once flourished Christian congregations, there now reign the Crescent and barbarism. But she has conquered the nations of the future, those of Western Europe and America. She has experienced many assaults. But she is, as Theodore Beza says, an anvil upon which every hammer has yet been broken. The storm of the Moors in the South, has been broken upon her; the hordes of Huns and Mongolians in the East, have at length bowed down to her, or have vanished from her presence. The scandals of her betrayers seemed as though they would destroy her; but she has been stronger than the sins and crimes of her representatives. The spirit of negation has encountered her, and seemed sure to conquer her; but she has also beaten back the storms of unbelief. She has often been pronounced dead; but behold she lives. Already fourteen hun-



dred years ago, from the time of Augustine, she has been supposed to be dying, but she yet lives to-day. In the time of Voltaire and Frederick II. her enemies waited for her death. But when Voltaire's name shall no more be mentioned, shall she yet be. In the beginning her enemies mocked at her youth, now they mock at her old age; but she has an eternal youth. She seems at times to be carried along by the spirit of the world. But when the wonderful progress of the present century shall have converted the whole world into a universal empire, it will be seen that her enemies have only hereby contributed to prepare a habitation for the Church. "Wonderful, incomparable, yea truly divine is it," exclaims Pascal, "that this Church, which has always been assailed, should yet have always endured." And wonderful, this fact Jesus Christ foretold: "The gates of hell shall not prevail against it," Matt. 16 : 18.

The Church is a matter of fact, and what a fact! All must at least acknowledge this, that of all the institutions which are on the earth, this one is the most worthy of honor. We must at least have respect for her.

And yet there prevails, in large circles, an antipathy to the Church. This is not always acknowledged; but it is so. It may clothe itself in the garb of outward respect, but underneath this is hid the most consummate indifference; but the spirit of this indifference is antipathy. Some cover their antipathy to the Church under a pretended interest for Christianity. But this is a delusion, if not hypocrisy. For the Church is the body of Christianity, and Christianity is her soul. We cannot be in favor of Christianity, if we be not in favor of the Church.

What can any one say against the Church? It is objected, that the Church is indifferent and opposed to worldly interests and the progress of the age. It is true, that she undertakes not the guardianship of worldly interests, and does not labor directly for the progress of worldly culture. But this is not her mission. And I would have supposed that those who have the true interest of humanity at heart, would rejoice that there is a society on earth, whose mission is ulterior to

that of ministering to worldly culture, and which is a constant reminder of this, that there is yet something higher than this temporal life, and that above all progress in human culture, is the life of the soul in God and in the world to come. But is the Church therefore an enemy to human progress, because this is not her immediate mission? Has not religion been the bearer of civilization in all times? There are especially French celebrities of the new era, who have undertaken to show the connection existing between the progress of civilization and religion. Not only in this, that religion has introduced the spirit of love into the world and care for the unfortunate, as evidences of a beautiful divine service, but that she has also, by her mildness, assuaged the spirit of might, and founded the happiness of society on benevolence. She has gone before the nations for centuries in their wanderings, as Edgar Quinet says, like a pillar of fire. And all acquisition of modern culture is rooted in our faith and in our idea of God. What the heathen Plutarch says, also answers our purpose: "You could easier build a city in the air than establish a state without religion." But to speak of religion is to speak of the Church; for the Church is the organization of religion. And history establishes the fact that the Church has been the mightiest principle of culture among Christian powers. Let us suppose the Church out of the world. Our enemies indeed tell us that the future will be without a Church and without religion. Let us, therefore, suppose the Church out of the world, which is utterly impossible on account of her intimate union with both our outer and inner life; but let us, nevertheless, endeavor to suppose her out of the world—what would be the consequence? It would be the least calamity, that the noblest means of intellectual culture would be lost to the nations. For let us not deceive ourselves, that our nation draws its best culture from the Church. By her the mind is nourished with the loftiest thoughts, the best instruction, the purest poesy, and the most exalted views of science. Our nation would suffer, in its intellectual life, an irrecoverable loss in the abrogation of the Church. And let us not suppose that this would affect only the lower strata



and masses of the people. We are unconscious of our dependence on the Church, and of the many thousand threads with which our intellectual life is interwoven with her. As man first learns to value a possession when he has lost it, so it would be with us in the loss of the Church. But this would yet be the smallest loss. Over the intellectual life stands the world of morality. Now, then, let us tear down the churches, which occupy so much valuable ground, which might be employed for better purposes. What would be the consequences? It would not require much forethought to tell, that for every church destroyed, we would be compelled to build a house of correction. For, every Church builds up a flock whence flows a moral life-stream on all the surroundings. Were there no more churches, we would soon become conscious that a moral power had escaped out of our life. For the moral and spiritual forces of life, are stronger than the material. To contemplate these things, therefore, merely from a worldly point of view, would compel us to say, that the Church is a necessary moral institution, which cannot be superseded by anything else. In this respect it would be the most short-sighted economy to wish her extinct. But whoever knows anything about the Church, knows she is yet something more: is the proclaimer of the grace of God, the dispenser of the divine consolation, the counsellor of the erring, the comforter of the sorrowing, the source of a higher moral strength, and a blessing for the living and for the dead. Whence, therefore, this wide antipathy to the Church?

Her enemies call the Church intolerant. Toleration is the boast of modern times, and the Church—so say her enemies—sins against this progress of humanity; for she permits nothing to be counted as the truth but her own teachings. Declaring her message as the only means of salvation, she denies salvation to all who do not agree with her. She delights in condemning. So say her enemies. But is she intolerant? What is her teaching, and what her example? Her teaching is the universal grace of God in Christ Jesus, which would not condemn, but render blessed. And her example is, that she does not grow weary in publishing this grace in all possi-

ble forms, in order to deliver men from the wrath of God, and to make them happy. Not satisfied in merely proclaiming the grace of God at home, but, burning with zeal, she sends her missionaries to the heathen, and publishes the glad tidings of a Father's love in Christ Jesus to the poorest among the poor. Her calling and work are not bounded by nations and languages. We may well ask, Is this the manner of a spirit delighting in condemnation, or is it the spirit of compassion that thus reveals itself?

But her enemies yet say that the Church is intolerant; for she permits only herself to be regarded as the depositary of truth, and only her teachings as the way of salvation. If this be intolerance, it is the intolerance of truth; for every truth is the negation of the opposite error, and he who is the absolute truth has said: "My glory will I not give to another, neither my praise to graven images," Is. 42: 8. If Christ had a right to say: "I am the way, and the truth, and the life" (Jno. 14: 6), then had also his disciples the right to say: "Neither is there salvation in any other" (Acts 4: 12). And if the Church is to be the proclaimer of the truth as it is in Jesus Christ, then must she speak accordingly. As well as Christ says of himself: "None cometh to the Father but by me" (Jno. 14: 6), even so must the Church say of the faith of Christ, which she preaches: "No man cometh to the Father but by him." That is, she must declare the exclusiveness of her truth, or deny her own truth.

Let us yet define more clearly the matter of which the Church teaches. If the Church should arrogate to herself the exclusive right of civil legislation, then might her enemies justly accuse her of intolerance. But when she arrogates to herself the exclusive right of truth in the domain of faith, in the question of the soul's salvation, then, so long as she believes in herself, must she do what she cannot abandon. But if she believes no more in herself, what right has she still to exist?

We pride ourselves in the freedom of conscience. But whom should we thank for freedom of conscience? Its first



defenders were the first preachers of Christianity. Heathenism ended in fanaticism and skepticism. Christianity has experienced that fanaticism. For the enemies of Christianity questioned its right to exist: "It is not permitted that you should be (*non licet esse vos*)"—this was the alternative presented to Christianity, in its contest with heathenism. And with this intolerance of fanaticism, skepticism joined hands. For skepticism cannot tolerate the claims of an absolute truth. The philosophical skepticism of the heathen world could not tolerate it, that unphilosophical Christianity should declare itself the highest truth; but this claim Christianity proved by patiently suffering persecution. Christ says: "I am the truth," and Pilate asked: "What is truth?" In Christ's words we have the exclusive claims of truth, and in Pilate's question, the skepticism of heathenism. But where is the persecution—with Christ or with Pilate? It is a widespread error, that faith in the truth fosters intolerance, while skepticism is tolerant. I admit that religion has often appeared intolerant. Not only her false friends, but even her own servants, in the name of religion, and by the authority of the Church, have perpetrated acts of persecution and barbarity. But can religion help that she is abused? Does the abuse set aside the right use? Her enemies say, that persecution has arisen in the name of religion; let us, therefore, lay aside religion, and persecution will cease. But might we not, after the same manner, say, that through fire conflagrations have arisen, let us put away fire, so will conflagrations cease? Undoubtedly, but men would perish by freezing.

If truth is a good, then must she maintain herself against error. Were she to regard error as synonymous with truth, so would there be nothing certain any more. To say that all things are alike true, is the same as to say that nothing is true. But this would not be love, but cruelty. For it is necessary for us to have the truth, and we need positiveness. We are debtors to the truth ourselves, and we owe it to others. It is only when man has no conviction of the truth, that he does not value its power. But whoever has a conviction, is certain of its truth. And whoever is certain of truth, must

deny its opposite. But whoever values the opposite of truth as much as he values his own convictions of the truth, is indifferent to the truth. To be indifferent, however, to the truth, is not a virtue, but a vice. Skepticism is, therefore, not an element of power in the soul, but a weakness. For always to doubt and never to be able to come to a certainty, is an evidence of a degenerate race. The old world ended in skepticism and destruction. Christianity commenced with certainty, and triumphed. To be tolerant with skepticism, is not an exaltation of the mind, but a harbinger of degeneracy and destruction. And should we proclaim it a matter of indifference whether we be Christians or not, why then are we Christians? When we can be everything, then we are nothing. As long as the Church has faith in herself, so long must she be exclusive in her teaching. But were she no more to believe in herself, how could she demand faith of others? And if she ventures this no more, how is it that she is yet dominant?

Sure enough, say her enemies, why is the Church still dominant? The Church is superannuated. The history of the Church is the process of her dissolution. Everything has its time. The Church has also her time. And the signs of the times show us, that the time of the Church is drawing to a close. Well, so have her enemies often said, and she survived the signs of her death. When, therefore, her enemies renew this prediction, it does not necessarily follow, that the Church, to do these prophets a favor, must die.

But perhaps our enemies would separate Christianity from the Church, and say: Christianity shall not cease, but it shall cease to exist in the form of the Church. But in what form shall Christianity then exist? Shall religion be a matter of the state? But to the state belongs quite a different sphere of life. The state executes justice, the Church publishes divine grace. The state serves the present life, the Church serves eternal life and the salvation of the soul. Each sphere demands its appropriate organization. The state cannot be the organization for the Church.

But shall religion be banished into individual solitude, and



find her home in the human heart? Well, religion has her inner-most home in the heart of the individual. But we have not been created for solitude, but for society. We may at times flee from the confusion of life, or from the wickedness of society, into solitude; but we are conscious that it is not to endure forever, neither would we have it so. We have been created for society. Spirits seek their like, hearts blend, and similar religious lives among different individuals combine into a society of religious life. This is a law of our nature and a demand of our earthly existence. The Church, however, is the society of religious life. As long, therefore, as this is not superfluous, which is never the case, so long is also the Church not superfluous.

We have now contemplated the Church, and vindicated her right to exist. Let us next examine into her *nature*.

The Church is a society of religious life. But she is more than a mere human society; she is a creation of God, a work of the Holy Spirit.

The birth-day of the Church was the day of Pentecost, the festival of the Holy Spirit. In the Acts of the Apostles we have an account of the founding of the Church, in that it tells us of the sending of the Holy Spirit into the hearts of the disciples. All are familiar with the account in Acts, chap. 2. The Holy Spirit—this is the meaning of the narrative—renewed the disciples internally, and qualified them to preach the word. Thus he became the central power of their new life and the inner bond of their society. Thus the Church originated, as a creation of God, as a work of his Spirit. What do we learn from this? That which renders the Church a Church, is not outer forms and ceremonies, but it is the Holy Spirit. He is the soul that fills and quickens her, and unites each individual into unity of life.

To contemplate her outwardly, indeed, the Church consists of weak and sinful humanity. But that which appears is not the essential nature of the Church. Her nature is spiritual. The first Church consisted of fishermen and publicans, of the unlearned and the uncultivated, and her first growth was mostly from the lower masses. “Not many wise, not

many mighty," says St. Paul, (1 Cor. 1 : 26). And yet how soon did this weak number, with their foolish preaching of the cross, conquer the world! It is a contradiction between means and an end, even as it was with Jesus Christ, who, although heir of the world, made the despised Nazareth his home. But what the eyes see is yet not the essence of the thing. We believe in Jesus Christ; that is, we do not lay hold of the visible, but the invisible; we receive in the Spirit his hidden nature, and by this we know his truth. We believe in a holy Christian Church, *i. e.*, we hold not what our eyes see for the very nature of the Church, but her inner hidden essence is her true nature. But that which constitutes her nature, that which makes the Church to be the Church, is the Holy Spirit. This rendered the faith of the disciples sure and joyful, and moulded them into a society, whose members are united in faith and love with their Head in heaven and with each other on earth.

It has become a demand of humanity, that we recognize in every man a brother. But it is not enough merely to have the idea of human brotherhood, without the fact itself. This necessity has been manifested by every society which has transcended the bounds of a civil and political organization. The circle of Pythagorean friendship, or the societies which were formed around the mysteries of the old world, and manifold similar associations which have been established—these are an expression of that necessity for society, which draws mankind to mankind. In these we may well see intimations of the universal society of the Church. But Buddhism, with its great fundamental principle, that we should not recognize and acknowledge another as a member of a separate caste, but mankind as mankind, this single ancient religion of the Orient, which formerly propagated itself, is it not a shadowy image, even if a faint one, of that which the Church wills and performs? And even the systems and forms of socialism, as witnessed in our times, even these "caricatures of holiness," are witnesses of that necessity. There needs be not merely the idea of human brotherhood, man demands it as a matter of fact. The efforts of humanity to produce it, are



merely predictions of its realization. The Church is this matter of fact. In her all men stand as equals. For she views all in relation to God. Here all distinctions cease. Let the Church be taken out of the world, and it would be hurled back into these national antipathies, which Christianity has encountered and conquered, by means of the great organization of equality and brotherhood, which we call the Church! The Church is the great institution of spiritual unity. When we travel through the world, we meet with mere diversity. What is estimated as just in one place, has no value in another; and what is regarded as truth in one place, is rejected as error in another place. Space also separates minds, and ideas change with distance. The zones of the earth are also walls of partition of spiritual life, and the change of times is also a change of ideas. The Church unites the diversified minds of all zones into one thought and into one truth. Let man take her out of the world, and he severs the bond of spiritual unity on earth, for which there is no duplicate! It is true that she also belongs to history, and is subject to change; but yet behind all change stands the concealed unity of one Spirit that fills all, the one truth which all defend, and that which, even after the times of decay, always renews and rejuvenates itself. In every change of phenomenon there lies yet an inner unity. Wherever Christians are, wherever members of the Church are found, there they occupy a wide sphere of ideas and observations common to each other, and are conversant with each other in a world of similar feelings and sentiments. The Church is, therefore, a bond of spiritual unity among men, which holds the world together as the soul the members of the body.

Whoever contemplates the history of the world, even from the common stand-point of human culture, must acknowledge that the Church, through this organization of spiritual unity among mankind, is already an immeasurable blessing and a necessity of our race.

But this calling of the Church rests on her religious vocation. She is the unity of spirit, only because she is the unity of faith. If she would cease to be this she would also, no

more be able to fulfil that vocation. As many changes as the Church has experienced in the course of time, in the century of the apostles, in the times of the catacombs, in the days of her worldly prosperity, or in the periods of Protestantism, her faith, in the substance, has been constantly the same, and her cultus constantly similar. Her faith is the doctrine of the Triune God. From the days of her founding to the present time, all Christians, of whatever denomination, however diversified their opinions, whenever they have desired to confess their faith, with one mouth and with one heart, have said: "I believe in God the Father, Son, and Holy Ghost." They all value the grace of God; they all acknowledge the Lord Jesus Christ; they all honor the crucified One. His name is the central point of their worship; his praise is the central point of their devotion. However much Christians and Churches stand in strife and contention toward each other, behind all diversity of opinion, there is yet manifested this unity of faith; and there is one place where all Christians find themselves assembled in spirit—that is the cross. In this consists the spiritual unity of the Church.

But the Church is not only that hidden communion of souls, which we call the invisible Church—the sum total of all the children of God in all times and places. The Church has also an appointed mission in the world, and she should, in order to fulfil it, openly stand forth in the word of her calling and gathering. "Ye shall be my witnesses"—with this commission the Lord of the Church sent forth his disciples into the world, to call the nations to him, and to gather his congregation. They were to be the publishers of salvation, the messengers of truth, the teachers of the nations. The grace and truth personally revealed in Jesus Christ, and constituting in themselves a city prepared on the earth—these the Church is to take upon her lips, confess with her mouth, publish by her servants, in order to show and guide the nations on the way of salvation. Yea, only after she understands and executes this her calling, does the Church divide herself into diversified Churches.

Let me therefore speak of the great divisions of the Church,



which men endeavor to express by the names of Catholicism and Protestantism.

That differences prevail in the Church, is not contrary to her nature, but in harmony with it. Unity, but not sameness, belongs to her nature. The preaching of the gospel in different languages by the apostles on the day of Pentecost, signifies that the Church should become the Church of the nations, should speak to each nation in its own language, and should enter each in its own peculiarity of mind. The Church should shape herself in one form among the nations of the south, in another among the nations of the north; in one way in the Orient, the world of constancy, in another in the Occident, the bearer of historical commotion. But these are only differences, not contradictions: this is only the manifoldness of unity, not schism. Schism in the Church, through diversity of faith and confession, takes place, not on natural, but morals grounds. It is the different degree of obedience to the word of God, which has called forth these oppositions.

In order to declare the difference between the Romish and Evangelical Church, it does not fall to my province to remind you of the difference between the northern and the southern, the Germanic and the Romish world. This gives to Christianity and its manifestation in the Church, diversified form and color, but not diversified faiths. The south has alike witnessed the formless worship of the Reformed Church, and the pomp of the Romish. And if Italy should fall away from the Pope, yet should he always have in Germany his faithful ones. The difference between Romish and Evangelical Christianity, lies deeper than in the diversities of a national sort.

In what does it consist? There is a difference in the entire direction of the mind. But this is rooted in a diversity of religious views. This diversity of mental directions is sometimes described as being somewhat similar to the difference between despotism and liberty. Catholicism represents authority, Protestantism represents liberty; that defends legitimacy, this the right of historical progress. The former—so

we gather from the Protestant polemic—is the establishment; the latter—so reiterates constantly the Romish polemic—is the spirit of revolution; although revolution, from time immemorial, has had its seat in Romish countries.

Well, then, Romanism defends authority; we defend the principles of liberty and criticism. And history is determined in all its movements, through the inter-working of these two great forces. But also among us does authority exercise its power. The masses constantly follow authority. And how much we all receive on the ground of authority! The most is believed, because others have believed it. We certainly demand criticism, and it may be true what our enemies say, that the spirit of Protestantism is going through the world; the spirit of criticism has the balance of power in the controversy. But we live not merely by criticism; the food of the soul is the truth. And it is the province of criticism to establish the truth. But that which is truth lays claim to authority. We do not reject authority; we demand only the authority of truth. The highest authority is due to divine truth. And the truth is what Protestantism has made the ground of its confession. Protestantism is not a naked method, but also substance. Its substance is the divine truth. And the truth is the grace of God in Christ Jesus. In this lies the difference which we are seeking.

Catholicism and Protestantism are not merely general mental tendencies, but above this, they are religious powers, differing apprehensions of Christianity.

What is the system of Catholicism? I will endeavor to describe it as well as I possibly can. Its course of thought is the following: The chief necessity of man is truth. I must become certain of the truth. In the strife of meaning about that which is truth, I am a prey of comfortless uncertainty, if I cannot be made certain of the truth. How shall I become certain of the truth? One says one thing; another, another. How shall I discriminate without doubt? The habitation of the truth is the Church. Her I must hear. She must know what is truth. When Christ brought the



truth into the world, he willed at the same time there should be a Church, which should possess the truth, impart it, and guarantee it to every individual. But if she is to guarantee me the truth, she must be so constituted that she can do so. If I am to ask and to hear the Church, then I must be able to ask and to hear her. I must know where the Church is; I must find her; I must see and hear her; I must be able to receive her answer with undoubted certainty. The Church, therefore, cannot be something invisible, which cannot be understood nor apprehended; she must be a visible and comprehensible institution, which speaks to me, and which I can hear. She must have her appointed organs to which I can come, and to which I can speak. She must be a living organism, she must be a hierarchy; she must have a judiciary tribunal, able to decide on disputed or doubtful points; she must have a supreme authority, the highest voice of the Church. But if I would become certain that that is the truth which the Church speaks, then the Church must be infallible; she must carry the spirit of truth in herself; she must be enlightened and inspired by the Spirit. The Holy Spirit is infallible; he also renders the Church infallible. Were she not this, I would be constantly tossed about on the sea of uncertainty. The Church is not inspired and infallible in all her members; she is this only in her organs, in her highest tribunal; the mouth of the Church must speak the truth. What the Church speaks in her highest representative, that the Holy Spirit speaks. If, therefore, I would know what the truth is, I need only know what ecclesiastical legislation is. Has an ecclesiastical council been convened in due form, has it enacted its resolutions according to law, are its resolutions confirmed by the highest authority, the Pope, has the Pope decided with full papal authority, then the decision is truth, and spoken by the Holy Spirit? Over against this avails no subjective criticism, but only obedience. The chief duty of Christians is obedience to ecclesiastical authority; the greatest sin of Christians is disobedience to the authority of the Church. To know anything better than the Church, is the chief and fundamental sin. There is no right of the individ-

ual against the Church, no right of the individual understanding, of the individual conscience. There is no Christian self-determination over against the Church, no independent certainty of the truth, no independent certainty of a state of grace, no independent appeal to the Scriptures; but every Christian, as to his faith and spiritual life, his certainty of salvation, and his understanding of the Scriptures, remains constantly dependent on the Church, on the Church of the Bishop of Rome.

This is the system of Catholicism. We must confess, that there is logical sequence in it. And many have been taken in the snare of its logic. And as to the reality of this system itself, the Romish Church—who can deny that it is the grandest structure that man has ever erected? From the broadest foundation, it gradually ascends, by means of bishops, to its supreme head, the bishop of Rome, the servant of God's Church, the vicar of Jesus Christ, the vice-deity, the sub-deity, as he is called.

From time immemorial, Rome has been accustomed to rule the nations. Of its former greatness, indeed, only the dreams of the forum and the ruins of the palaces of the Cæsars, speak to us; but it has renewed its dominion over the world in Christian garments. The Romish Church has taken the place of the Roman Empire. She has inherited the spirit and the dexterity of dominion from old Rome, and has joined spiritual to worldly means of dominion. Her dominion extends not only over the nations of the earth, but also over the relations of life and conscience.

She has survived many wanderings, and experienced many changes; but in her pretensions, she has always remained the same. The bishop of Rome has affirmed that he carries in his hands the sword of the world as well as the sword of the Spirit; emperors and kings are allowed to exist only by him. He no more, indeed, enthrones and dethrones sovereigns; and the peace of Westphalia and the new adjustment of the states endure despite his constant protest, and his ban itself seems to have lost its power; but his demands are constantly the same. For no stone dare be taken out of the firmly compact-



ed edifice; and his spiritual authority has for a long time suffered no diminution. There was a time when it was difficult to decide who had the superior power, the Pope or an Œcumenical Council. The great Councils of the Middle Ages arrogated to themselves unlimited authority. But consistent following out of principle ascribed to the Pope the ultimate authority, and already has he commenced to promulgate new dogmas without the Councils. The Pope, as the only bearer of the highest authority of the Church, is the keystone of the system. To fit this keystone into this building, has been the prerogative of Pius IX. The new dogma of the Infallibility of the Pope, is the last consequence of the principle.

We must confess, that logical principle is dominant in this system. But is it the truth? This we must deny.

It is not my purpose to engage here in polemics; I have only wished to characterize the system. I content myself, therefore, with presenting in a few words our reasons for protesting against these pretensions.

The Romish system falls under the judgment of a threefold contradiction. It is a contradiction of facts, of history, and of the nature of the thing itself.

For, if the Romish Church says, that she alone is the Church, then we, at once, meet her with matters of fact, that the Holy Spirit has his work, and Christ his habitation also, beyond the borders of Roman dominion; that thus the Church of Jesus Christ is not confined within her boundaries.

If the Church of Rome says, that she is inspired in her organs, and especially in her highest organ, the bishop of Rome, and what she says and decrees is infallible, then we oppose to this the fact, that Councils and Popes have erred, from the days of the heretical Pope Liberius, whom an Athanasius, "the soul of orthodoxy," condemned, and from the days of Honorius, who was condemned by a certain Œcumenical Council, and by his own successors in the Romish Bishopric, on account of heresy, until the time of the great schism, in which one Pope placed another and his constituents under the ban, so that all western Christendom lay under the ban,

and Emperors and Councils were required to do penance, and downward to Pius IX. and his dogma of the immaculate conception of Mary, a dogma which is not only contradicted by the Scriptures, but also by tradition.

And, finally, if the Church of Rome says, that we must above all be certain of the place where the truth is to be sought and found, in order to be sure of the truth itself, then we meet her with this, that God did not desire to make the knowledge and the certainty of the truth so easy, that we needed only to turn ourselves outwardly to her right address, in order here to permit the truth to be given us. Certainty of truth is not a question of locality, but a question of conscience; not outwardly, but inwardly, must I become acquainted with the same. The truth is not manifested through her place, but only through herself. I do not believe in Jesus Christ because I believe in the Church; but I believe in the Church because I believe in Jesus Christ. Certainty of truth is a work of the Holy Spirit. But this is not found in the way of juridical logic, but it is the answer of the Holy Spirit to an awakened conscience, inquiring after the salvation of the soul.

From this question came the Reformation; in it all Protestantism has its root. It was the necessity of holiness, the question of salvation, the question of the certainty of salvation, which formed the soul of the life of Luther and of his work, the power of his working on the minds of the people, the strength of original Protestantism, and which will continue to be the secret of its power. Whoever would have a Protestantism, whose root is not found in this question, annihilates the truth, and destroys its future.

The word Protestantism has always been much abused. Protestantism is not a mere negation. It is, indeed, a negation, the negation of the untruth, which publishes itself as the divine truth, the negation of human authority which puts itself in the place of the divine; but this negation rests upon the highest authority of God's word and its truth, in the affairs of faith and the salvation of souls. Protestantism is not merely a constant striving and seeking and asking. It



originated, indeed, in inquiry, and inquiry and searchings belong to its nature. For the truth is without limit, and no one possesses her, who does not constantly acquire her. Truth is not a dead capital, which can be carried home in a handkerchief, but she is a living good, and a living possession. But Protestantism is not merely searching after truth, but also the possession of truth. It is not merely a question concerning the salvation of the soul, but also the answer to the question. For it is not merely a school, but a Church; not only a society of seekers and doubters, but of believers. And the answer of that question of conscience concerning the salvation of the soul, out of which Protestantism, out of which the Evangelical Church, has been born, is the word of the apostles: "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16 : 31. This was what Luther experienced, that neither the works of repentance, nor obedience to the Church, nor anything else, could take away sins, and give the conscience peace, and certainty of salvation to the soul, but only faith in Jesus Christ, who has atoned and satisfied for our sins, and has reconciled us to God. This alone makes a Christian a Christian: to believe on Jesus Christ as our Saviour and Redeemer, to be certain of the grace of God and the forgiveness of sins, even our sins. But this faith is not a mere fiction of the imagination, but an act of the will, and not merely an act of the understanding, but a fellowship of the heart with Jesus Christ. And this constitutes, according to evangelical doctrine, the nature of the Church. The Church is not a mere external institution. Indeed, as she appears to us, she is an external institution, with appointed ordinances and customs, and in an outward constitution. But this is not her nature, this is merely her earthly appearance. All this merely serves her true nature. She is, according to her inner, spiritual nature, the people of God on earth, the fellowship of all believers, the assembly of all the children of God here below. Wherever there are believers, of whatever denomination they may be, there at any rate is the holy Christian Church of Jesus Christ. And if yet our eyes see little or nothing of this, by faith we know that Je-

sus Christ has his people in all places, where they are spiritually united with him in faith and love, and form among themselves a great union of souls. This great, broad, rich communion of all believers, is not a beautiful dream, but a reality, the highest reality. For everything else is subject to death, and shall perish; this invisible communion, this hidden Church, will remain forever. This constitutes the germ of all individual visible Churches. Through her are all individual Churches in reality Churches. But she has in the different Churches a diversified appearance, more or less clear or beclouded, according as the signs and forms of her visible appearance, in which the invisible Church becomes visible and comprehensible, namely, the word and sacraments in the individual Churches, are more or less pure, *i. e.*, are administered in more or less conformity with the Holy Scriptures as the rule of all Church doctrine and life.

For this is the visible side which belongs to the nature of the Church. The Church is according to her nature not merely invisible, she has also a visibility which is natural to her. It is a misunderstanding when the Romanists represent to us, and when also among ourselves here, and there, the meaning obtains, as if Protestantism were only an invisible Church, which is over all and nowhere. According to evangelical teaching, of course, the Church is primarily "the communion of faith and of the Holy Spirit in the heart," as our Confession says. But faith demands outward means, through which it is produced and retained, and the Holy Spirit carries on his work in the souls of men only through such means, which we therefore call means of grace. As all human spiritual intercourse, and all intellectual inter-working of one with another, must be outwardly adjusted, especially through the word, in which the mind acquires its express sensible form, so the efficacy of the Holy Spirit demands also, as long as we are in the flesh, outward sensuous organs and means, through which he draws near to our souls.

These efficacious means of the Holy Spirit, are the word and sacraments. The same, therefore, belong to the nature of the Church, even as they are a work of the Holy Spirit on



earth. The nature of the Church cannot be fully described unless these “means of grace,” word and sacraments, be taken along with the description, by which the Church steps forth into openness and visibility. In these earthly and sensible vessels eternal grace has deposited her heavenly treasure, and has so filled them with the same, that they everywhere carry it along with them, and communicate it. But they have not been given to the Church for quiet possession, but for use, in order to be administered by her. Therefore the Church must have an office, authorized by the Church to administer them—the office of the means of grace. As far as the word is published, as far as baptism is administered and the Lord’s Supper distributed, so far extends the efficacy of the Church of Jesus Christ; and in this efficacy, and in the means of this efficacy, appears the Church herself, born of the Spirit of Jesus Christ in outward and comprehensible visibility. And to this Church which dispenses the means of grace, we will keep ourselves, and not indeed be contented with the inner spiritual union, in which we personally stand with our Lord and Saviour. For we have been called to a communion, and not to an isolation. For also our personal Christianity is dependent on Christian communion and the means of grace, whose dispenser this communion is, which we call the Church; and only in such communion does our religious life remain sound.

The Church has also, according to her nature, two sides: one visible and another invisible, one inner and another outward; she is the communion of believers, and she is the medium of salvation in the distribution of the means of grace. To the first, attaches itself, then, that external formation in a constitution and cultus and practice, which are conditioned through the earthly existence of the Church, and which are appointed through her historical relations. By all means also is this external formation of the Church necessary. No Church can exist on earth, unless it assumes to itself, more or less perfectly, an appointed external form. But this external form is still not necessary, in the sense that it is necessary that the Church should be the communion of believers, and

that she should be the bearer of the means of grace. For that she be this is necessary for the heavenly calling of the Church, but different from this is what is necessary for her earthly calling. For faith and means of grace are necessary whereby we can be saved; but an external constitution and form are necessary only just as all things on earth are ordered, and every society must be somehow constituted. This also belongs not to the nature of the Church itself, but only to the earthly reality of the Church. Therefore this earthly reality of the Church has also no part in eternity, as belonging to the nature of the Church; but she must be subject to the laws of time and its history, only as she also has historical and temporal root. For the eternal kingdom of God has its home in that inner nature of the Church; this temporal form of the Church, on the contrary, is only the external covering in which the treasure of the kingdom of God is deposited. We find and comprehend the Church herself only in this her outward covering. But it is still the Church, and not this cover of the same, which we are to embrace and with which we have to do. So, then, it can well happen, that it should be a poor and miserable form, in which the Church exists. But she herself is still a queen on earth, even though she be dressed in a beggar's garment.

In this sense we must also distinguish between Church and Church, between the Church according to her nature and the Church according to her outward earthly form, between the Church as far as she is the communion of believers and the bearer of the means of grace, and the Church so far as she is a rightly ordered external society, similar to the state, between the Church in a religious and the Church in a juridical sense, and we must constantly keep before us, that both sides here on earth do not fully correspond, but that between both there remains a certain contradiction. For the nature of the Church never comes, in her earthly form, to a perfectly satisfactory manifestation, but this remains constantly burdened with weakness and imperfection. Therefore there will never be wanting occasions to take offence at the Church.



Whoever merely gazes upon the outward, as the Church visibly manifests herself, will perceive in her enough faults and weaknesses and wants, to cause him to err, and to be estranged from her. But whoever deals with the thing itself, alone becomes capable of surmounting all the offences and contradictions, which the appearance of the Church presents to him, and of becoming sure and joyful concerning her heavenly nature. And blessed is he who is not offended in her.

We can well say, that it is with the Church in a manner similar to Jesus Christ himself. What faith saw and found in him, was the Son of God and the revelation of eternal life. This heavenly mystery disclosed itself to mankind, and communicated itself to them through the word of his mouth, which published the grace and truth, and deposited itself in the souls of mankind; and through the wonders of his power, in which his word assumed a sensible form, and the blessing of the same presented itself variously to the individual, and gave itself for a possession. But all this was shadowed forth in the Son of Man, who assumed the form of a servant, and was subjected to all the wants and infirmities of human nature just as we are. If we only look upon that which lies before our eyes, we may easily become offended in him. For in his outward manifestation there was little to be seen of the Eternal Son of the Father, and of the revelation of the life which is from God. Much rather, what the sense perceived seemed altogether to stand in contradiction and not in unison with such an idea. Man had to permit Christ's hidden nature to work in him, and through his word to let faith in him be kindled in the soul, in order to get over the contradictions and hindrances which the outward appearance seemed to throw in the way. So it is with the Church. She is the place of communion with God, the kingdom of grace and the medium of holiness in the word of the gospel, and in the wonder of the sacraments. But all this is presented in the earthly form of a servant. First, as Jesus was glorified and his body was taken up into communion with the heavenly glory, the contradiction, which until then obtained between

his inner and his outward reality, unfolded itself. So also the Church stands related to the future, in which she will be glorified from the form of a servant, which she now carries about herself, into that glory which will correspond with her inner nature. Then will she first appear what she is in reality.

The Romish Church now stands as a contradiction in the Church, and her outward reality renders the kingdom of God without further progress. Hers is the earthly visible form of the Church, her outward form and constitution not barely a temporal and historical necessity, which has only a preconceived signification, and, as all things historical, subjected to change, but she stands herein the substantial phenomenon of the Church herself, so that the Church cannot think herself in any other form than that which she has historically acquired and assumed. Her constitution is, therefore, a subject of dogmas, *i. e.*, a part of saving doctrine, and, therefore, a contradiction of faith. To her the outward organization is the Church herself, therefore her opinion is also yet so filled and inspired by the Holy Ghost, that it is separated from all error, and endowed with infallibility, however the individual representation and the heads of the hierarchical organization may stand personally related to the Holy Spirit and to Jesus Christ. The Church is not as it is with us, primarily, the communion of believers, who are united through faith and the Holy Spirit with Jesus Christ, the head, and with one another in heart; but she is primarily an external constitution and an outward communion, as visible and comprehensible as any other earthly commonwealth. What we only can and shall believe, this we are to suppose here prepared beforehand in visible reality. The earthly and visible is, without need of anything further, the manifestation of the heavenly and the future itself. The aspect of the Church is similar to that of beholding the person of Jesus Christ. For the Church is the image of Jesus Christ. The Romish Church, in her view of Jesus Christ, has a constant docetic tendency, *i. e.*, a tendency to submerge the natural and human in Jesus Christ into the supernatural. This is the peculiarity of the so-called apocry-



phal gospels, in contrast with the canonical. They already permit the child Jesus to do wonders, wonders too of the strangest sort. They know no value, but only the appearance of the heavenly, through the thin perishable cover of the natural. Even so is the Romish presentation of the Church. The supernatural nature of the Church comes everywhere in the earthly form of the same to a full outward appearance and presentation. This is only the pelucid veil of the heavenly. The invisible is absolutely visible, and the future is already present. We can say, that the Romish Church is the Church of a false present.

In contrast with this, is the Reformed Church, the Church of the mere future. As the Romish Church is substantially the visible, so the Reformed Church is substantially the invisible. The visible is not the appearance of the invisible, or the means through which we may be made partakers of the same, but it is only to us a sign, which points us over itself beyond into the world of the invisible. The Reformed Church couples the salvation of the individual to the future will of God. The threads of individual events couple themselves immediately to the absolute will of God. God needs no earthly means, and the earthly is also unwilling to co-operate with the divine in a similar sense. For God and the world, Creator and creature, Infinite and finite, stand toward one another in too great a contrast, that the earthly should truly enclose in itself the heavenly, and become the bearer of the same. For in the person of Jesus Christ himself, the divine transcends the limits of the human, and is not circumscribed by it. It is the same also in the Church and in the transactions of the Church. The identical Church is merely the invisible; the visible Church is not the reality of the Church. This is and remains in principle in the future, and has not in the present her counterpart itself, but only a sign of her future reality for which we hope. So is it also in the affairs of the Church. The earthly and the visible, in the means of grace, in the sacraments, is not the bearer and the mediation of the heavenly gift and work of grace, but only a sign and security of the same. They themselves, the gifts of grace and the works of

grace, we attain only when we waft ourselves in faith over all earthly visibility, and in the world of the invisible apprehend the grace of God. For this inner elevation of the Spirit the earthly sign can and will be to us only a summons and a help. The grace of God itself remains on the other side.

The Lutheran Church teaches the bond of union between the present and the future. She is the Church of the communion of both worlds. In Jesus Christ the humanity is neither swallowed up into the divine, nor yet overreached and so substantially left by the divine, but is permeated and filled by the divine: one is in the other; where one is, there is also the other, and the earthly is the bearer of the heavenly. This is the teaching of John's gospel: "The Word was made flesh." In the flesh of Jesus Christ eternal life is included; in the man Jesus, the presence of God is at hand—"the life was manifested" (1 Jno. 1: 2). The Church announces also the same. She is neither alone the Church of the present, nor alone that of the future, neither alone visible, nor alone invisible; but visible and invisible at the same time; for her invisible, spiritually-born nature has a present visibility in the word and sacrament: this is the manifestation of the nature of the Church. In them, in these means of grace, the spiritual treasures of the Church are deposited; here they are audible, visible, tangible, present. So it is also in the Christian life. We are already what we shall be, and yet also shall we be first what we are. But we shall attain the consummation, in that the new heavenly life of the Spirit fills and permeates the natural life with his presence. For we should neither view and disown the sphere of natural life for absolute unrighteousness; nor also does this life of the Spirit pursue his special paths beyond the earthly; but they should both advance together unto unity. The whole sphere of the natural, together with all its productions of the natural mental activity, has in itself a future self-determining, and passes not barely with the Church in fee-simple, as the Romish Church teaches; for it is a work of God the Creator. But it has the calling to be the bearer of the revelation and the means for the Redeemer's work of salvation. Herein he



deposits his gifts of grace which the Father has given him; and we are to secure the new life which the Son has given us. The former takes place in the sacraments, the latter takes place in the offering up of our lives. This is the way to future glorification. There will the heavenly and the earthly, the spiritual and the sensible have fully permeated each other. This goal is secured in the gift of our Lord, and in the sacrifice of our lives.

They are not barely diversified dogmas in which the Churches distinguish themselves from each other; they are totally diversified aspects, which have given them their stamp. As long as this diversification stands, all outward union is vain, and only an occasion to strife and separation. So great a universal historical matter of fact as the division of the Church, rests not on mere misunderstandings, and is not settled by merely good resolutions. It is, indeed, to us a sorrowful wrong. But this wrong should be endured patiently, and the unity for which we hope should be prayed for. And this division must also serve the divine purpose. For as painfully as it also often stirs our souls, that the assembly of Jesus Christ should be torn asunder into diversified Churches, so do we yet know, that each Church has her peculiar gift with which she is to work in building up the kingdom of God; and each is to serve the other with the gift which she has received. But wherever we find a Christian, be it under the dominion of Rome or among the disciples of Calvin, there we know that we have laid hold on a child of God, a brother in Christ, an heir of salvation. And we delight ourselves in the unity of spirit and of faith, notwithstanding the diversity, until it shall please the Lord to bring us into full communion of spirit and harmonious thought. But, until then, we will travel the way the Lord has given us, and follow the lamp which lights our path. This light on our way is the Holy Scripture.

## ARTICLE IV.

## PROFESSOR TYNDALL'S TEST OF PRAYER.

By Rev. C. A. STORK, Baltimore, Md.

The test of prayer propounded by Prof. Tyndall's friend, in a recent number of the *Contemporary Review*, is also a test of something else besides prayer.\* To isolate morally a hospital-ward, and to concentrate on it the intercession of the Christian world, would, if it were possible, be no real trial of the efficacy of prayer, as we shall presently attempt to show ; but the proposal of such an experiment is a very accurate gauge of an obvious defect in the scientific habit of mind. If Prof. Tyndall and his unknown friend had expressed by this challenge only their private skepticism, it would not have caused even a ripple on the current of public opinion.

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\*The experiment referred to may not be definitely known to some readers of the QUARTERLY REVIEW. For the benefit of such we quote at length the portions of the article in which the terms of the proposed experiment are set forth:

"There appears to be one source from a study of which the absolute calculable value of prayer (I speak with the utmost reverence) can almost certainly be ascertained. I mean its influence in affecting the course of a malady, or in averting the fatal termination. For, it must be admitted that such an important influence, manifestly either does, or does not exist. If it does, a careful investigation of diseased persons by good pathologists, working with this end seriously in view, must determine the fact. The fact determined, it is simply a matter of further careful clinical observation to estimate the extent or degree in which prayer is effective. And the next step would be to consider how far it is practicable to extend this benefit among the sick and dying. And I can conceive few inquiries which are more pregnant with good to humanity when this stage has been arrived at." Thus the general grounds on which it is proposed that this novel enquiry be conducted. Now for the details of the crucial experiment:

"I ask that one single ward or hospital, under the care of first-rate phy-



But back of the individual challenge lies a settled habit of thought. Prof. Tyndall's friend speaks not only for himself and for the Professor, but also for a whole school of thinking; and this crucial experiment bids fair to become the typical form in which, when the history of speculation in our time comes to be written, it will be recognized that the issue between faith and the speculative understanding was joined.

It was the recognition, in this challenge, of a widely spread disbelief which so aroused the attention and discussion of the religious world. That Prof. Tyndall entertained doubts as to the efficacy of prayer, was not much; but it was a good deal when the spokesman of a whole school of philosophy declared the rejection by the men of his way of thinking of one of the first postulates of religion. This was what the world read in the challenge:

'We believe in what we see and hear and feel. We deny that we have any knowledge of any being or force which we

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sycians and surgeons, containing certain numbers of patients afflicted with those diseases which have been best studied, and of which the mortality rates are best known, whether the diseases are those which are treated by medical or by surgical remedies, should be, during a period of not less, say, than three or five years, made the object of special prayer by the whole body of the faithful, and that, at the end of that time, the mortality should be compared with the past rates, and also with that of other leading hospitals, similarly well managed, during the same period. Granting that time is given and numbers are sufficiently large, so as to ensure a minimum of error from accidental disturbing causes, the experiment will be exhaustive and complete.

I might have proposed to treat two sides of the same hospital, managed by the same men; one side to be the object of special prayer, the other to be exempted from all prayer. It would have been the most rigidly logical and philosophical method. But I shrink from depriving any of—I had almost said—his natural inheritance in the prayers of Christendom. Practically, too, it would have been impossible; the unprayed-for ward would have attracted the prayers of believers as surely as the lofty tower attracts electric fluid. The experiment would be frustrated. But the opposite character of my proposal will commend it to those who are naturally the most interested in its success; those, namely, who conscientiously and devoutly believe in the efficiency against disease and death of special prayer. I open a field for the exercise of their devotion. I offer an occasion of demonstrating to the faithless an imperishable record of prayer."

cannot subject to scientific, material tests. There may be a world which does not come in contact with our senses, and which cannot be apprehended by the instruments and methods of science: but if there be such a world, it is one which we have no means of comprehending or perceiving, to which we stand in no conceivable relation, and to which we owe no duties. In the words of one of our representative men, all propositions, beliefs, practices that have to do with any such extra-scientific world, are questions of "lunar politics." "They may exist; but we know nothing about them, have no organs to apprehend them, and only waste time by attempting to define them or bring them into any regulative relation to life.'

This seems a good deal to unfold out of the very matter-of-fact and apparently modest proposition of Prof. Tyndall's friend; but, just as this nameless friend stands for a much greater man than an unknown investigator of a skeptical turn of mind, so does the proposed test represent much more than any private doubt on a specific point of doctrine. It expresses the attitude of *nescience* which the scientific world, on its metaphysical side, is beginning to assume towards all propositions of a religious nature.

"Can it be tried by physical tests?" is the question scientific men put with reference to any proposition of religious truth. If the answer is in the negative, they declare it to be a proposition about that which is beyond the pale of human knowledge, and human reason to be incompetent to pronounce for or against it. Professor Huxley does not deny there is a God; but inasmuch as he cannot be seen or weighed, nor his existence detected by the spectroscope or any chemical test, nor in any wise be demonstrated by any process of Baconian induction, his conclusion is that our worship must be "for the most part of the silent sort at the altar of the Unknown and Unknowable." Herbert Spencer admits that we are driven both in science and Religion to conceive of some Inscrutable Power\* as manifested through all phenomena,

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\*The capitals are Mr. Spencer's own.



but declares in the same sentence that "its nature transcends intuition and is beyond imagination:" in other words, we know nothing of God, whether he be a person, or matter, or force; and can, of course, make no statement concerning him, nor even conceive him, nor what our duty towards him may be, nor if, indeed, we owe him any duty at all.

This refusal to concede the attribute of knowledge to any thing which cannot be made a matter of scientific investigation marks the challenge put forth under Prof. Tyndall's sanction. 'If prayer has a real efficacy, then it can be experimented upon as any physical force,' is the assumption of the proposed enquiry. 'But the efficacy of prayer,' every right-minded believer would reply, 'is not a physical force and cannot be so tested: it is beyond the range of physical laws, and conforms to the laws of another world.' 'Then,' answers the scientific investigator, 'it is no object of knowledge, and no sane man can have any posture of mind towards the question of its efficiency, either of belief or disbelief. We simply know nothing about it. It is another question of "lunar politics." And as all truth is merely relative, and even the best evidenced physical laws only good working hypotheses taken for true because, having been tested by the best means in our power, they are still found to be valid,—the proposition, that prayer is efficacious, not being tested and not admitting of experiments conducted in a scientific method, it is idle to expect a rational world to confide in it longer.'

Such we apprehend to be the meaning of this apparently frank challenge. It was intended to bring to an issue the question of the reality of our knowledge, or of the possibility of our having any real knowledge, of that which is not cognizable by the senses, or subject to tests afforded by the methods of science. What Prof. Tyndall and his friend mean to say is this: We do not believe in the efficacy of prayer; and the reason we do not believe in it is because its effects cannot be measured by any physical scale. If you can demonstrate its influence in pneumonias and typhus cases, as physicians demonstrate the influence of a new remedy, by carefully con-

ducted and properly insulated cases, then we will believe; but not otherwise.

We may be allowed, in passing, to express our doubts of the unalloyed sincerity of the proposed test. Prof. Tyndall may persuade himself that he is prepared in good faith to yield his skepticism as to the intrusion of any supernatural agency into the field of physical forces, when good Baconian proof is furnished: but one cannot help querying what kind of proof would be enough. Does any impartial spectator, if such there be, of the growing conflict between science and faith, believe that if the conditions of the proposed experiment were complied with, and the prayed-for ward were to present a remarkable number of cases healed with unprecedented rapidity, Prof. Tyndall, and the school he represents, would not ferret out a flaw in the chain of proof somewhere, or, failing that, still believe the effect produced to be due to some physical law hitherto occult? We must confess, we do not. Not that we mean, in the slightest degree, to question the good faith in which the experiment is proposed, but because we do not believe Prof. Tyndall, or any other physical investigator thoroughly imbued with the scientific habit, is free to admit the full force of evidence that would make against the universal dominion of physical law.

To make our point of demur clear, let us dwell on it more at length. It has been a matter of observation for some time that the scientific habit of thought, which urges culture and intensifies power only in one direction, induces a prepossession of mind amounting at last almost to paralysis of certain functions of the intellect. This tendency of mental power when confined to one field of observation, to narrow its range of functions as it intensifies their action, is noticeable in other spheres of intellectual activity. It is notorious, for instance, that analytical lawyers grow unfit for original statesmanship. The exclusive cultivation of the understanding in the application of fixed principles to special cases, at last benumbs the creative faculty or the power that apprehends principle *de novo*. An integral feature of this contraction of the range of intellection is, that its subject is unconscious of the circum-



scription of his field of thought. The mind is fettered without knowing it. Prof. Tyndall may be sincere enough in supposing the evidence he demands will produce the belief he promises; but he does not allow for the incapacity, inlaid in the very constitution of the scientific habit, to entertain the conviction proper to a class of truths which, as a scientist, he has habitually ignored. The school which Prof. Tyndall represents founds its whole method on the assumption that no knowledge is valid, which does not formulate itself by the categories, and submit itself to the tests, of physical law. How then can any evidence meet with an unprejudiced entertainment at the hands of that intellect whose fundamental postulate is, that no proofs can be sufficient to demonstrate the existence of an object of knowledge not subject to physical tests. This would be a feat in intellection like the attempt in physics to overleap the influence of gravitation. Let a miracle be wrought before the eyes of this school of thought, and it will still believe that there is a flaw in the chain of testimony, or conclude that it sees the evidence only of some hitherto undiscovered form of natural force. Indeed, one representative of this school declares that he would not believe his own senses or those of any number of witnesses, testifying to a miracle that plainly and unmistakably controverted a well established law of physics. To be consistent, the positive school must take this position; for, by the *apriori* method it affects to disdain, it has already ruled the supernatural out of existence: how can any testimony, then, bring it in again by the back door. So we doubt the sincerity of Prof. Tyndall's proposed test. He and we in joining issue in this experiment, do not meet on common ground. We believe in the possibility of the supernatural. Prof. Tyndall is pledged, by the very postulates of his whole method, to reject any conclusions that would erect a domain of knowledge outside the limits fixed by what he conceives to be the scientific order of the universe.

To return to our leading thought: We have said that Prof. Tyndall's test is a test of something else besides prayer: it probes the defect apparently inseparable from an exclusive de-

votion of the mind to the study of truths relating to physical phenomena. We have already, in the paragraphs above, touched upon this point. Stated explicitly, it is something like this: *The habit of mind at first necessary to the investigation of physical science, and afterwards fixed and intensified by this pursuit, is unfavorable to and, when long exclusively cultivated, destructive of the power of moral and spiritual perception.* A scientific investigator is, *quoad hoc*, unfitted for the consideration, and incapable of admitting, the force of moral and spiritual principles. To this defect, in large measure, is to be assigned the else unaccountable intellectual revulson of the scientific mind from the consideration of truths that will not be formulated under physical laws or by scientific methods. To those who feel and know, with all the self-testifying certitude belonging to the consideration of material truths, the force of that wide and vital realm of truth known as moral or spiritual,—and they have been no mean company, calling Plato their father,—it has been an inexplicable *rabies*, as marked as the proverbial stolidity of theologians to scientific methods, which has made the world they have loved to expatiate in a region, to so many of the ablest intellects of the race, only of heated dreams. This incapacity to appreciate the force of the spiritual order of truths, assuming often the guise of a contemptuous pity towards those who cherished the contemplation of them, has sometimes been spoken of as peculiar to our age. It is so, only as ours is an age in which the scientific habit has become the dominant habit of thought. But this incapacity and contempt for truths of the spiritual order, is as old as science itself. It is not difficult to trace it in the attitude of mind Aristotle assumes towards the splendid conceptions of his master, Plato. The true, the beautiful, the good, the aspirations of that great and lofty soul after these, were to his acute disciple only so much moonshine, to be tolerated with the supercilious toleration Mr. Spencer exhorts his brethren in science to show towards the dreams of the idealists of our day. It is no matter of wonder, that those who have cultivated with an unremitting energy the exact habits of discriminating physical phenomena and train-



ed their whole mental energy to work in the grooves of fixed laws, should, at last, have lost the capacity to recognize an order of truths whose principles and genius are diametrically opposite to their whole habit of thought. The human mind is an instrument of wonderful powers of adaptation: the unerring accuracy and almost automatic skill with which the accomplished scientific investigator perceives the tendency of various orders of facts, discerns the marks of laws, reads the physical idea, co-ordinates phenomena, is a splendid illustration of this power. But it is also limited: it narrows as it intensifies. The skill that is trained to unerring accuracy in one field of investigation is purchased at the cost of loss of perception in another. And, though scientific men may revolt at the thought, it is yet true that the very power of penetration and construction which has given them so largely the key to the truths underlying and organizing the *order* of the universe has blinded them to another class of truths no less real, namely, those relating to the *causes* and *ends* of the universe.

It is related of Cardinal Mezzofanti, the great linguist, that when he wished to pass from the use of one language to that of another, he paused for a moment, moved his lips and facial muscles, and gave other indications of an internal re-adjustment of his mental machinery, so to speak, to the requisition of the new idiom. The thinkers of the positive school, if we may be so bold as to criticise their methods, have not learned, on a large scale, the Cardinal's secret. He knew that the transition from one language to another, especially if it be of a generically different order, to speak after the manner of philologists, required not merely the use of a different class of sounds,—it was not merely translation,—but also the use of another mental habit. He could not think in English and speak in Greek. But the positive school seem to conceive that the transfer of reasoning from one order of thought, the physical, to another, the moral, spiritual, requires only the substitution of one class of symbols for another: they speak in moral symbols, but they still think in physical ideas. For this reason they appear to be incapable (we say it with all re-

spect) of conceiving the modes of that world of thought and feeling into which man enters in virtue of his moral and religious nature.

The race has been conscious in all ages, and under all circumstances of development, of an order of impressions as real and as influential, in the effects produced by their reception or rejection, as the order of impressions known as material. These impressions, as the idea of God, the belief in immortality, the sense of right and wrong, the hunger for a superior object of dependence, the aspiration after perfection, have stamped themselves on the soul by no physical means, and their reality is to be tested by no physical experiments. They have a law of their own, as vision has a law of its own. But the positive school has come, at last, by a too exclusive devotion to the investigation of the one order of truths, to honestly believe that there can be but one order of truth cognizable by man, and that physical. The history of the race in its religious development is the history, from their point of view, of a community of lunatics; in its best phases, the history of a community of harmless lunatics; in its darker experiences, of a community of maniacs. Hence the attempt of this school to assign a law to the phenomena of the moral and spiritual nature has resulted in a complete chaos of conceptions.

For instance, Mr. Spencer, in the former part of his "First Principles of a New System of Philosophy," undertakes to define to define the religious idea and give its origin and place. But he conceives it, and reasons about it, under the forms of physical thought. God is not to him, and he apparently cannot so conceive him, that object of thought which the human mind has universally apprehended, and either rejected with aversion or aspired to with joy, in virtue of feelings as imperative, as unique, as inexplicable as the feelings of human affection, bodily appetite, or intellectual desire. He translates the spiritual ideas of God, duty, immortality, remorse, love, into what he considers their scientific equivalents: he attempts to treat them as he would treat physical ideas, and the result is that, while the terms remain, the



whole meaning is dropped out in the process of translation. God is to him not an object of love, of fear, of desire, one to whom he stands under terms of obligation and to whom he may aspire, from whom he may receive the purest influx of joy and whose displeasure may inflict the keenest anguish; but only the first great cause, meaning by that the last antecedent in a chain of physical cause and effect. Now, Mr. Spencer is wholly at liberty to so conceive the Deity and to show the unscientific nature of any such conception. But not only does he so conceive him, but manifestly it never occurs to him that, in making this translation of the idea of the Divine Being and our relations to him into physical terms, he has dropped out the essential features of the universal idea, as men have conceived it and been effected by it. He has been speaking in moral terms, but thinking in physical. So when his chain of reasoning is concluded, and God relegated to the limbo of incognizable conceptions, those who have apprehended the world of spiritual existences, and our relations to it under the moral law, feel that the validity of their beliefs and trusts has been left untouched. It is as if a blind man should attempt to demonstrate to one who has perfect vision the unreality of the objects he conceives himself to see.

We do not propose to enter further into an exposition of the irrationality of this procedure; that is matter for another discussion; but only to point out that the thinkers in one sphere of knowledge are inadequately qualified to pass judgment on the objects of knowledge of that field in which they are not conversant. And still further, to remark on the pertinacity with which the investigators in the field of physical inquiry refuse to admit their methods to be inapplicable in the region of moral and spiritual truths. It is also true that those who have devoted themselves to the consideration of moral truth often misconceive and misinterpret the great physical principles underlying the order of the universe; but owing to the contrasted nature of the two orders of knowledge, moral and physical, they have not often fallen into the error of claiming that physical phenomena must be formulated under moral categories, and submit themselves to moral

tests. or else be rejected as invalid. This is the essential defect, which it has been our purpose to point out as exposed palpably in the physical enquiry into the efficacy of prayer proposed by Prof. Tyndall. He insists on the trial of moral truths by physical tests, and in so doing convicts himself of incapacity to appreciate the force of moral evidence.

The honest believers in the efficacy of prayer,—and among them may be found some of the brightest, profoundest minds that have adorned the history of modern science, Faraday, Sir John Herschel, Dana, Carpenter, Gray,—could see the experiment proposed by Prof. Tyndall, if it were possible, tried, and, tested physically, fail, and yet have their faith that prayer has efficacy not one whit shaken. Prof. Tyndall cannot understand this; but it is because he misapprehends the ground and extent of the belief in prayer entertained by the faithful. Let us state that ground and limitation, and see how far it is from being touched by Prof. Tyndall's test.

The typical prayer of a trustful heart is our Saviour's petition to his Father in the Garden of Gethsemane. He prays there for a physical deliverance: "if it be possible, let this cup pass from me." This is as plain and direct a petition for the intrusion of the spiritual into the region of physical agencies, as can be well conceived. All the agony and shame of his seizure, trial, mockings and death, were before the Saviour's mental eye. The human spirit in its sensibility and weakness shrank from them. The soul poured its agonized desire into the ear of the Father. 'Then,' Prof. Tyndall would say, 'we may test the efficacy of that prayer by its results. Was he delivered from the dreaded death?' But, softly; another element enters into that prayer; an element which belongs essentially to every prayer of intelligent faith; without which prayer is not prayer in the Christian sense, at all, but only a magical incantation, a heathenish charm: "nevertheless, not as I will, but as thou wilt." This expresses what underlies every breathing of trustful desire to God of his children, an ever present recognition that the will of God is the highest standard of wisdom and goodness, and a



supreme desire that this be wrought out, even though it be at the sacrifice of our private welfare. This is expressed in Christ's prayer, but it is none the less present, by implication at least, in every aspiration or petition that the believer puts up to his Father. He may desire very ardently some physical benefit, the healing of some loved one, his own deliverance from temporal evil; but more ardently still, if his prayer is the prayer of faith, does he desire that the kingdom of God should come; and if the granting of his specific request is seen by the Omniscient eye to be incompatible with the swiftest coming of that kingdom, a deeper current of desire will be found running through his petition, that God would through the refusal of this petition bring in his kingdom. This was what Socrates meant when he told Alcibiades\* that his prayer to God was to grant him what things were good for him, and that he did not dare to pray outright for any material benefit, lest it might turn out to his hurt instead of to his welfare. Even this pagan recognized the underlying desire, which runs like a golden thread through every petition, put up by a true worshiper, for physical good, that God's kingdom should come before all else. Socrates would not have scrupled to pray the prayer every Christian would pray in behalf of the hospital-ward, that which was meant by the framers of the form of prayer for the sick, viz: that it would please God to heal the sick, if in accordance with the higher will of heaven, to bring in the kingdom of righteousness.

"But," Prof. Tyndall's friend will say, "it is not so that believers pray. What they want they ask for, and expect to get, with no conditions." We do not know where Prof. Tyndall and his friend get their ideas of prayer from, but if they think the people of God, as a community, would ever sanction or put up any prayer for physical benefits, in which their hearts did not understand the supreme petition, with which their Master closed his prayer to be implied, he knows very little of the thoughts and faith of Christian men. It would not be possible to find a respectable portion of any Christian

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\*See the Second Alcibiades of Plato's Dialogues.

community, who would consent to pray for any class of sick or suffering, or to ask for any physical blessing, with the understanding that their petition was to be absolute and unconditional. Our Saviour gave us the model, not only of form, but also of what desires we should express, and in what relative degree we should urge them, in the prayer he taught his disciples. "Thy kingdom come," is its supreme petition, and then in subordination, the blessings that are specific, physical. And if any man ever prays a prayer which has not in its heart the order of desire graduated for our instruction in that model, he prays an unchristian prayer. Dr. Liddon, in his late work, "Elements of Religion," has put this with great power: "*All Christian prayer takes it for granted that the material world exists for the sake of, and is entirely subordinate to, the interests of the moral; and, secondly, that God is the best judge of what the true interests of the moral world really are. Therefore, if his petition be not granted, a Christian will not conclude that his real prayer is unanswered. His real prayer was, from the first, that God's name might be hallowed among men by the advance of his kingdom and the doing of his will, through God's granting a particular request that he urges. He knows that his own highest object may be best secured by the refusal of the very blessing for which he pleads.*"

All this, of course, will be so much hair-splitting and threshing of wheatless straw to the masculine mind of the propounder of the physical test of prayer. "Here," he will say, "is a fair, tangible experiment, which can be made under the eye of experienced physicians and surgeons, with time given and numbers sufficiently large, so as to ensure a minimum of error from accidental disturbing causes. The experiment is exhaustive and complete: what more can be required? If it is true that there is in the mind of the Being you hope to influence, a purpose riding over all minor cases, and subordinating the welfare of the individual to the well-being of the whole, and that the believer has always a supreme desire that this inscrutable purpose should ever have the preference, and so graduates his petitions, what use at all of specific



prayer for physical benefits? Why not offer one general petition, "Thy will be done?" Here we enter the realm of moral truths; and there the propounder of physical tests as a sufficient trial of the efficacy of prayer, is hardly competent to go with us. It is enough for the believer to answer, God has invited us to ask for what we need, with the assurance that he hears and is influenced by our prayers. We are not at liberty to pray for a miracle, as, that God would raise the dead, or stop the flight of the earth in its course; for God has sufficiently made known to us his fixed purpose to govern the material world by a physical order for the benefit of the human race; and no thoughtful man could pray for the suspension of this order for any private end with any confidence that he would be heard, however urgent the need might seem to be. But there is a large field left in which God has given us no such knowledge. In this field the Divine invitation to seek for aid, to bring our desires into influential contact with the Divine will, is still of force. That whole realm, deep in twilight, where mind acts upon mind, where God touches the springs of thought and feeling, suggests the needed remedy, quickens the languid energy, reveals truth, through the spirit moves upon the body, affords a good illustration of the field where we can entreat confidently for his intervention. If there is any ground for prayer at all, there is abundant scope in these wide tracts of unknown agencies for the yearning heart to ask for the Father's aid.

In summing up the results of the long discussion carried on in the *Spectator*, in answer to, and defence of, Prof. Tyndall's proposition, Mr. Hutton has met the objection suggested above:

"If God gives what is best for us independently of all prayer, then to pray for even spiritual blessings is quite superfluous, except on the dishonest theory of reacting upon yourself by a kind of dramatic spiritual fiction. If, as all who believe in prayer suppose, he has, for the sake of securing free communion between himself and his creatures, thought right to leave many good things ungiven till they are asked for from the bottom of the heart, in an act of free intercourse with himself, then, though good men will always

suspect their prayers for happiness and the supposed means of happiness much more, and offer them much more submissively, than their prayers for goodness, it seem to us impossible to say that it is wrong or useless to include them in their prayers. As to God's conceivable power of answering such prayers without miracle, Mr. Galton himself points out how wide and close is the inter-weaving of the physical and spiritual, so that to an all-powerful Being it is hard to conceive what even physical ends might not be gained by mere action on the spirits of men. If, for example, as some sober observers believe,—we are not implying any belief in it ourselves, but putting a mere hypothesis,—even heavy physical objects can be raised, and serious physical ailments cured by new forms of purely 'psychic' force, it would not be in the least inconceivable that the climatological causes of rain itself might be controlled, without 'miracle,' by the agency of prayer. At all events, we certainly know far too little of the interweaving of spiritual with physical laws, to dogmatize about the impossibility that God should answer earnest and humble prayers for even physical blessings without miracle. Undoubtedly, however, the whole strength of the belief in prayer centres on that conscious and imperious need of man for spiritual and moral help, which makes prayer to the Source of all righteousness a vital function of his inner life,—a need which may often justify and oftener excuse the prayer for physical blessings, such as the life of those dear to us, or even much meaner things, so far as these seem really bound up with the deepest needs of the spirit."

It is true, modern physicists have inferred that every agency, material and mental, is locked up in an inviolable order, and that no part of the physical world is plastic to moral influences. But this extension of the domain of physical law is only hypothetical. We know that there are material effects wrought, physical agencies deflected or intensified by moral forces. Our own moral choices, passions, affections, are an example in point. It is hard, for instance, to understand how we, at the appeal of a son, can, without the violation of natural law, give him aid which he could not otherwise receive, and the Divine Father be unable to do as much for his children when they cry to him.

It is enough, for our purpose, to have pointed out that the border ground where the physical and spiritual meet and in-



teract, is too little known for us to define what the Divine Being can, or cannot, do in answer to prayer without violating natural law. But we need not stop here. Even in that domain of material agencies where all seems fixed by an inviolable order, it is conceivable that direct intervention may be effected by prayer. The interweaving of physical laws is too complex, and their interdependence too transcendently above our means to unravel them, for any physical investigator to be able to point out the barrier where the Divine Worker must be stayed by his own order. We need not ask God to work a miracle to meet our desires. It is not inconceivable that the answer should come to our prayer by channels which seem to us the regular working of natural laws, when the real agent setting in motion the physical train is the hand of God himself, and that in answer to a human request. Dr. Liddon has put this with a force and clearness of which we are glad to avail ourselves :

“Where is the absurdity of asking him to hold his hand, or to hasten his work? He to whom we pray may be trusted to grant or to refuse a prayer, as may seem best to the highest wisdom and the truest love. And if he grant it, he is not without resources; even although we should have asked him to suspend what we call a natural law. Can he not then provide for the freedom of his action without violating its order? Can he not supersede a lower rule of working by the intervention of a higher? If he really works at all; if something that is neither moral nor intelligent has not usurped his throne,—it is certain that ‘the thing that is done upon earth he doeth it himself;’ and that it is therefore as consistent with reason as with reverence to treat him as being a free Agent, who is not really tied and bound by the intellectual abstractions with which finite intellects would fain annihilate the freedom of his action. No; to pray for rain or sunshine, for health or food, is just as reasonable as to pray for gifts which the soul only can receive—increased love, joy, peace, long-suffering, gentleness, goodness, faith. All such prayers pre-suppose the truth that God is not the slave of his own rules of action; that he can innovate upon his work without forfeiting his perfection; that law is only our way of conceiving of his regularized working, and not an external force which governs and moulds what we recognize as his work.”

Something else is tested by the proposal of this experiment; and that is the estimate of value put by the positive school on prayer, supposing it to be really efficacious. It is valuable in the judgment of this school as a contribution to *materia medica*. Its possible efficiency as a therapeutic agent seems to kindle an ardor of desire in Prof. Tyndall and his friend to investigate its nature, efficacy and applicability. "It seems to me," says Prof. Tyndall's friend, "impossible, at the present day, to find ourselves in contact with a source of power available for human ends, or affirmed to be so on high authority, without recognizing a necessity—or even that it is a duty—to estimate its value. And especially if the power be one which is effective for the production of physical results, is it desirable to examine its nature, and to measure its extent, and the condition under which it works \* \* \*

I can conceive few inquiries which are more pregnant with good to humanity when this stage has been arrived at;" namely, the consideration of "how far it is practicable to extend this benefit [of prayer] among the sick and dying."

Now, to the devout heart it is a ground of deep thankfulness and peace to "find itself in contact with a source of power \* \* \* which is effective for the production of physical results." To know that "if we ask anything according to his will, he heareth us;" to be assured that we may go beyond the workings of blind and impersonal laws to a personal God, who does care for us, and of whom we may ask good things with more confidence than children can ask them from earthly parents, is to give to the universe the atmosphere of a home, such as it can never afford to the believer only in material forces and physical laws. But any Christian would feel himself robbed of the best part of his birthright, if assured that the most important agency of prayer was that which made it "effective for the production of physical results." It is hard to resist the conviction forced upon us by the drift of the communication made by Prof. Tyndall and his friend, that, in their view, if there be any efficacy in prayer at all, the prayer taught us by our Lord ought to be reversed, both in form and spirit; that, first of all, we should



seek for "daily bread," deliverance from evil," and then, with what desire there might be left us, for the hallowing of God's name and the coming of his kingdom. In this view of the relative value of the physical and moral objects of prayer, it is not so wonderful that Prof. Tyndall and his friend feel it to be of the utmost importance that the conduct of this enquiry "should be pursued on a system somewhat analogous to that which is pursued by the Faculty when a question arises as to the value of any particular mode of treating disease." If the chief value of prayer is in its procurance of physical results, then it ought to be measured and the equation of its correlation to other physical forces accurately determined. If the great blessedness of admission to God, and freedom to ask and obtain aid from him is, that it can give us better crops of corn and healthier bodies, then we ought to have the efficiency of the various sort and orders of prayer tabulated and made convenient for use. It might be well even to have a government Bureau of Prayer, as of Agriculture, Meteorology, Statistics. But surely Prof. Tyndall and his friend did not look in what direction their experiment was tending. They could not mean to call for the tears and agonies of supplication, the joyful hours of communion with God, the wrestling of the soul burdened with doubts and fears, and travailing with the intercession of love for the sorrowing, suffering, sinning, in order to put them into a schedule. They could not mean that these were to be tested as physicians test the strength of opium, or the effect of quinine. If Prof. Tyndall is honest, then he must be more callous on the sympathetic side of his nature, to say nothing of his religious sensibilities, than the admirers of his genius had ever supposed so fine and so temperate an intellect could become. But we do not care to push this inference further.

One point remains to be touched on. The apparent acceptance on the part of God of just such a test as Prof. Tyndall propounds, in the case of Elijah's challenge to the priests of Baal, seems to justify the proposal of such an experiment now. There are some minor features of unlikeness between the two cases that need not be enlarged on: as, for instance,

the quite significant fact that Elijah's test was proposed in a spirit of earnest devotion, by a believer in the efficacy of prayer, to those who had no faith in Jehovah at all, reversing the posture of affairs in the case now before the religious world; and also the yet more significant fact, that it was a prophet, inspired of God, who proposed the experiment. Prof. Tyndall, doubtless, would not admit that a prophet, even though an Elijah, had privileges in the spiritual realm not equally open to a layman of the most decided scientific habits of thought. But one point of difference, those who believe in the divine ordering of the history of the chosen people, and in the use of miracles, are at liberty to make. The challenge given by Elijah to the priests of Baal was at a critical juncture in the history of Israel. The prophet stood in the gap, the only one to testify to the truth of Jehovah. The challenge was not to gratify curiosity, nor to forward the ordinary progress of religion; but to stamp with the divine signet of approval the credentials of the only teacher of righteousness who stood up in all Israel. On the same moral ground on which believers give credence to the miracles of Christ, though they do not look for miracles, and would not pray for them now, it is easy to understand the miraculous challenge of Elijah. The test applied by Dr. Liddon to the supreme miracles of Christ, is one applicable here:

“But how is man enabled to identify the Author of this law within him, perfectly reflected, as it is, in the Christ, with the Author of the law of the universe without him? The answer is, by miracle. Miracle is an innovation upon physical law,—or at least a suspension of some lower physical law by the intervention of a higher one,—in the interests of moral law. The historical fact that Jesus Christ rose from the dead, identifies the Lord of physical life and death with the Legislator of the Sermon on the Mount. Miracle is the certificate of identity between the Lord of Nature and the Lord of Conscience,—the proof that he is really a Moral Being who subordinates physical to moral interests. Miracle is the meeting point between intellect and the moral sense, because it announces the answer to the efforts and yearnings



alike of the moral sense and the intellect ; because it announces revelation."

Such a critical juncture had come in the religious development of the race, when Elijah put forth his challenge. The law of righteousness committed to Israel, to be passed down the line of history, was almost obliterated. Elijah alone testified of it ; but what did his solitary witness avail ? His challenge to the priests of Baal, and the triumphant issue, were the Divine identification of the testimony of the prophet of righteousness and the mind of the Ruler of the universe. Of course, Prof. Tyndall does not believe that any such miracle was ever wrought ; but this exposition is only intended to show that, from the Christian point of view, there is no ground of sanction given to the proposed test, from any like experiment in the book accepted by believers as their rule of faith and practice. Prof. Tyndall is not a prophet, and the issue between the positive school of philosophy and Christianity, though serious enough, is by no means parallel to the struggle between the corruption of Baal-worship and the single prophet who represented God. Revealed religion will probably survive many such attacks ; and the faith of men in the efficacy of prayer will remain unshaken, even though no Elijah is found to accept the test of Prof. Tyndall's friend.

It must be with something of regret that the thoughtful portion of the Christian world lay down this famous letter. Its endorsement by Prof. Tyndall, reveals a side of his temper which it is not pleasant to contemplate. Much has been said of the *odium theologicum*, and of the ferocity with which religion has been defended ; but enough has been seen of the temper of scientific investigation, within the last few years, to make it very evident that science too has its intolerance and its bitterness. We do not wish to press this suggestion any further ; but one word as to the temper of the paper we have been criticising. The substance of it, in its cold, almost brutal, indifference to the feelings of a great section of the thoughtful community, is enough to furnish cause for regret.

But the sting is at the end. There is something almost sardonic in the closing sentences. Notwithstanding the protestations of reverence felt in the handling of so sacred a theme, and the evident effort to do full justice to the position of opposing thinkers, yet, the utter lack of sympathy with the aspirations of that great world of trustful spirits who daily and nightly look up to the throne of an all-loving Father, is only too apparent. What are we to think of such expressions as these?

“I open a field for the exercise of their devotion. I offer an occasion of demonstrating, to the faithless, an imperishable record of prayer.”

When we remember that he who professes to open this field, entertains no shadow of doubt that the devotion he proposes to aid, is only the merest dream and delirium of fancy, and that he considers “the faithless,” to whom the imperishable record of prayer is to be demonstrated, the only really wise, we feel that it is a contemptuous pity which speaks in these bland tones. It is almost Mephistophelian: it would be quite so, were not Prof. Tyndall the gentlest of antagonists, and, in virtue of his vigorous imagination, the most facile, heretofore, to put himself in the place of those from whose opinions he is separated by the widest chasm of dissent.

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Since the above article was sent to press, Prof. Tyndall and his friend have published a rejoinder to the strictures made on their proposed hospital test. The substance of their counter reply has been already anticipated in this paper, and it only remains to remark upon one feature in it.

The author of the anonymous letter proposes a substitute for prayer. In his view, the effort to raise our minds, by meditation, to an intelligent acquiescence in the height and universality of an inviolable order, would be an exercise far nobler and more purifying than any attempt to influence God by prayer. This, of course, would involve for its practical efficacy, the necessity of a scientific education, or at least so much of it as would give the ordinary mind an insight into



the physical advantages and intellectual symmetry belonging to a system of universal order. This we might call "The Scientific Substitute for Prayer." Prof. Tyndall also pays a tribute to the worth of prayer in his part of the joint reply:

"It is not my habit of mind," he says, "to think otherwise than solemnly of the feeling which prompts prayer. It is a potency which I should like to see guided, not extinguished, devoted to practicable objects, instead of wasted upon air. In some form or other, not yet evident, it may, as alleged, be necessary to man's highest culture. \* \* Often unreasonable, if not contemptible, in its purer forms, prayer hints at disciplines which few of us can neglect without moral loss. It may strengthen the heart to meet life's losses, and thus indirectly promote physical well-being, as the digging of *Æsop's* orchard brought a treasure of fertility greater than the treasure sought. Such indirect issues we all admit; but it would be simply dishonest to affirm that it is such issues that are always in view."

At first sight we seem to have in these utterances a concession of the value of prayer. But, on a closer analysis, it will not be found that any such concession is really made. It is not prayer, in any proper sense of the term, that Prof. Tyndall and his friend mean; but merely a moral gymnastic, or dramatic fiction of wrestling with God, when the wrestling is purely subjective, a force spent upon ourselves alone. This may be a very efficient means of moral culture, but it is not what Christians mean by prayer. Furthermore, it is a little difficult to comprehend how Prof. Tyndall can hold prayer, as he understands it, in such high regard as a means even of spiritual discipline. For one of two things must be consequent on this subjective theory of prayer: either prayer, in its expectancy of obtaining divine aid, is an exercise of self-deception; we think God answers us and kindles our hearts, when it is only the heat of our own spiritual effort that warms us; or else the petitioner recognizing that his supplications only react on himself, and have and can have no influence on the mind of God, the motive to prayer must be greatly diminished, and the habit of it fall gradually into decay.

No man will pray long to a God whom he does not believe will ever hear him. Indeed, it is not easy to understand the morality of a spiritual exercise which consciously founds its whole practice on a pretence, such as prayer on this theory of its efficacy would be. Imagine a man, fully conscious of the nature of his mental operations, praying to a God in whom he does not believe, to grant a request which he has no expectation of having answered, for the sake of the moral culture the exercise might afford him. But this is the nature of the prayer which Prof. Tyndall regards with such solemn feelings. He declares that "in its purer forms, prayer hints at disciplines which few of us can neglect without moral loss." But what real moral loss does he suffer who neglects a discipline which, on this theory, is either a spiritual delusion, or a mere dramatic fiction put by the soul upon itself? Is not truth better than any conceivable "moral discipline," the foundation of which must be laid in falsehood? Prof. Tyndall is happily inconsistent with himself. His spiritual instincts impel him to make concessions which will not stand with his scientific creed.

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## ARTICLE V.

### THE MINISTERIUM.

The question of the *Ministerium* does not seem likely to be left to rest in quiet. Periodically, the Church is stirred up to its consideration. We must confess, at the very outset, that whilst recognizing the importance of the point at issue, we do not deem it so vital to the purity and prosperity of the Church as some seem to imagine it; nor do we expect that what is here offered will be an end of all controversy on the subject. Still, we may modestly hope, that by pointing out some errors, correcting some misapprehensions, and seeking to remove a little of the prejudice which partisan zeal has tried to arouse, a clearer view may be had of the case, and



the field of controversy somewhat narrowed, and thus a small contribution made towards a final adjustment. Our apology, if one be needed, for introducing the discussion into the pages of the REVIEW, at this time, is the effort to revive the agitation in the Church, and to change the immemorial usage of our fathers in regard to the ministry.

Ten or twelve years ago, during one of these periodical agitations on this question, some articles were published in the QUARTERLY REVIEW, advocating the abolition of the Ministerium. As nothing of importance has since been added in support of the views set forth at that time, it is presumed that what was then offered may be regarded as a fair and full presentation of the arguments in favor of the proposed change. We shall, very naturally, be guided, somewhat, by these attacks on the Ministerium, in what we have to say in its defence.

*Ministerium* is the term applied to the body of ordained ministers, when they hold a meeting alone, to transact business pertaining to the ministry, viz., the "*Examination, Licensure, and Ordination of candidates for the ministry.*" This is the specific and chief business of the Ministerium. It also, when necessary, examines and decides charges of heresy against any of its own members; and may, by appeal, act in the case of a layman charged with heresy—but only by appeal "from the decision of a church council." It will thus be seen that the business transacted by the Ministerium, is of a special and definite character, and to preclude any attempt to go beyond this, it is expressly provided that, "All business not specifically intrusted to the Ministerium \* \* shall belong to the Synod."

It is for the abolition of this feature in our ecclesiastical system that some are so clamorous, and to which has been applied the gentle epithets, "*secret conclave,*" "*priestly arrogance,*" and the like. If harsh and invidious terms could take the place and do the work of scripture proof and sober reason, the Ministerium would have been speedily abolished.

There are some points, in regard to which all interested in this discussion are, at least substantially, agreed. A state-

ment of these may remove some misapprehensions, and save needless wrangling about words.

1. That in the Christian Church there is no sacred order corresponding to the Levitical priesthood. The Christian ministry is not a sacerdotal caste, performing priestly functions, as did Aaron and his sons. Christ is the one true priest, and we know of no other under the Christian dispensation. He has made the great atonement, and now ever lives to intercede for his people. We have no need of any other priesthood. The ghostly apparition of a priesthood, like that of the Jewish, or the Catholic Church, need not frighten any except those who use it to frighten others.

2. The right and duty of the laity to participate in the general government of the Church, and in the transaction of all business that can be shown properly to belong to them. No one, in the Lutheran Church, is disposed to deny the laity any of their admitted rights, or in the least to interfere with their prerogatives. The only question is, what are the duties of the laity, and what of the ministry. It is a gratuitous assumption that those, who advocate the right of the laity to participate in the work of examining, licensing, and ordaining ministers, are their special friends, and that others are set to deny them their legitimate rights and privileges. The principle of the universal brotherhood, as well as the universal priesthood of believers, is not questioned.

3. The right of the laity to elect church officers, not only elders and deacons, but the pastors of the churches. All these elections have been freely conceded to the laity, so that so far as their individual churches are concerned, they have all the power of election in their hands. They act and vote even where ministers have no voice. Their power, in the government of the congregation to which they belong, is supreme.

4. The divine appointment of the ministry. That the Christian ministry, though not a priestly order, is divinely instituted, few if any in the Lutheran Church will deny. Some, in their opposition to the Ministerium, have advocated views that would ignore all distinctions between ministers



and laymen, but such views have little or no currency. The divine appointment of a ministry for the Church, may be regarded as an admitted fact, not to be seriously questioned by any intelligent Lutheran.

These general principles are so fully recognized that no time need be spent in their discussion.

There are other points, however, which are by no means so clear. The divine right of Synods, composed of clerical and lay delegates, to legislate for the churches, the rights of delegates and the authority of Synods, with many related questions, admit of much dispute. Appeals have been made to the prejudices of the people against the injustice done to lay delegates in limiting their number to the number of ministers, or depriving them of a vote when unaccompanied by a pastor, but no attempt has been made to explain the principle or settle on scriptural authority, the basis of lay representation. Why should one minister be equal to five hundred or a thousand laymen in the government of the Church? How many church members should entitle to a representative? Why in some cases does our delegate represent a single church, and in others half a dozen, if the presence of a pastor has nothing to do with it? Why do some Synods allow each congregation to send a delegate, and others only one delegate from a pastoral charge, though numbering eight or ten congregations? There are many questions, about our synodical constitutions and government, that are very debatable, and it must be admitted that many provisions are matters of option depending on the judgment and decision of the Church.

It is a matter worthy of notice that the opponets of the Ministerium are by no means agreed on these views of the Church, its officers, their duties, etc. They are only agreed in demanding the abolition of the Ministerium. But in arguing against it they fall into inextricable confusion, and are in irreconcilable conflict with each other and with themselves. They do not even agree as to who were ministers in the primitive Church, and to whom belongs the right to ordain. It is not, indeed, necessary that there should be agreement

among the opponents of the Ministerium, in order to establish their plea, but when men are very positive and very dogmatic in regard to the same conclusions, there should be some consistency and harmony in the views and arguments, especially if they expect others to be influenced by their advocacy. On a question that is deemed so plain that "ecclesiastical instinct" may serve as a guide, we should expect to find those, who professedly belong to the same way of thinking, very harmonious in their conclusions from reason and Scripture. But a few illustrations will show how widely they differ.

Page 404, Vol. XII. of the QUARTERLY REVIEW, in an article against the Ministerium, we read: "There are but two permanent officers in the Church, according to scriptural precept and usage, the Diaconate and the Presbyterate. Of these the former is purely a lay office, and the latter purely clerical. \* \* There is no scripture warrant for lay-elder. The word is a misnomer." It is argued, at some length, that the elders were the "preachers of the word," and to whom belonged "the prerogatives of the ministerial office." Besides these elders, no other ministers of the word and sacraments are acknowledged.

But on page 480 of the same vol., another earnest advocate of the abolition of the Ministerium, says: "These elders were evidently just as much laymen as the lay delegates of our Lutheran Synods." One says that their office was "purely clerical," the other makes it as purely lay; and they employ their allegations, by a directly opposite process, to establish the same conclusion. The one uses the assumption of their being "purely clerical," and their election by the Church, as a proof that the laity voted on the question of who shall be ministers: the other uses the assumption of their being laymen, and their participation in ecclesiastical affairs, to prove that laymen should co-operate "in the appointment and ordination of preachers." Which of them shall we believe, and to whose argument shall we give weight?

One of these writers must be in error, and we believe that both of them have stated the case in a manner that is not



sustained by the facts of Scripture, and in conflict with the best authorities on the subject. Neander denies that the office of elder was originally one of teaching. He says, "The government of the Church was the peculiar office of such overseers," and that, "originally the office of overseer of the Church probably had nothing in common with the work of instruction."\*

That there is not a very full agreement between the office of the primitive elders and that of our modern pastors, must be apparent from a very limited examination. There was a plurality of elders in every church, where they existed at all. The Apostles "ordained them elders [not one] in every church," and Titus was left in Crete that he might "ordain elders in every city." So that there was a college of elders in each church, instead of one as pastor. They were the overseers of a particular church, and not ministers in the Church at large, with a commission to go into all the world and preach the gospel to every creature. If the elders were the only clerical officers in the Church, and the Christian ministry is the succession of that office, we are widely astray from it in all our Churches.

Again, page 403 of the article first quoted, we read: "Ordination is evidently set forth in the Scriptures as a presbyterial, *i. e.*, a ministerial act, and should therefore be performed by ministers alone. \* \* We have no sympathy whatever with those who clamor for the so-called *lay-elders* a right to participate in this solemnity."

Not so, says the other opponent of the Ministerium. As to any exclusive right, grounded on the prerogative of the ministry to ordain, he emphatically declares, "We answer No." Instead of conceding the claim that ministers alone have the right to ordain, he barely admits the following: "If, in the adjustment of our Synods to pure Lutheran principles, the clergy are still an examining committee, and perform the ceremony, it will not, in my opinion, interfere with the principles which are maintained by those who call for the abroga-

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\*Planting and Training of the Christian Church, 148, 153.

tion of the Ministerium." The ministry have no special rights in the case. One holds that the rights are clearly "set forth in the Scriptures," the other, that their existence depends on the "if" of Synods. We certainly need something clearer than this to guide us before we embark on unknown seas.

Other inconsistencies and contradictions will appear as we proceed in the discussion. We must now look at some of the arguments advanced by those who desire to see the Ministerium abolished.

1. The practice of the primitive Church. It is argued that in the apostolic Church, the laity participated actively in the matter of determining who shall constitute the ministry. The claim set up for them in this behalf, is of the broadest character, and those who challenge it are charged with a departure from primitive usage. Upon this argument great stress is laid.

Now, we make bold to affirm that no man can produce, from the New Testament, anything like a Synod, composed of ministers and lay delegates, acting in a case of licensure or ordination, or deciding on ministerial qualifications. We have no fears that any one will attempt to produce a case of this character, for no such case is on record in the New Testament. But, it may be said that the principle is recognized, by the part the laity took in all church matters, including what pertains to the ministry. Again, we deny that any or all of the cases usually adduced for this purpose, prove what they are cited to establish. An honest examination of the cases, we believe, will justify this strong statement.

a. The election, by lot, of an apostle to take the place of Judas, is very commonly appealed to as the strongest in support of this theory. Both of the writers from whom we have quoted, not only introduce it, but grow humorous in showing how it contrasts with our method of procedure. It is confessedly a favorite case with all the opponents of the Ministerium, and they affect to consider it decisive for their views. But it must surprise every intelligent and candid reader, to see how many assumptions are made, and how little



foundation there is for the argument based on it. *First*, it is assumed that "the whole Church, the whole body of disciples," was present. J. Addison Alexander, a most competent authority, observes: "Whether these were all Galileans, or all Presbyters, or Presbyters and Bishops, or representatives of congregations, there is nothing in the text or context to determine. It is highly improbable, however, although frequently asserted, that this meeting comprehended the whole body of believers, even in Jerusalem."\* *Secondly*, it is assumed that there was an election—"the laity were consulted and then lots were cast with those of the remaining apostles as of equal importance."† Hear Alexander again. "It has been disputed whether it was only the eleven, or the whole assembly, that *gave forth their lots*. The very question assumes, either that this was an election, in the ordinary sense of the expression, or that *lots* means *votes* or *ballots*, which is entirely at variance with the usage of the word, and with the circumstances of the case. This makes it wholly unimportant who performed the mere external act of drawing, shaking or the like." There was really no voting, either by apostles or the laity. *Thirdly*, it is assumed that all participated in the transaction—"the whole Church participating," we are told. But as there was nothing for them to do, since there was no balloting or voting, they participated just about as much as the "whole Church" does in the ceremony of ordination, when the presiding officer says, let us do thus and so, and the congregation silently witness the spectacle and join in prayer. *Finally*, it is assumed that the whole transaction was such that we may safely appeal to it as authority to direct us in our procedure in determining the call of men to the ministry. Whereas, as Alexander again tells us, "The validity of the whole proceeding has been questioned, upon several grounds." We might easily cite other distinguished authorities to confirm all that has been quoted from Alexander. We have simply adduced his testimony as being one of the more recent and judicious of commentators, whose learning and candor

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\*Commentary on Acts.

\*Ev. Quar. Review, Vol. XII., 408.

entitle his opinions to the highest respect. This is considered the strongest case, and the one usually relied on, to prove the right of laymen to participate in what is called "ministerial business." How much it proves we are very willing to leave to the reader to decide.

b. The choice of deacons by the Church. Our surprise at the assumptions in the first case, that of the choice of an apostle, is turned into amusement when we find the election of deacons brought forward to prove "the right of the laity to a full participation in this kind of ecclesiastical business." Certainly they have a right to elect congregational officers. But what then? As the office of deacon, we are told, "is purely a lay office," it can prove nothing about an office of a different character. True, one of the writers claims for the incumbents of this "purely lay office," that they "subsequently took part in the public preaching of the gospel, without, so far as the Scriptures tell us, any further ordination to the work." We may pass by this case, with the simple remark, that proof must be scarce when such testimony is introduced.

c. The Council or Synod held at Jerusalem, Acts xv., is also cited, and we are assured that the question there examined and settled, was "one of the kind which among us is at once referred to the Ministerium;" whilst here it "was discussed and decided in open Synod, by the apostles and elders with the whole Church." Here again the opponents of the Ministerium magnify every element that even seems to favor their cause. They tell us it was a "*doctrinal question*" of "*fundamental importance*." Olshausen is unwilling to admit that it was "*properly doctrinal*" at all, and denies that it was fundamental. It is noticeable that we have no mention of lay delegates sent up from the Church at Antioch, to the Church at Jerusalem. Paul and Barnabas and certain other of them were sent. They were commissioned to confer with "*the apostles and elders*, about this question;" and we read that "*the apostles and elders* came together, for to consider of this matter." No lay-delegates yet, unless the elders were such. When we read of "the laity actively participating" in "the discussion and decision of the question," and also find an ex-



planation volunteered why they "did not take a leading part in the discussion," we are constrained to pronounce the whole apocryphal. The divine record says nothing about their taking any part in the discussion, "leading" or not leading. The whole plea of any lay participation turns on the terms "*the whole Church*," and "*brethren*;" and in regard to the first of these terms, it occurs in connection with their resolving to send chosen men to accompany Paul and Barnabas to Antioch, and the other is rendered doubtful by the reading of the best manuscripts. The famous Codex Sinaiticus is against the term *brethren* as referring to persons separate from the apostles and elders. In this view Alford concurs. We have then little more than the shadow of a shadow of any active participation of the laity in this so-called Synod, and if they did take part, it has no bearing on the question at issue. It was a question not of the ministry, but one affecting every member of the Church, and in which every lay member had a direct and personal interest.

These are the chief scripture proofs relied on for the overthrow of the Ministerium. We are compelled to say that no one, nor all of them, furnish any good grounds for such a demand. They simply prove nothing on the subject.

As the argument from Scripture, or primitive church usage, is chiefly relied on, and we have seen how strong it is, we must satisfy ourselves with only a brief notice of the other arguments brought forward in support of the plea for the proposed change.

2. The Ministerium is pronounced contrary "to the position taken by Luther," and its abolition necessary to "illustrate one of the fundamental principles of the Reformation." This is very general and comprehensive; and in reply we have two things to say: First, that the bulk of what is quoted from Luther, has no weight in deciding the question on hand, but applies to the arrogant assumptions of the Pope and Bishops of Rome. Secondly, that Luther himself, and almost the entire Lutheran Church, are arrayed in practice against the theory advocated. It is well known that strong utterances can be cited, from Luther and Lutheran divines,

seeming to favor both sides of this question, and that the most rigid adherents to the teachings of Luther are not agreed in their views about the ministry.

3. Conformity to the practice of other Protestant denominations, in this respect, is urged. Other denominations are by no means uniform in regard to the participation of the laity in determining who shall enter the ministry. Some of the largest denominations have no lay participation in the case, and in those in which the laity do act in this matter, the elders are on an entirely different footing from the lay delegates in our Synods. It is claimed by them that elders are of the same rank as ministers—or that the distinction is between teaching and ruling elders. Besides, has not the Lutheran Church, in this country, tried long enough and hard enough to be like other Churches, and is it not time that she should be willing to be, and to be like, herself? We are very willing to learn from other denominations, and to adopt any real improvement, but we are not satisfied to accept as a valid reason why we should abandon our old usages, that others pursue a different course.

4. The offence given to the laity, is frequently and strongly presented. It may be admitted that some have tried very hard to make it offensive, and have appealed to the prejudices of those supposed to be most interested; but we have yet to learn of any serious offence on the part of intelligent and liberal minded laymen. We have heard some of our most intelligent and active laymen express their judgment in favor of leaving the Ministerium where and what it is. The offensive feature seems to be, that ministers meet alone, and the lay delegates are not allowed to know what is going on. But is there anything so peculiar, or so offensive in this? Do not the church council meet and transact their business without the presence of the members of the Church, or their being allowed to know what is going on? And these meetings are not unfrequently held immediately after the congregation is allowed to retire. The church council sit in “secret conclave,” and sometimes do very strange things. Is not this equally offensive, and would not some inquisitive persons like



to be present and know what is going on? Besides, the opponents of the Ministerium on the ground of its secrecy, themselves propose secret sessions of the Synod. "No reasonable objection," it is said, "could be made to the holding of private sessions *by the Synod*, whenever business of such a character was to be brought before it that it could not be prudently transacted in the presence of a promiscuous audience." Would not intelligent laymen, members and officers of the church in which the Synod meets, have equal ground for offence at such a course? As it is now, the Ministerium meets in private session, to attend to specific business, ordinarily pertaining to the Examination, Licensure, and Ordination of candidates for the ministry—seldom anything else. Lay delegates and others may know that this is the usual business, and need not stretch their curiosity to guess. But in private sessions of the Synod, called at pleasure, or when some one may move to close the doors, there would be ample room for the wildest conjecture, and the exercise of the most prurient curiosity. This is a frank concession to the necessity or propriety of private sessions to attend to some business, with a substitute for our present system of more than doubtful expediency. We confess to very little sympathy with the spirit that is offended at the private sessions of the Ministerium, and believe that the spirit itself is more offensive than anything that occasions the offence.

5. The preservation of the purity of the Church, in doctrine and practice. We have confidence in the orthodoxy and good morals of our lay delegates. But we are not sure that they are the special conservators of the purity of the ministry. They have a special field for this at home in their own church, and if the churches are kept pure, there is little danger of the ministry becoming corrupt. We believe that, compared with other systems, the Lutheran Church, with her Ministerium, has not suffered more from heresy and immorality in her ministry than other Churches. Some denominations, in which the lay element is especially prominent in all ecclesiastical business, have been greatly plagued with heresy and corruption.

6. A more active interest on the part of the laity in the general welfare of the Church. This is a most important desideratum. But will the desired result be thus attained? We confess that we fear not. We have the example, in other Churches, of the most commendable zeal and activity, without this stimulus, and we doubt the efficacy of this remedy to cure the evil of indifference wherever it may exist. Facts do not warrant any such expectations, and we are disposed to look higher for the quickening power that is to give new life and zeal to our churches.

The preceding are about all the objections urged against the Ministerium, with the arguments for its abolition. We may not have answered them fully, in the brief space allotted to this discussion. But if anything has been left unanswered, we beg to assure our readers that it was not because we have felt it to be unanswerable, or were silenced by the overpowering force of truth. Indeed, the chief difficulty in making a reply, has been the want of something to reply to—the lack of clear, distinct, matter of fact arguments, or reliable scripture proof. We have been compelled to meet simply “doubtful disputations.”

We proceed now to offer a few considerations in support of the Ministerium, believing them not to be destitute of some weight.

1. The authority of Scripture and primitive usage. That the first ministers in the Christian Church were such without any participation of the laity in putting them into the office, is so evident from Scripture as to need no argument. The apostles were divinely commissioned and sent forth. We are told, however, on the other side: “*The Church is antecedent to the Ministry.* The Church was first established and then the ministry. \* \* The ministry comes out of and is dependent upon the Church, under God, and not the Church upon the ministry. This is the true Protestant view of the subject.” This view of the antecedence of the Church to the ministry, and of the dependence of the ministry on the Church, has been carried out to, what seems to us, a practical absurdity.



Their ministerial character is denied, unless they have a pastoral charge, and our missionaries are not different from laymen, because their ministerial office depends on the church that calls them. "Whatever ceremonies may be performed by way of sending missionaries to places in which congregations of Christians have not yet been formed, and whatever names may be applied to the persons thus sent, it remains an undeniable fact, that among the unbelievers they are not pastors, but simply Christians, and that their efforts to evangelize the people are made in virtue of their royal priesthood, not in virtue of any peculiar powers which they possess above other Christians."\* The Church must go ahead and prepare the way for the ministry, and, until the Church is established, the ministerial office has no real or valid existence! Where this "*true Protestant view of the subject*" comes from, we are not informed, and we do not care to know. It is enough for us to know that it is scripturally untrue, and practically absurd. The Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Unless the superstructure is reared before the foundation is laid, the Christian Church was not antecedent to the ministry. Dr. Schaff justly observes of the ministry: "This office is not, indeed, a creature of the congregation. It is itself the creative beginning of the Church, the divinely appointed organ of her establishment and edification. The apostles go before the Church, not the Church before the apostles."† It may, perhaps, be said that the apostolic office was peculiar, and that now the same order of procedure does not hold. After the establishment of the Church, as a matter of course, the supply of the ministry will naturally come from the Church, and not from the world. But we challenge the existence of any regularly organized Church, antecedent to the ministry. The thing is an absurdity. No Church can be legitimately organized antecedent to the exercise of the ministerial office. It must be composed of baptized persons, and

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\*Prof. Loy, on the Ministry, pp. 164, 165.

†History of the Apostolic Church, 506.

this presupposes the ministry. We may safely affirm that a Church antecedent to the ministry is a mere figment of the imagination. From the time of the apostles, the order has been, that ministers of the gospel go forth, call sinners to repentance, and organize those who repent and believe into churches.

But, if this be true, then it follows that the ministry had an existence without the co-operation of the laity or of the church members. We believe, indeed, that God intends the ministry and the Church to exist, not as separate and distinct agencies, but united in one, and that both should go together. The ministry is not to be separated from the Church, nor the Church from the ministry. We claim for the ministry, however, an antecedent right, and on this right base our first argument for the existence of the ministry, without any necessity for the co-operation of the laity to give it validity. Not only the apostles, but others, Barnabas, Timothy, Titus, Silas, etc., were ministers, without, so far as we know, any participation of the laity in making them ministers. The primitive usage unquestionably shows that ministers were called and sent forth to preach the gospel, with authority also to commit this office to others, without waiting for the organization of churches or the co-operation of the laity in the work.

2. Another argument of weight may be based on the relations which ministers and lay delegates sustain to Synods and to the Church at large. The lay delegates represent individual churches or charges, and are authorized to legislate for the Synod only to which they belong. Ministers belong to the Church at large. We do not admit, for one moment, the doctrine that ministers have no office except as they are called to some particular church, and that when the Ministerium makes of a man a minister of Christ, he is only commissioned to some specific field. We believe that his commission is as broad as that of the apostle, to go into all the world and preach the gospel to every creature. And all know that often men are licensed and ordained with no expectation of their laboring within the Synod at whose meeting they receive



their authority to preach. Now, with the view that the ministry belong to the Church at large, and are not bound to any Synod or any land, but must go wherever Christ calls, we can understand how they may act for the Church at large; but how lay delegates, whose powers do not extend beyond the right to legislate for the Synod to which they are commissioned, can do so, is not so clear. Those who claim the right of the laity to act in licensing and ordaining ministers, must, in order to be consistent, also maintain that the ministerial call is limited to the Synod or Church that gives it. We do not believe in any such limitation, and would be unwilling to accept our commission from the hands of any men on such terms. Synodical authority we respect and obey, but the commission to preach the gospel is broader than the bounds of any Synod. The field is the world. Ministers belong to a Synod and are subject to its authority, so long as their field of labor lies in that Synod, but their commission authorizes them to go freely from one section of the Church to another at will.

3. The propriety of the Ministerium may be argued from the peculiar qualifications and fitness of ministers to attend to the business intrusted to the Ministerium. It is no discourtesy to the laity, or disparagement of their abilities, to say that the ministry have peculiar qualifications for this duty which others do not possess. The laity do not profess to have studied most of the subjects on which candidates are examined. Let us look at the case. The lay delegates are not permanent members of the Synod. In many instances a lay delegate may enjoy the privilege but once in his life. There is a disposition to favor rotation in this office. There is no guarantee of his qualifications, even to represent the congregation in the Synod. Not unfrequently the question is, who can be got to go, and the pastor is given a roving commission to pick up whomsoever he can get to accompany him to Synod. That this is no exaggeration, any one can testify who has been present at the organization of Synods in their annual meetings. On the other hand, the ministry is an office for life. Every minister is required to be present at

every meeting of Synod. It is his business to be there. Are the lay delegates, elected at random, and without any experience in such matters, qualified as well as ministers, for this peculiar duty? We admit that there are some laymen well qualified for such duties, and so they would be to preach the gospel. But is this the common rule in our Synods?

This principle, of ministers examining candidates for the ministry, is one recognized in every other sphere. Members of the bar examine applicants for admission to the legal profession. The medical faculty examine candidates for the profession of medicine. It would be deemed ridiculous in any other case, to propose an examination by those who had never studied the subjects. The cases we admit are not parallel, but have enough of resemblance to warrant the illustration. It is a principle recognized in the Constitution of the United States, that whilst the people elect the representatives, 'each House shall be the judge of the qualifications of its own members.' The same general principle prevails in nearly every organization.

It may, indeed, be said that the ministry is no special order or distinct organization, and we are told "that the word *Ministerium* should at once and forever disappear from our synodical constitution." Softly, we answer. The very advocates of this expunging of the name, maintain that elders were ministers in the apostolic Church. An elder is a presbyter, and a presbytery is a body of elders—in Greek *πρεσβυτερίον*, and corresponding with our term *Ministerium*. The one is from the Greek, the other from the Latin, and both signify the same thing. The same zeal might demand the expunging of *πρεσβυτερίον* from the epistle of Paul. It cannot be denied that the name and the thing are both scriptural—that there was a body of elders, and that, as such, they did act in certain instances. Is there not a propriety in their being allowed to decide on the qualifications of those who shall belong to their order or class? Are they not the most competent and responsible judges in the case?

After all that has been said on the other side, of "the abundant capacity of our pious and intelligent laymen to partici-



pate in such examinations," and of their being "especially qualified for it," the very authors of such language make concessions that ill comport with their flattering pretensions. One of them suggests that the examination of candidates, on certain topics at least, might be intrusted to the clerical members, and confiding in their judgment, "in this manner could the laity actively participate even in that species of examination which they may not be so well qualified as their ministerial brethren in general personally to superintend." Intelligent and candid laymen will know how to appreciate such compliments, that boast of their fitness for this duty, and, in the next breath, tells them they are "not so well qualified as their ministerial brethren." The other calls attention to "the recommendations so often sent to Synod by congregations, who demand or desire the services of men without a single qualification for the work." Congregations, as a whole, are charged with possessing "often great ignorance, prejudice, passion, and want of insight into character." In the aggregate, they lack the necessary qualifications, but, as individuals, the members are "especially qualified!" All this comes from those who profess that the Church is above the ministry, and the source of all wisdom and power.

Now, we desire neither to flatter nor disparage the ability of our lay delegates. Some of them may be superior in talents and attainments to many in the ministry, many of them are not. But our point is, that by training and habit, ministers are presumed to know more about their own calling, or profession, than others can. We are glad to learn all we can from our lay brethren, to profit by their practical wisdom and sober judgment, but we cannot think them "specially qualified" to examine candidates for the ministry. In writing this we may offend against the generation of those who are jealous of "the old hierarchial spirit," but we cannot help it, and are quite willing to submit the case to the intelligent judgment of the Church.

4. The Ministerium may be defended on the ground of expediency. After all, the question is largely one of expediency. Zealous ecclesiastics may find, or think they find, almost

any system of Church government in the New Testament. Candid and liberal minded men find little that is definite or decided on such matters, beyond general principles. The Church of Christ is not bound to any external form or constitution, but is left a very large degree of liberty, and may exercise a wide discretion in deciding for herself what is most expedient and best. In the light of expediency, it may be asked, is the Ministerium desirable? Would it not be wiser and better to abolish it?

Some things have been strongly urged against it on this ground, but we believe that more may be said in its favor, than against it. It affords an opportunity for a freer and fuller discussion of ministerial qualifications and character, than could be had if it were abolished. At the same time it deals more tenderly and privately with ministerial character. All that can be said in favor of a church council, to pass on the fitness of applicants for church membership, and to deal with the character of church members, instead of having everything public before the whole church, may be urged with even greater force in regard to the Ministerium. In our Synods are representatives from every charge in the Synod, and what would be said and done would be, in so far, before the whole Church of the Synod. Is it wise and expedient to say all you may chance to know of an applicant for admission into the ministry in the ears of delegates from all the churches? Would Christian men, anxious to discharge their duty, with fidelity to the Church, and without prejudice to a brother seeking admission into the holy office, feel the same freedom of inquiry and comment before a Synod, one half of whom might be strangers unaccustomed to such things, and liable to misconstrue what would be said, as they would before a Ministerium whose members are familiar with such things, and who can more readily appreciate such investigations? Is it dealing with the feelings and characters of men, just entering on the great work of preaching the gospel, as such men usually feel they would like to be dealt with—tenderly, sympathizingly, yet freely? Others may think and



feel differently, but for ourselves we confess to a feeling of sacredness about such transactions that we would shield from unnecessary intrusion, or undue publicity. Christ sometimes took his apostles alone to commune with them, and ministers of the gospel have felt a special sacredness and nearness of the Master in these meetings.

We make no account of what has been said about the temptation "to suspect us of having professional secrets, which it would injure us to have made known to our people," or of the "smothered surmisings" of what is done in "these secret ministerial conclaves." Every highminded minister would spurn such imputations with a feeling of conscious rectitude, and if there are any among the laity who have such suspicions of the ministry, it is a sufficient reason why they, at least, should not be admitted where the most private things may be spoken. It is not to cover up "professional secrets," or to transact, in "secret ministerial conclaves," what ministers are ashamed to have known, but to act more freely and more conscientiously for the comfort and honor of the ministry, the prosperity of the Church, and the glory of God.

This humble defence of the Ministerium we have made as an offering to what we believe to be the cause of truth. We have sought to speak plainly, but tried to avoid giving offence. If we have, in any instance, spoken warmly, it may be because the Ministerium, a body by which we were licensed and ordained to preach the gospel, has been wantonly assailed. Would that time and circumstances, united with better ability, had enabled us to complete a more worthy vindication.

## ARTICLE VI.

## THE POSITION IN THE CHURCH OF BAPTIZED NON-CONFIRMED MEMBERS.

By Rev. G. DIEHL, D. D., Frederick, Md.

Infant baptism as it appears to the senses, in the administration of the sacrament, presents to us a child appropriately clothed in the emblem of purity, borne in the arms of its parents to the altar of God, at which stands a minister of the gospel, and by his side a baptismal font, or bowl, with water. After an address to the parents and a prayer to God, the minister asks several questions, to this effect:

“Do you, in the name of this child, renounce the devil and all his works, the wickedness of the world, the evil desires and lusts of the flesh? Do you believe in the Lord Jesus Christ, the Redeemer of mankind? And will you obediently keep God’s holy will and commandments, and observe his ordinances all the days of your life?” To all these the parents of the child answer affirmatively.

Then the minister, while pouring or sprinkling water on the head of the child, says: “I baptize thee, in the name of the Father, the Son, and the Holy Ghost.”

Here a covenant has been made and sealed. The two parties who are heard speaking—asking questions, making promises and administering a ceremony—are both mere representatives; acting not for themselves, but for two other beings, who are both present also, the one visible, the other invisible. Those who make the promises, make them for another. The person who imparts the baptism, is acting not for himself, but for an invisible being.

In the name of the child, the parents promise the renunciation of the devil, sin, and the world, faith in Christ, and a



faithful observance of the Christian ordinances. In the name of the Father, Son, and Holy Ghost, the minister pronounces the divine word and sprinkles the water. The real parties to the covenant, therefore, are the Triune God, on the one side, and the infant baptized, on the other. The officiating minister is a mere representative. The parents are mere representatives. The child, through its authorized representative, promises to renounce the devil, to believe in Jesus Christ, and to walk in all the divine ordinances. The minister—a “legate from the skies,” “the ambassador” of God—baptizes the child. Thus the covenant is made and sealed.

Calvin says: “As baptism is given for the support, consolation and confirmation of our faith, it requires to be received as from the hand of the Author himself. It is he who speaks to us by this sign; he who purifies and cleanses us, and obliterates the remembrance of our sins; he who makes us partakers of his death, who demolishes the kingdom of Satan, who weakens the power of our corrupt propensities, who even makes us one with himself, that being clothed with him we may be reckoned children of God; and he as truly and certainly performs these things internally on our souls as we see that our bodies are baptized externally with water.”

What is the nature and character of this covenant? Baptism is usually defined, a sacrament by which we are initiated into the Christian Church; and a sign and seal of grace.

The Augsburg Confession says (Art. IX): “Our churches teach that baptism is a necessary ordinance; that it is a means of grace, and ought to be administered also to children, who are thereby dedicated to God and received into his favor. They condemn the Anabaptists who reject the baptism of children, and who affirm that infants may be saved without baptism.”

The Westminster Confession says (Art. XVIII.): “Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission into the visible Church of the party baptized, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giv-

ing up unto God, through Jesus Christ, to walk in newness of life; which sacrament is by Christ's own appointment to be continued in his Church unto the end of the world. \* \* The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether adults or infants) as that grace belongeth unto, according to the counsel of God's own will in his appointed time."

The Church of England and Prot. Epis. Church of the United States, declare (Art. XXVII.): "Baptism is not only a sign of profession and mark of difference whereby Christian men are discovered from others that are not christened, but it is also a sign of regeneration or new birth, whereby as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God. The baptism of young children is to be retained."

The Heidelberg Catechism says (Question 69): "Christ appointed this external washing with water, adding thereunto this promise, that I am as certainly washed by his blood and Spirit from all the pollution of my soul, that is, from all my sins, as I am washed externally with water."

In the explanation we have this: "The external washing in baptism assures me, as a seal, of the inward washing of the soul."

(Question 70): "It is to receive of God, the remission of sins freely for the sake of Christ's blood; and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may, more and more, die unto sin, and lead holy and unblamable lives."

The doctrinal articles of the Methodist Episcopal Church are taken from the Thirty-Nine Articles of the Church of England, with slight modifications.

From the doctrine of baptism as laid down in these great



Confessions of the Reformation period, and still retained by the large denominations of the Protestant Church, it will be seen that the teachings of nearly all Protestant Creeds, with regard to baptism, embrace much more than is generally apprehended by the consciousness of the people. The prevailing sentiment on this subject, among laity and clergy, falls far below the declarations of their standards.

All these Creeds declare, that baptism is an engrafting into the Church of Christ; that it is a sign and seal of God's covenant; that it is a sign of grace, of regeneration, of remission of sins, of the purification of the soul: that it is a sacrament and means of grace; that it is a solemn dedication of the subject to God; that its efficacy is not tied or limited to the time of the administration of the sacrament; that it binds the baptized person to walk in newness of life, and that it ought to be administered also to children. In some of these articles it is also declared, and in others implied, that the promises of the forgiveness of sin and our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed.

It is thus the doctrine of all denominations, that baptized children are members of the visible Church. It is not confirmation, but baptism, that makes members, or incorporates the subject into the visible body of Christ.

Hence the error so extensive in the use of language when persons speak of the number received by confirmation into the Church. Every one of them was a member prior to his confirmation.

Melanchthon says: "It is altogether certain that the divine promises of the graces of the Holy Spirit belong not only to adults, but also to children. Now the promises do not apply to these if they be out of the Church of Christ, where there is no gospel or sacrament. For the kingdom of Christ is only where the word and the sacraments exist. Wherefore it is altogether a Christian and necessary duty to baptize children, in order that they may become participants of the gospel, of the promise of salvation and of grace. Now as grace and salvation in Christ are offered to them, so

is baptism offered both to men and women, to youths and infants. Hence it certainly follows that we ought to baptize infants; for in and with baptism free grace and the treasures of the gospel are offered to them.”\*

As proof of our position on this subject, the testimony of a prominent theologian in a Church that is generally thought to occupy very low ground on the sacraments, may be cited. Watson, in his *Institutes*, says: “Baptism introduces the adult believer into the covenant of grace and of the Church of Christ, and is the seal and the pledge to him on the part of God, of the fulfilment of all its provisions, in time and eternity, while on his part he takes on himself the obligation of steadfast faith and obedience.

To the infant it is a visible reception into the same covenant and Church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant, as circumstances may require, and as the mind of the child may be capable of receiving it, and as it may be sought in future life by prayer; when the period of reason and moral choice shall arrive. It conveys also the present ‘blessing’ of Christ, of which we are assured by his taking children into his arms and blessing them, which blessing cannot be mere nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost in those secret, spiritual influences, by which the actual regeneration of those children which die in infancy is effected, and which is a seed of life in those who are spared, to prepare them for instruction in the word of God as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both to infants and adults, the sign and pledge of that inward grace which has respect to and flows from a covenant relation to each of the three persons in whose name they are baptized—acceptance by the Father, union with Christ as the Head of his

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\*Apology.



mystical body, the Church, and communion with the Holy Ghost. To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested, as well as in that solemn engagement of the parents, which the right necessarily implies, to bring them up in the nurture and admonition of the Lord."

Being a member of the Church and a party to the covenant, it is apparent that a baptized child is under obligation to keep the baptismal promises. The act of a representative is binding on the party that clothes him with plenary power. When the government of the United States appoints a representative to settle any question between this country and Great Britain, and the plenipotentiary meets one similiary clothed with plenary power from the other side, the stipulations entered into and sealed by these ministers plenipotentiary, are binding on the two nations. The same is true of a bank officer invested with power to negotiate some financial contract. The institution in whose name the transaction is carried forward, is bound by his stipulations. Many of the most important civil, political and financial contracts, are made by representatives: and they can never be repudiated. The only question is, was the representative duly authorized to act in the premises? In the case of the parent, when acting as sponsor for the child in baptism, the right is unquestioned. The parental relation and the specific appointment of God in his covenant with Abraham, clothe the parent with power to dedicate his child to God in infancy, and to have the seal of the covenant impressed upon him. A curse was even pronounced on those who refuse to ingraft their children into the Church of God.

What are the rights and privileges of baptized children in the Church? They have a claim to all the most favorable influences and training during all the years of childhood and youth, so as to incline their minds to religion and to aid them in keeping their baptismal vows. Here come in the duties of the parent and the Church toward her baptized children. The child can justly require that the influences of

home should be sanctified; that by Bible instruction and prayer, from the earliest unfolding of its mental and moral powers, religion should be made attractive to it, and be presented in a form adapted to its capacities; that all reasonable aid should be afforded by the parents amid home scenes, and the whole process of education, to help this youthful member of the Church to realize his obligations to a covenant God, and to discharge them; that its spiritual nature should be carefully shielded, during that susceptible season, against all moral poison—against the snares of the world and Satan; and that it should be led securely in the shining path that becomes brighter and brighter unto the perfect day.

The child has a similar claim upon the Church. On God's people devolves a solemn obligation to afford the most favorable means and facilities for the religious education and spiritual training of these youthful members. Services adapted to their years, their capacities, and their taste, should be provided, and every possible help afforded that they may adorn the vocation wherewith they were called in baptism. Whether the catechumen's class, or the Sunday School, or both combined, furnish all that the child requires, or not, the Church is bound to help, in every possible way, her child-members, to renounce the devil and sin, to be disciples of Christ, and to keep the divine ordinances. Yet how many Christian homes are there, in which the children who have been dedicated to God by baptism in their infancy, have never been reminded of a single privilege, nor made to realize a single obligation, or to perform a single duty created by this ordinance. They should be often admonished that God called them into his visible kingdom in the morning of life; that he publicly sealed them as his children; planted them in the nursery of the Church; that he has publicly acknowledged his paternal relation to them, given them illustrious tokens of his mercy, and imprinted upon them the mark of his seal. They should be tenderly warned against disregarding this token of the divine mercy, and urged to assume, at an early day, the promises made by their sponsors for them, and confess Christ in confirmation and at the communion ta-



ble. They should be taught unremittingly that they are irrevocably pledged to heaven, and made to realize the honor and the blessedness of having been thus planted in the Church. In this way they will derive the advantage contemplated in an engrafting into Christ. Calvin says: "As the scion derives substance and nourishment from the root on which it is engrafted, so they who receive baptism with the faith with which they ought to receive it, truly experience the efficacy of Christ's death, in the mortification of the flesh, and also the energy of his resurrection in the vivification of the spirit." "We ought to conclude that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."

If such be the nature of baptism, and such the influence on our spiritual state of the remembrance of it, how carefully should not the children of the Church be taught its true nature; and from their baptismal covenant draw motives for a pure and religious life. Yet how rarely in the religious teachings of home, and in the Sunday School, are such views of their position in the Church presented to the minds of children as the means of influencing their consciences and their conduct.

Several practical questions in pastoral experience are fully answered by the preceding articles of the several Protestant Creeds of the Reformation Churches.

It has been asked, what is the position in the Church of the baptized members who at the age of moral responsibility refuse to assume, in their own name, their baptismal promises?—those who, although verging on adult years, refuse to confess Christ in confirmation, and seal their salvation by the other sacrament at the communion table?

It is very clear that parental authority should not be exer-

cised in a compulsory way when their baptized children arrive at the age of from fourteen to eighteen years. Minors should not be forced into confirmation. Confessing Christ (Matt. 10 : 32) implies a voluntary act. The Lord has not ordained that youths should be impelled to his sacramental board against their own heart and will.

In the exercise of this freedom, many baptized persons never ratify their vows.

Yet they are still in the Church. They hold their sacred privileges in a state of voluntary suspension. By their refusal to confess Christ they disqualify themselves for participation in the higher spiritual blessings of Church communion.

Yet they are not cut off from the visible body of Christ. They are not thrust outside of his kingdom. They do not become heathen by their refusal to have their salvation sealed in the other Christian sacrament.

Hence when these non-confirmed members ask baptism for their own children, the practice of the churches has not been uniform. Nor is the practice of most churches in harmony with their avowed doctrine of baptism. Their practice cannot be reconciled with their theory as laid down in the preceding articles from their standards. When the Calvinistic churches refuse baptism to the child of parents who have themselves been baptized and ingrafted into the Church, unless at least one of the parents be a communicant, they overthrow in practice their own theory of baptism as laid down in the XVII. Art. of the Westminster Confession and the 69th and 70th questions and answers in the Heidelberg Catechism. Their practice is based on an erroneous interpretation of 1 Cor. 7 : 14. The apostle there speaks of heathen, when he mentions an unbelieving husband or unbelieving wife. The Christian wife sanctifies the heathen husband. If both parents were heathen, or unbelieving Jews, the children would be "unclean," not entitled to baptism. There is in that passage no reference whatever to persons who were ingrafted by baptism into the Christian Church, and who still hold the Christian system doctrinally, although neglecting



some Christian duties. In the very act of presenting their children to the Church for Christian baptism, they declare their faith in one sense, involving assent and desire. They are, therefore, in an entirely different relation to the Christian Church from the unbelieving heathen, or the unbelieving Jew at Corinth, who utterly denied the Messiahship of Christ, and rejected the Christian religion. Some Lutheran ministers have fallen into this same error, who withhold baptism from the children of baptized non-communicating parents, unless some church communicant can be found to step into the place of the parents and become sponsor for the child. We demand, on what authority is baptism withheld from the infant child of any baptized parents, who declare their faith, in some sense, in Christ and his salvation, by the very act of requesting baptism for their child? The great commission (Matt. 28 : 19) gives the minister no such power to limit the blessings of this sacrament or withhold the benefits flowing from an ingrafting into the Church. The withholding of the sacrament thrusts out the children born in the kingdom of heaven, into the heathen world. When those parents themselves were baptized and incorporated into the visible Church, a covenant was made which other parties cannot annul. The minister cannot annul it, nor can the Church. The covenant made in baptism is entirely between God and the soul. It is wholly beyond human power to interfere with that contract between an immortal being and its God, the Almighty Maker, Redeemer and Sanctifier.

Hence even the solemn and formal excommunication of an unworthy church member cannot touch his baptism. It merely cuts off the excised member from communion; but it does not annul or undo his baptism. If his baptism were annulled by excommunication, he would have to be rebaptized in order to be restored to the body of Christ. Yet in all branches of the Christian Church, the penitent backslider is restored without rebaptism. Thus all denominations, in the exercise of Church discipline, recognize the covenant of baptism as an "everlasting" (perpetual) covenant (2 Samuel 23 : 5) not to be annulled or abrogated by the Church.

The seal of circumcision was never withheld from a child in the Jewish Church on the ground of the delinquencies of the parents.

A person baptized according to one of the types of this sacrament (1 Pet. 3 : 21) is in the ark borne above the destroying flood. Augustine says: "The events in the days of Noah were a figure of things to come, so that they who believe and are baptized may be compared to those who were formerly saved in the Ark by water." "The waters of the deluge presignified baptism to those who believed—punishment to the unbelieving."

According to another type of baptism (1 Cor. 10 : 12) those who are incorporated in the body of Christ, have made the passage from the condition of bondmen in Egypt, through the Red Sea under the protection of the luminous cloud. They are not to be remanded back to the chains of Pharaoh. Calvin says: "In baptism he gives us a sign to assure us that we are extricated and delivered by his power from the captivity of Egypt, that is from the servitude of sin; that our Pharaoh, that is the devil, is drowned, though still he ceases not to harass us. In the cloud there was an emblem of oblation. For as the Lord covered them with a cloud, affording them refreshment, so in baptism, we acknowledge ourselves to be covered and protected by the blood of Christ, that the severity of God, which is indeed an intolerable flame, may not fall upon us."

Correct views of the obligations involved in baptism, would largely modify the entire religious training of the children of the Church. If no one is properly qualified to instruct children in the Christian religion who, does not fully appreciate their position and realize all the duties and all the privileges involved in their baptism, how large a portion of the great army of Sunday School teachers would be required to take their place as learners rather than instructors. How few ever impress on the minds of children any sound views on this subject; that by their dedication in baptism, they are entitled, if they believe, to the blessings of salvation that flow from Christ's life, sufferings, death, resurrection, and exaltation. How rare-



ly are they reminded that they have been sprinkled with that water which Luther declares is, by reason of its union with the word, "divine, heavenly, holy, blissful water," because God himself honors it with his name and purifies it with his holiness."

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## ARTICLE VII.

### POPULAR THEATRES TWO THOUSAND YEARS AGO.

By G. F. SIGMUND, New York.

It is now more than two thousand years since the Greek theatre was in its prime, and the art-loving people of Athens viewed the performance of a Sophoclean tragedy, both as the noblest entertainment for themselves and the worthiest celebration of the feasts of their gods. Let us for once go back to those days.

There, at the south-eastern slope of the Acropolis, the great amphitheatre rises. The vast semicircle provides, on its marble steps, commodious seats for thirty thousand spectators, and allows from every place a free view to the stage down in the centre. It is a bright spring day. The building is overarched by no other ceiling than the dark blue sky. The *Antigone* of Sophocles is to be performed. Soon the theatre will be crowded with eager spectators.

"Hoarse murmuring as when Ocean raves  
Aloft its bulking bulk it rears,  
And heaves its circulating waves  
To the blue sky and starry spheres."\*

What, then, are the contents of this play which will keep a whole people in breathless attention and move their inmost hearts and consciences? Very simple, in our judgment.

The contest of *Ædipus'* two sons, Eteocles and Polynices, has ended before the gates of Thebes, with the death of both.

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\*Schiller : *Ibycus*.

Eteocles has been killed in the defence of his city, Polynices in the assault upon the same. The city has been preserved against the impending disaster; the enemies, deprived of their heroic leader, have withdrawn. At that time Creon, the ruler of the city, and formerly warden of the deceased brothers, issues an order to bury Eteocles with all honor, since he has died a martyr to the cause of his country, but to surrender the body of the traitor Polynices to the beasts of the forest and the birds of the air. The violation of this severe commandment is to be punished by death.

Antigone, the sister of the outlaw, however, cannot endure to see him, whose crime has been expiated by death, forever deprived of the repose of his grave; in spite of the king's interdiction, and in view of an inevitable death, she undertakes to bury the dead body. Seized in the very act, she is taken away, by Creon's command, to atone with her own life for breaking the law of the city. She departs, lamenting her premature end, but, at the same time, rejoicing that she is allowed to die for her sisterly love to an unfortunate brother and for the faithful performance of her most sacred duty.

In the meantime the seer, Tiresias, opens Creon's eyes to the wrong he has committed, and the latter hastens to save Antigone: but too late. When he finds her, she has already expired; and with her Ismene, her sister, and Hæmon, Creon's son, to whom Antigone was betrothed. She died a victim to her own lofty sense of duty, and to the rigid legality of Creon, who thought that the external laws and commandments of the state ought to be kept unbroken at any price, and that even the royal blood of his own family must atone for their violation.

There are many things in the tragedy which must have been highly fascinating to the refined taste of that ancient people. The character of Antigone is brought forward from its surroundings in wonderful distinctness and perfection. At the same time, the less prominent persons, Hæmon, Ismene, Queen Eurydice, receive just enough of shadow and light to leave the impression of them life-like, without withdrawing, however, the interest for a moment from the main actor.



Then Creon, the inflexible representative of the dead letter of law, and his opponent, the wise seer, Tiresias, are depicted with a masterly distinctness. And should anything be wanting to show things and persons in their right light, it would be supplied by the Chorus, which, with its lofty contemplations and solemn forebodings, accompanies, step by step, the progress of the action, and deepens the impressions of the play upon the minds of the spectators. Besides, there is no violent excitement, to disturb the even current of events. The ear of the hearer is struck by the last cry of the dying heroine, and her companions, but the eye of the spectator is not offended by any scene of agony and slaughter.

How much, however, such single beauties may have contributed to the effect of the play, the very power of the ancient tragedy rested in something else. The Greeks found their full satisfaction in nothing less than in the tragic solution of the problems presented in the course of the play. In this drama, it is the iron law of the state that at the end appears to triumph; but the palm is awarded to dying Antigone. She, with the sacrifice of her life, redeems a sacred resting place for her beloved brother, breaks the marble heart of the tyrant, and establishes forever the superiority of the divine law of conscience above the outward commandments even of the highest earthly authorities. The turning point of the whole action is given in the words of Antigone, spoken to Creon after her capture:

“I did not deem thy edicts strong enough,  
Coming from mortal man, to set at naught  
The unwritten laws of God that know not change.  
They are not of to-day nor yesterday,  
But live forever, nor can man assign  
When first they sprang to being. Not through fear  
Of any man's resolve was I prepared  
Before the gods to bear the penalty  
Of sinning against these.”

Wonderful—out of the midst of antiquity and heathenism, four centuries before the birth of Christ, this voice makes itself heard, testifying to an unwritten and inviolable law in man's conscience, which is to be set aside by no command-

ment in the world, and by no power on earth. And the way to bring to victory this most holy law, through all obstacles of dead human statues, and in spite of all complications of misfortune, weakness and crime, is self-denial and surrender of our own life—sacrifice—the cross and passion.

It was the exhibition of these ideas in the tragedy that gave so high a satisfaction to the intellectual perception and moral sense of the Greek people. The peaceless hearts of those heathen felt therein a kind of anticipatory expiation. It was the foreshadowing of Calvary to the Greek, as Isaac's offering was the type of Christ's cross to the people of Israel.

How, then, does our popular theatre, in this year of our Lord 1872, compare with those performances in ancient pagan Greece? Can we recall to memory the grand solemnity of those theatrical exhibitions, and the earnestness of an assembly who would listen to them with a complete devotion—can we think of it without being overpowered with shame and disgust at the so-called popular theatre of these our days? There, everything moderation and solemnity, here nothing but sensation and absurd exaggeration! There a masterly representation of the great problems and contrasts of life, and profound meditation on their solution, here a free and easy dealing with the filth of sin and crime, and the tendency to cloak the bleeding wounds of suffering humanity with frivolous jokes and sentimental falsehoods.

And all this in view of the great final tragedy of every man's life and of the whole world. What a strange confronting of heathen and Christian performers and spectators may we then expect, when the last scene of this earthly drama shall be closed by Him whose cross was longed for by the Greek in the night of their heathenism, and slighted or ridiculed by Christians who lived under the shining light of the gospel.



## ARTICLE VIII.

## LITERARY INTELLIGENCE.

There has been an increased activity in the publishing business, during the last three months. A large number of interesting and valuable books has appeared. We give a list of the principal works in the chief departments of literary effort.

## AMERICAN.

**BIBLICAL AND THEOLOGICAL.**—Another volume of *Lange's Commentary*, comprising the *Psalms*, edited by Drs Conant and Forsyth, and Revs. C. A. Briggs and G. McCurdy; *Sermons on Living Subjects*, by Horace Bushnell, D. D.; *The Reformation*, by Rev. Prof. Geo. Fisher, D. D.; *Sermons*, by Richard Chenevix Trench, Archbishop of Dublin; *Life-Lessons from the Book of Proverbs*, by W. S. Perry, D. D.; *The Problem of Life and Immortality*, by Loring Moody; *The City of God and the Church Makers*, an Examination of Structural Christianity, and Criticism of Christian Scribes and Doctors of the Law, by B. Abbey; *Present Issues*, or Facts Observable in the Consciousness of the Age, by Rev. Robert Withers Memminger, Prot. Epis. Church-Diocese of South Carolina, (see Notice in this No. of REVIEW); *The Doctrine of the Lord's Supper*, as set forth in the Book of Concord, critically examined, and its Fallacy Demonstrated, by Rev. J. B. Gross; *Thoughts for the Times*, Sermons, by Rev. H. R. Haweis, noticed in this number of REVIEW; *Lectures on the Gospels*, for Sundays and Chief Festivals of the Church-Year, by Jos. A. Seiss, D. D., (See Book Notices); a new and cheap edition of *Dr. Chalmers's Sermons*, by Carter & Bros.; also a new edition of *Charnock on the Attributes*, from the same press.

**PHILOSOPHICAL AND SCIENTIFIC.**—The second volume of *Ueberweg's History of Philosophy*, as a part of Scribner's Theological and Philosophical Library, edited by Drs. H. B. Smith and P. Schaff; *Oriental and Linguistic Studies*, The Veda, the Avesta, the Science of Language, by Wm. Dwight Whitney, (see notice in this number of REVIEW); *The Human Race*, by Louis Figuier, an illustrated octavo, from the press of A. Appleton & Co.; *Town Geology*, by Charles Kingsley, a series of popular discussions of Geological subjects; *Forms of Water*, in Clouds, Rain, Rivers, Ice, and Glaciers, by Prof. John Tyndall, the first volume of the "International Scientific Series," a series which is to embody the results of recent inquiry in the most interesting departments of advancing science; *The Wonders of the Moon*, translated from the French of Amede Guille-

min, and edited by Maria Mitchell; *The Wonders of the Yellowstone*, edited by Jas. Richardson, presenting the extraordinary geographical and geological features of that wonderful region, with Map and illustrations; *The Evolution of Life*, by Henry C. Chapman, M. D., presenting and defending the general Darwinian Theory of the Origin of Species; *The Vegetable World*, a history of Plants with their structure and properties, adapted from the works of Louis Figuier, published by D. Appleton & Co.; *The Great Problem*, the Higher Ministry of Nature Viewed in the Light of Modern Science, and as an aid to advanced Christian Philosophy, by John R. Liefchild, with an Introduction by Dr. Howard Crosby; an edition of *Primeval Man*, by the Duke of Argyll, from the press of De Witt C. Lent; *The Ancient Stone Implements, Weapons and Ornaments*, of Great Britain, by John Evans, F. R. S.; *Contributions to Molecular Physics* in the Domain of Radiant Heat, by Prof. John Tyndall; *Handbook of Chemical Technology*, by Rudolf Wagner, Ph. D., of the University of Wurtzburg, translated from the sixth German edition, with extensive additions, by Wm. Crookes, F. R. S.; *The Beginnings of Life*, being some account of the Nature, Modes of Origin, and Transformations of the lower Organisms, by Dr. H. C. Bastian.

HISTORICAL AND BIOGRAPHICAL.—The first volume of Froude's *History of Ireland*, published by Messrs. Scribner, Armstrong & Co.; *The Rise of the Republic of the United States*, by Richard Erothingham; *The Romance of American History*, by Prof. Schele de Vere; *Memoir of Roger B. Taney, LL. D.*, Chief Justice of the Supreme Court of the U. S., by Samuel Tyler; *Aristophanes*, another volume of Lippincott's "Ancient Classics for English Readers," by Rev. W. Lucas Collins, M. A.; *A Biographical Dictionary*, for the Use of Colleges, Schools and Families, being a comprehensive account of the principal personages of History, by Rev. Reuben Parsons, D. D.; *Outlines of History*, by E. A. Freeman, a most excellent Manual for instruction in Colleges or High-Schools; *Life and Times of Sixtus the Fifth*, translated from the French of Baron Huebner, from Cath. Pub. Soc.; *German Settlement and the Lutheran Church in the Carolinas*, by G. D. Bernheim.

POETRY.—*The Marble Prophecy*, and other Poems, by J. G. Holland; *The Ministry of Song*, by Frances Ridley Havergal.

MISCELLANEOUS.—*Art Education*, Scholastic and Industrial, by Walter Smith, an illustrated octavo; *Marjories' Quest*, by Jeanie T. Gould; *English Literature* Considered as the Interpreter of English History, designed as a Manual of Instruction, by Henry Coppeé, LL. D.; *Handbook of English Literature*, American Authors, by F. H. Underwood; *Life in the East Indies*, by W. H. Thomas; *Life and Adventures of Dr. Livingstone*, comprising a Description of the Regions he has traversed, and chapters on Cotton Cultivation, Slavery, and Wild Beasts, by H. G. Adams; *Christian Art and Symbolism*, by Rev. St. John Tyrwhit, with In-



troductioꝛ by Ruskin; *Progressive English Grammar*, by Prof. Wm. Swinton; *Travels in South Africa*, compiled by Bayard Taylor, a volume of the Illustrated Library of Travel; *How I found Livingstone*, Travels and Adventures in Central Africa, including an Account of Four Months Residence with Dr. Livingstone, by Henry M. Stanley, with Maps and Illustrations. This volume, issued by Scribner, Armstrong & Co., is declared by Mr. Stanley to be the only book published on the subject that is genuine and authorized.

## BRITISH.

BIBLICAL AND THEOLOGICAL.—*The Sonship and Brotherhood of Believers*, by Dr. R. S. Candlish; *The Home and the Synagogue of the Modern Jew*, Sketches of Modern Jewish Life and Ceremonies (Rel. Tr. Soc.; *Sermons*, by E. B. Pusey, Preacher before the University of Oxford, between 1859 and 1872; *The Taxes of the Apostolic Penitentiary*, or the Prices of Sins in the Church of Rome, by R. Gillings; *Our Work in Palestine*, a History of the researches conducted in Jerusalem and the Holy Land by Capts. Wilson, Anderson, Warren, &c.; *Rational Theology and Christian Philosophy* in Engiand in the 17th century, in two vols., by Dr. Tulloch, of St. Andrews.

SCIENTIFIC, &c.—*The Forces of Nature*, by A. Gullemin; *Archæological Essays*, by Rir J. T. Simpson, 2 vols.; *Social Growths of the Nineteenth Century*, by F. R. Slatham; *Recent Scientific Conclusions* and their relation to Religion (Strahan).

HISTORICAL, &c.—*Life and Times of St. Chrysostom*, by Rev. W. R. W. Stephens, a Sketch of the Church and the Empire in the Fourth Century.

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 ARTICLE IX.

## NOTICES OF NEW BOOKS.

SCRIBNER, ARMSTRONG & CO., 654 BROADWAY, NEW YORK.

*Ante-Nicene Christian Library*: Translations of the writings of the Fathers, down to A. D. 325. Edited by the Rev. Alexander Roberts, D. D., and James Donaldson, D. D. T. & T. Clark, Edinburgh: Imported and for sale by Scribner, Armstrong & Co., New York.

The completion of this valuable *Christian Library*, and the opportunity afforded to scholars, and readers in general, to possess it, through the two enterprising houses in Edinburgh and New York, make it proper to give a tolerably full notice of it in our REVIEW. We aim to keep our readers informed in regard to the most valuable publications issuing from the press, and, if in any instance we fail, the fault is as much with the pub-

lishers as with ourselves. We take special pleasure in calling the attention of our readers to this *Ante-Nicene Christian Library*.

It is very complete in reference to the period which it professes to cover—that of the early Church, from the times of the apostles “down to the date of the first General Council, held at Nice in A. D. 325.” “The sole provisional exception,” we are told, “is that of the more bulky writings of Origen.” The most interesting and valuable of Origen’s writings—his *De Principiis* and *Contra Celsum*—are here given in two substantial volumes, making more than a thousand pages of that voluminous author. We have not only the large and substantial treatises of that period, but a careful collection of smaller Tracts and Fragments, making in all twenty-four good sized volumes, averaging about five hundred pages each. The editors have not even restricted themselves to the acknowledged and genuine productions of the authors, but have furnished those which are doubtful, and some whose genuineness has little if any support. This has been done that nothing might be omitted having any claim to belong to this period of Christian literature. The Introductory Notes will guard the reader against being led into error, by mistaking a doubtful or spurious production for a genuine work of the author, whose name it bears. The publishers have brought it out in excellent style, the paper and printing making it a pleasure to the eye to read. The work of translating has been performed by a number of individuals, and, so far as we have had opportunity to examine, has been well done. Brief introductory notices have been prefixed to the volumes, or works of the different authors, furnishing such information as the general reader, and also not unfrequently the learned scholar, will desire to have. There are also brief critical notes, and references, at the foot of the pages which serve to explain or elucidate the text. The separate volumes are furnished with very full Indexes, giving great additional value to the work for purposes of reference. A general Index to the whole is promised soon, at a small additional cost. In a word, nothing seems to have been spared, to make this edition in English of the *Ante-Nicene Fathers* as complete and satisfactory as possible. A considerable part of these writings had been furnished the English reader, in the Oxford translations of the *Fathers*, but as that series was not limited to the *Ante-Nicene* period, but took in writings of a later date, it is not so complete or satisfactory in reference to this particular period. It was a publication of select works from the most distinguished of the *Fathers*. This Library covers a shorter period, but is more complete as far as it extends. The Edinburgh publishers, too, have surpassed their English neighbors in the style in which their work has been done, presenting externally a much more attractive appearance to the eye. Many will now, doubtless, be led to read these productions of the early *Fathers*, who otherwise would never have attempted the labor, or enjoyed the privilege. Even scholars will thank the editors and publishers for placing before them these treasures to be now so easily used. Few, except those whose special vocation



it may happen to be, will prefer to read the originals to these inviting translations. There are too many books to be read and studied, to spend time in mastering the originals of such works, except for critical purposes.

A separate notice of each author and his writings, would require more time and space than can be given, and we must therefore content ourselves with a general view, and naming the leading characters. After the Apostolic Fathers—Clement of Rome, Barnabas, Hermas, Polycarp, and Ignatius—we find Justin Martyr and Athenagoras, in one volume, Tatian and Theophilus, with the Clementine Recognitions, in one, Irenæus and Hippolytus, in three, Clement of Alexandria, in two, Tertullian, in three, two volumes of Origen, Cyprian, in two, Methodius, Alexander of Lycopolis, Peter of Alexandria, with various Fragments, in one, Arnobius, in one, Dionysius, Gregory Thaumaturgus, and Syrian Fragments, in one, Lactantius, in two, Clementine Homilies and Apostolical Constitutions, in one, Apocryphal Gospels, Acts and Revelations, in one, and Early Liturgies and Remaining Fragments, in one. The last a small volume of only 186 pages.

The general features of these writings may be described as apologetic, though they are by no means limited to this field. They cover the period when Christianity had to confront the opposition of Judaism and Paganism, and when its adherents had to suffer the bitterest persecution. A considerable number of these authors sealed their testimony with their blood. The Apologetics, however, of this period differ considerably from the Apologetics of the present day. The skepticism and infidelity of modern times, in relation to religion in general, the existence of a personal God, a divine revelation, human accountability and immortality, did not much trouble these early apologists and defenders of Christianity. Their opponents believed in religion, but it was that of a different sort, Judaism or heathenism. Hence they aimed their arguments to show the superiority of Christianity, and to defend it from the misapprehensions and slanders to which it was exposed. Justin Martyr's Dialogue with Trypho, the Jew, may illustrate their dealings with the one class, and the other writings of Justin, Athenagoras, Origen, Tertullian, Arnobius, etc., will show how they dealt with the other. Their writings furnish an instructive but deplorable picture of the condition of the pagan world at that time. The absurd beliefs and abominable practices are exposed to full gaze, and present a sickening view of the declining religion of Greece and Rome. Here we see their doctrines and worship without the embellishments of classic poetry and song, and the exhibition abundantly confirms the portraiture drawn by Paul in the beginning of his epistle to the Romans. On the other hand, Christianity is confidently advanced and advocated as worthy of all acceptance—the fit provision of a Being of infinite wisdom and goodness, and meeting all our religious needs.

Whilst these writers have not much that is distinctly doctrinal or dogmatic, we have no difficulty in determining their views on all, or nearly all,

the prominent points of Christian belief and practice. We may safely say, that, on all leading points, they are at one with us, or we one with them, in our religion. There is not a fundamental doctrine of modern, evangelical, Protestant Christianity, that does not find its confirmation in these early writings—not always developed and presented in systematic statements, but firmly lodged in the heart and life of the Church. The doctrine of the Trinity, and the worship of the Triune God, Father, Son, and Holy Ghost, we find current and unchallenged. The depravity of man, his need of redemption and regeneration, salvation by grace through the merits of Jesus Christ, and renewal by the Holy Spirit, were all acknowledged as practical truths. The divine institution of the Church, the validity of the Sacraments, the resurrection of the dead, and an eternal world of happiness or misery, were parts of their common faith.

Questions concerning the Church and the Second Coming of Christ, attracted more attention than those relating to Anthropology or Soteriology. Nearly all parties profess to find in this early period the historical basis of their peculiar views on these topics. It is quite certain that during this time the hierarchical spirit became more powerful, and that the Judaistic Millenarian views, though for a season prevalent, were generally abandoned. Very diverse, and sometimes rather extravagant, utterances may be found in regard to the nature and efficacy of the Sacraments. Such subjects had not yet undergone any very thorough investigation. They were spoken of in the glowing terms of religious feeling, rather than in the scholastic terms of an intellectual theology. It is unwise, as well as unsafe, to press the literal meaning of every expression of the early Fathers on subjects which they had not specially examined, and of which they do not even profess to treat.

Judged by the present standard of literary merit, these writings may not take a very high position. They are often lacking in the graces of style, as well as in clear systematic treatment of subjects, and in logical connection and closeness of reasoning. But it would be a great mistake for any one to imagine that their authors were unlearned or ignorant men. Quite a number of them occupied the highest rank as scholars, and had been devoted to philosophy and literature as a profession. Justin Martyr had tried the various schools of philosophy before he embraced Christianity, and won for himself the title of "philosopher." Athenagoras was an Athenian Philosopher, and shows a richly cultivated mind. Clement of Alexandria was originally a pagan philosopher, traveled extensively, became the head of the Catechetical School at Alexandria, wrote various works, some of them, according to intelligent judges, "of prodigious learning," and others rich in felicitous classical allusions and quotations, breathing the spirit of philosophy and of the gospel, and abounding in passages of power and beauty. Tertullian had been educated as an advocate or a rhetorician, and to an ardent temperament and vigorous intellect, had added rich and varied stores of knowledge. Origen is well known as



one of the most laborious students and voluminous writers of any age. His literary labors seem simply astounding. Arnobius and Lactantius were both teachers of rhetoric, and the latter attained to such eminence in his profession, and to such elegance of style, as to win the appellation of the Christian Cicero. Not to speak of others among these early Fathers, the names just mentioned are enough to preserve the literature of the early Christian Church from reproach or contempt. No man can examine the rich and varied contents of these volumes, without feeling that Christianity, during these early centuries, had enlisted in its service gifted intellects, as well as earnest, devoted hearts. The triumphs of the gospel, indeed, are not to be ascribed to human wisdom or learning, but to divine power, yet we must acknowledge our indebtedness to the noble men who, by their teachings and writings, aided in propagating and defending the truth. From the very times of the apostles, Christianity has not lacked defenders, and in the long line of confessors and martyrs, these early Fathers must always hold a conspicuous place.

The study of these writings will be of service in various ways. Familiarity with the lives and characters of the early Christians cannot but stimulate our own activity. To read of their doings and sufferings must incite us to a greater readiness to labor and sacrifice in the cause of Christ. The circumstances of Christians have greatly changed since those times, and it is well for us to know by what ways God has led his Church to its present condition of enlargement and freedom from persecution or suffering. We there behold Christianity in conflict with false systems of religion, and corrupt systems of morals, and learn how it triumphed over persecuting power and worldly corruption. There is something inspiring in holding converse with the heroes and confessors and martyrs of early Christianity. The world had never known such a class of men, and has never since, except among the followers of the same great Leader.

It will be no disparagement to the productions of these noble men, to say that the study of their writings will serve to enhance our estimate of the inspired Scriptures. Whilst breathing the loftiest Christian sentiments, and inculcating the purest morality, there is an unapproachable simplicity and grandeur in the writings of the Apostles and Evangelists, that make us feel that the Fathers living nearest to them were but uninspired men. They themselves continually appeal to prophets and apostles as the inspired instructors of the race. Their wisdom indeed is shown in their homage to the revealed truth of the Bible.

*Biblico-Theological Lexicon of New Testament Greek.* By Herman Cremer, Professor of Theology in the University of Griefswald. Translated from the German by D. W. Simon, Ph. D., and William Urwck, M. A. T. & T. Clark, Edinburgh. Imported and for sale by Scribner, Armstrong & Co., New York. pp. 637. 1872.

This is a most important aid to our study of the New Testament. It

aims to meet what every thoughtful student of the Greek Testament must have felt, to be a real want. The New Testament Greek is not, in various respects, the Greek of classic heathen authors. Besides other changes, it has undergone what Schleiermacher terms "the language-moulding power of Christianity." Many words receive a new meaning, or have imparted to them a depth and force unknown in common pagan use. The object of the author, in this work, is to trace the changes through which such words have passed, until they reach their fulness of meaning in the New Testament. In doing this, he gives first the classic usage of the word, then shows how its meaning was modified in the Septuagint, and by Jewish writers, and then its adoption and use by the writers of the New Testament, and sometimes follows it among the early Fathers.

It is not a full or complete Lexicon of the New Testament, and hence is not designed to supplant other Lexicons entirely; but to treat of those words which have received a special meaning and depth of signification when employed as instruments of a divine revelation. The author, we think justly, claims that, 'a lexical handling of New Testament Greek must, if it is to be really a help to the understanding of the documents of Revelation, be directed mainly to that department of the linguistic store which is necessarily affected by the influence described, *i. e.*, to the expressions of spiritual life, moral and religious. For other portions of the linguistic treasury, the Lexicons of classical Greek suffice. Such a Lexicon of New Testament Greek will be mainly *Biblico-theological*, examining those expressions chiefly which are of a Biblico-theological import.' Accordingly, whilst such words receive a fulness of treatment which they do not in other Lexicons, even of the New Testament, many other words are entirely passed over, and the student is left to the ordinary sources to ascertain their meaning.

Dr. Cremer speaks modestly of his success in this work, and says, after nine years labor bestowed on it, that it "is certainly an attempt only, an effort to do, not a result accomplished; it simply prepares the way for a cleverer hand than mine." Others have not hesitated to pronounce it "one of the most important contribution to the study of New Testament exegesis that has appeared for many years." In Germany it is held in the highest repute.

Some idea of the fulness of treatment of individual words may be had from a few examples. *Αἰών* has devoted to it about seven pages and a half, *Δίκαιος*, with its kindred words, about fifteen, *Κάρδια* nine and a half, and *Πίστις*, with its kindred, more than twenty. It serves largely the purpose of a commentary on the original text.

The arrangement of words is not always according to their alphabetical order, which is the common method. The author says: "As to the arrangement of words, they are placed according to the simplest laws of derivation, so that the review of the linguistic usage and of the scope of the thought denoted might be as little cumbersome as possible. The al-



phabetical index, at the end, will facilitate reference." Any difficulty in finding a word may be at once removed by simply turning to this index.

The work cannot fail to be appreciated by those for whom it is specially designed, and it may be warmly commended to such as desire a careful and thorough study of the New Testament. As a lexical work, it may go along with Winer's Grammar of the New Testament, and the two, treating of the special grammar and lexicography of that portion of the Scriptures, will greatly aid in a more accurate understanding of the language moulded and employed by the Holy Ghost in giving us the system of truth as it is in Jesus.

*Some Elements of Religion.* Lent Lectures, 1870. By H. P. Liddon, D. D., Canon of St. Paul's. 12mo. pp. x; 241. 1872.

Dr. Liddon is the most masculine thinker that this age has produced in the Church of England. His repute is comparatively of recent date; but he easily out-tops already such men as Stanley, Goulburn, Pusey, Jowett, Keble, and even that most graceful and charming writer, John Henry Newman. His Bampton Lectures of 1866, on the Divinity of our Lord, first made him known to the general public. These constitute the most exhaustive, fresh, and vigorous discussion of that great theme, which this generation has contributed. It would be hardly too much to say that it is the best treatise on the whole subject in the English language.

This new volume combines, in a very remarkable degree, the popular discussion of living issues in religious thought and real contribution to the solution of some of the great intellectual problems of religion. Its general drift will be indicated by the subjects of the six lectures of which it is composed:

'The Idea of Religion; God, the Object of Religion; The Subject of Religion—the Soul; The Obstacle to Religion—Sin; Prayer, the Characteristic Action of Religion; The Mediator, the Guarantee of Religious Life.'

It will be seen that these topics cover the most hotly contested questions of our times. There is not an antiquated discussion in the book, if we except the few pages, in the lecture on St. Paul, devoted to a comparison of the old theories of Traducianism and Creationism. The questions of Theism, Pantheism, Naturalism and Materialism, Evolution, all come under review, and are handled with terse vigor and freshness and devoutness of thought, that are something little short of wonderful in a churchman of the High tendencies with which Dr. Liddon has been credited. The only objectionable feature in the great variety of discussion called for by the scope of the book, is the prominence given to the peculiar sacramental views of the High Church party.

It is hard to say anything new on such subjects as Dr. Liddon was called to treat; but there is much that, if not new, has all the effect of novelty. The thought summed up in the following sentence from the lecture on 'God,' gives a new angle of observation upon the subject: "Miracle is the

certificate of identity between the Lord of Nature and the Lord of Conscience." We have not space for more, but the treatment of that part of his subject is strikingly fresh, and a real access of light on a difficult matter. The whole chapter on Prayer, which, by the way, though written before Prof. Tyndall's famous 'prayer-test' was propounded, is a complete answer to it, will serve to give new support, philosophically, to that much attacked activity of religion. The chapter on 'God' takes up the latest developments of skeptical thought in the form of Materialism, Positivism, Pantheism, and gives at once robust logic and devout thought. Perhaps to the Christian reader the best chapter in the book will be that on Christ, the Mediator. It suggests, by a certain parallelism of treatment, the famous chapter in Bushnell on the same theme. It is briefer and more cursory than that discussion, but fully as suggestive and stimulative of devout feeling. We have no room to speak of the robust yet cultivated style, the brilliant passages of rhetoric in which the author very sparingly indulges. The best commendation to the devout reader will be, that it does what so few equally intellectual books do, sends us away with our hearts moved to worship and love, as well as with minds guided and quickened.

*Sermons on Living Subjects*, by Horace Bushnell. pp. 468. 1872.

Anything from the pen of Dr. Bushnell, has a hearty welcome from the reading public. His writings are uniformly fresh, vigorous in thought and diction, and marked by an original way of presentation that makes them attractive. This volume of discourses, as a whole, does not evince his highest ability as a thinker. The best sermons in the series are the fifth, on The Completing of the Soul, the eleventh, on a Single Trial better than Many, and the nineteenth, on Free to Amusements, or too Free to Want Them. His peculiar views on the Atonement crop out in the twenty-first, on The Coronation of the Lamb. The third sermon is entitled Feet and Wings, from Ezekiel 1 : 24, "When they stood, they let down their wings." Dr. Bushnell gets out of this passage the topic, What is Christian Experience? and How it may be maintained? The theme is an excellent one, and the discussion masterly and exhaustive. But his method of getting the theme from this text almost shocks our reverence for the Word of God. It is a feat of spiritual legerdemain worthy the skill of Signor Blitz. This playful ingenuity of bringing more out of a text of Scripture than the Spirit of Inspiration put in, is not at all commendable. While these discourses are worthy the study of every thoughtful man, and were doubtless fitted for the congregation to which they were delivered, as *Sermons* they are wanting in that pungency and closeness of application to the heart and conscience which make "the words of the wise as goads, and as nails fastened by the masters of assemblies."

*Oriental and Linguistic Studies.* The Veda; The Avesta; the Science



of Language. By William Dwight Whitney, Professor of Sanskrit and Comparative Philology, in Yale College. pp. 416. 1873.

Prof. Whitney is justly regarded as one of the first of living scholars in the department of study to which this volume is devoted. A few years ago he furnished the public a volume on "Language and the Study of Language," to which the present volume may be considered a companion or sequel. Here he has gathered up, and presented in one substantial volume, various articles contributed to Reviews, and essays read before learned societies. They are thirteen in number, and treat of subjects of special interest to those who may be engaged in Oriental studies, or in investigating the philosophy of language.

The contents of the volume are, The Vedas: The Vedic Doctrine of a Future Life: Müller's History of Vedic Literature: The Translation of the Veda: Müller's Rig-Veda Translation: The Avesta: Indo-European Philology: Müller's Lectures on Language: Present State of the Question as to the Origin of Language: Bleek and the Simious Theory of Language: Schleicher and the Physical Theory of Language: Steinthal and the Psychological Theory of Language: Language and Education. A carefully prepared Index crowns the whole.

The work bears evidence of the hand of a master. The style is plain, clear, and to the point. There is no apparent effort at fine writing, but a lucid statement of facts and arguments, as if fully conscious of their truth. It must not, however, be inferred that the style is lacking in vigor or finish. Some of the criticisms are very sharp and the exposures of error all the more effective from the quiet manner in which the work is done. It almost makes one's flesh quiver to witness some of his hapless victims under his dissecting knife. Whilst doing full justice to the genius and learning of Max Müller, our author does not spare some of the wild and visionary theories of that gifted and popular writer, whose imagination at times runs away with his reason. The criticism of the writings of the distinguished Oxford Professor makes up a large part of the volume, and it is done in admirable style and with marked ability. We are not sure, however, that Prof. Whitney has not in turn exposed himself to criticism for advancing theories and drawing conclusions, without sufficient grounds to sustain them, to some of which reference will be made before the conclusion of this notice. But Prof. Key and M. Oppert, in their views of Indo-European Philology and Ethnology, Dr. Bleek, in his Simious, Schleicher, in his Physical, and Steinthal, in his Psychological, Theory of Language, are handled after quite a different fashion. The lash is not spared in dealing with their errors and vagaries, and this part of the Professor's work has been very effectively done.

The reader of this volume will get a better knowledge of the Hindoo "Vedas," and the Persian "Avesta," often miscalled and confounded with Zend-avesta, than he will readily obtain anywhere else. The parts of

the volume which treat of the Oriental literature, contain a large amount of most valuable matter, carefully digested and presented. In the discussions on the Origin of Language, and on Language and Education, our author touches on one of the most difficult problems in the field of speculation, and on one of the most difficult questions in the practical work of education. On the latter he has given us much sober, judicious thought; on the former he does little towards settling the vexed question. Indeed he does not propose so great an achievement as a full settlement.

Whilst this volume, as a whole, bears witness to a well disciplined and carefully investigating mind, Prof. Whitney, it seems to us, has not entirely escaped the dangers into which others have run, and some of which he has so fully exposed. He seems to forget that the greatest attainments in one department do not, necessarily, qualify for judging in other and different departments. He ventures out of his chosen and cultivated field of philology, to criticise those who "could regard the first human being as having walked the earth with lofty tread and gaze uplifted \* \* \* comprehending by intuition the Creator and his works, and worshipping him with a pure adoration," and who "hold the doctrine of a 'fall' of the race, mental and moral." "Modern Science," we are assured, "claims to be proving, by the most careful and exhaustive study of man and his works, that our race began its existence on earth at the bottom of the scale, instead of at the top, and has been gradually working upward; that human powers have had a history of development; that all the elements of culture—as the arts of life, art, science, language, religion, philosophy—have been wrought out by slow and painful efforts, in the conflict between the soul and mind of man on the one hand, and external nature on the other—a conflict in which man has, in favored races and under exceptional conditions of endowment and circumstance, been triumphantly the victor, and is still going on to new conquests. For ourselves, we heartily hold this latter view, deeming it to be established already on a firm basis, soon to be made impregnable."

Now, Prof. Whitney has an undoubted right to hold such a view, but in putting forth, thus prominently and rather dogmatically, the doctrine that man began his existence "at the bottom of the scale," even as to intellect and religion, we have a right also to ask on what grounds it is held. He has given us no proof, in the volume containing this statement, to establish it. We have searched its pages in vain for a single reliable fact on which his theory is based. Nor have we any evidence that the learned author, apart from his linguistic attainments, is any better qualified than hundreds and thousands of others have been to pronounce a judgment in such a case. Many, as learned and candid as he, have considered the subject and arrived at very different conclusions as to the past history of the race. It looks very much as if Prof. Whitney had become somewhat, to use his own language, "infected with Darwinism," and has consequently set up a "claim



to be wise respecting man's grand and great-grand ancestors, to a degree far beyond what is yet written in the books of science," or what he is able to show from the investigations of philology. He evidently thinks better of the theory of our race 'having climbed steadily upward,' than of having "a briefer slide downward from a condition of paradisiacal purity and intuitive wisdom." Though intended in jest, yet quite in harmony with some other things in the book not uttered in jest, he assures us, that, in relation to the monkey family, he is 'democratic enough not to have a particle of prejudice against such kindred.' We must ask Prof. Whitney's pardon for a little of the aristocratic feeling—we cannot help it—that disdains to acknowledge such an ancestry. In spite of "modern science," at least until it has something more reliable to offer in regard to primitive man, we shall continue to believe that he was originally made in the image of God, and with Prof. Whitney's consent, that he may even have "walked the earth with lofty tread and gaze uplifted, comprehending by intuition his Creator, and worshiping him with a pure adoration."

Prof. Whitney writes as though it were a fact proved by "modern science," that the race advances, by its own powers, from polytheism to monotheism, or from pagan idolatry to a pure monotheistic worship. He says, "we cannot conceive of a monotheism, of natural origin, not preceded by and growing out of polytheism;" and again tells us "of the course of human progress from savage atheism to a true morality and religion." This is not only theory, and akin to the Darwinian, unsupported by facts, but in the face of facts. We have no room here to discuss the question, and must satisfy ourselves with citing a single authority out of many that might be adduced, in opposition to Prof. Whitney's views. Prof. Moffat, of Princeton, in his "Comparative History of Religions," says, "It is established beyond all dispute, that the oldest religions of the world—the oldest of which we know anything through their own sacred books, were religions which taught the doctrine of one God. \* \* Polytheism is a growth, and Pantheism is an effort of educated thought; the most elementary conception of God, and the most easily apprehended by the common mind, is that of an invisible person. \* \* All the most ancient authorities, on the subject, either speak from a period of extant monotheism, or point back to it, as the antecedent, out of which they came. And when compared with succeeding authorities in the same line of succession, in no case do we find the progress to be in the direction of a purer monotheism, but the contrary. 'The progress, in all cases where there is progress, is towards a multiplication of gods.'" The learned Professor of Princeton must be left simply to stand against the learned Professor of Yale—we have no room for discussion.

As to the "remarkable antiquity," which Prof. Whitney, directly and indirectly, claims for man, it must abate a little our wonder at the immeasurable past, through which the human race has been steadily climb-

ing up, to learn when he comes to sober facts and figures that, "The only reliable date which we possess for Indian history, until times long posterior to the Christian era, is furnished by the Greek accounts of the Indian sovereign "Sandrocottus," contemporary of the early successors of Alexander."

In reading this learned and valuable volume, it is important to distinguish between what is fact and what is fiction—between what lies properly within the field of the author's investigations and what lies outside of it.

*The Psalms.* By Carl Bernhard Moll, D. D., General Superintendent in Königsburg, Prussia. Translated from the German, with additions. By Rev. Charles A. Briggs, Rev. John Forsyth, D. D., Rev. James B. Hammond, Rev. J. Fred. McCurdy: Together with A New Version of the Psalms, and Philological Notes by Rev. Thomas J. Conant, D. D. pp. 816, 1872.

This is the seventh volume of Lange's Commentary on the Old Testament, and is on one of the most familiar, most cherished, and most valuable portions of the Bible. There has been no lack of Commentaries on the Psalms. From the abundant materials furnished by former commentaries, the translators have more than doubled the bulk of the original German, and made this much larger than any of the other volumes in English of this voluminous commentary. There can be no complaint as to size. This volume partakes largely of the excellencies and defects of former volumes. The Introduction is quite full, and contains, in the forty-seven compact pages, a large amount of most valuable material relating to the Book of Psalms. This is a study of itself. The work cannot fail to interest students of the divine word. This Book is the great treasure of inspired song. Countless millions have sung these sweet songs of Zion, and they will continue to be sung until the church militant is merged in the church triumphant. A New Version, with brief Annotations, by Dr. Conant, is appended. Dr. Conant is considered a ripe scholar, and perfectly at home in Hebrew. Some of his changes may be improvements, some, we think, are not. The volume, as a whole, is one of great value. The enterprising publishers are bringing this large work rapidly to completion. A few more volumes and the entire work, covering the Old and New Testament, will be finished—a monument of learning, enterprise, and labor.

*Fifteen Years of Prayer in the Fulton Street Meeting.* By S. Irenæus Prime, Author of the "Power of Prayer," "Five Years of Prayer," etc. pp. 345. 1872.

This is the third volume of Dr. Prime on this same general subject—bringing down the Fulton Street Meeting to the present period. The origin of the meeting is here given, followed by a wonderful record. Multitudes have come and seen, and others have heard of, the grace of God, and 'were glad.' We forbear criticism, and reverently commend the volume to all who believe in God as the hearer and answerer of prayer.



D. APPLETON & CO., NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

*How the World Was Peopled.* Ethnological Lectures, by Rev. Edward Fontaine, Professor of Theology and Natural Science; member of the New York Historical Society, and the Academies of Sciences of New Orleans, Baltimore, etc. pp. 441, 1872.

Prof. Fontaine has given considerable attention to science as well as to theology. He entered upon a special course of investigation with a view to reach a satisfactory answer to the question here discussed. He pursued the inquiry in the spirit of candor, determined, if possible, to reach the truth on the subject, whatever that might be. "By a diligent and reverent study of theology, and careful researches in archæology, ancient and modern history, and every department of natural science," he "was convinced that the different races of mankind all descended from one original pair of parents."

This book is a presenaation of the facts and reasons that lead to this conclusion. It is an able vindication, on scientific and historical grounds, of the Biblical doctrine of the unity of the human race. It fairly meets the difficulties that have been alleged against, it, and presents the positive, confirmatory evidence in great strength. In the introductory lecture, the author exhibits how often the discoveries of the different sciences, at first supposed to be contradictory of the Bible, have, when rightly understood, become the means of its illustration and defence. The second lecture discusses the geological argument, and shows the utter insufficiency of the data on which the great antiquity of man on the earth has been claimed. The exposure of the unsoundness of the conclusions of Lyell and others, on this point, is clear and cogent. In the third lecture, the anotomical argument of Prof. Agassiz is subjected to a close examination, and its defects and assumptions are pointed out. The geographical argument, pursued in the fourth and fifth lectures, is peculiarly satisfactory. It shows how the currents of emigration have flowed over the earth under circumstances that explain, as they assure, the possibility of the earth's being peopled from the common ancestry of man from central Asia. The problem concerning the origin of our Indian tribes, and the early peopling of America, receives an extended discussion, with the conclusion, "that the aboriginal Americans are the descendants of the sons of Noah, who came to this continent from Europe and Asia, and that ancient tides of commerce and emigration flowed into it over both oceans, and met and mingled here in prehistoric ages, as they are doing now in our own day." Concerning the "Lost Tribes," and the fact of many Hebrew words being found among these aborigines of America, the author says:

"The existence of these words in their aboriginal dialect may be accounted for by the supposition that the Asiatics who emigrated to this continent derived them from commercial intercourse with the descend-

ants of Jacob, who have been, for more than two thousand years, the most migratory and widely-scattered of all the families of the human race. The learned Christian Jew, the Rev. Jos. Wolff,\* who has traveled over more of the earth's surface than any man living, or perhaps more than any man who ever lived, visited all the most powerful Indian tribes of this continent, to ascertain whether they are the descendants of Judah, or of the ten tribes of Israel carried into captivity by Shalmeneser, King of Assyria, about the year B. C. 720. He concluded that they were not; but, in continuing his search for them among the various races of the interior of Asia, he found many traces of them among the inhabitants of Afghanistan. They were settled in the northern part of Media, about the base of the *Hindoo-Koosh* Mountains.† Their descendants still occupy the valleys of this great chain, and are found less mixed than elsewhere about the heads of the Indus, Amoo, and Cashgar Rivers, where the northeast corner of Afghanistan borders upon Bokhara in Tartary, and the Punjab in Hindostan."

In examining the objection to the unity of the race from the great disparity in intellect and civilization, Prof. Fontaine presents an array of striking facts and illustrations accounting for this diversity. The question, "How America was peopled before its discovery by Columbus," is discussed more fully in a special lecture appended to the general work. A paper on "the Physical Geography of the Mississippi River," completes the volume. We cordially recommend the volume as a valuable contribution to the discussion of a very important and now prominent subject.

*The Psalms*; With Notes, Critical, Explanatory, and Practical, Designed for both Pastors and people. By Rev. Henry Cowles, D. D. pp. 554. 1872.

In this volume we are furnished with a new and most excellent commentary on the devotional part of the word of God. Without any display of learning, this author has put into this work the results of very thorough and broad research. The comments are brief and to the point, showing sound critical judgment, clear insight into the divine meaning, and rare ability to express the sense in plain, simple, suggestive terms. There is very little discussion, little collating of opposing interpretations, or expressing of judgments on the multiplied opinions of earlier commentators. But the explanation is direct and earnest, as at once seizing and laying open the meaning of the sacred text. There is generally a self-evidencing correctness in the explanations, that does not need the help of extended argument. These features of the work fit it specially for the People, who, in reading such a book as the Psalms, do not want to be led through the mazes of ingenious speculations, but to come into clear and close fellowship with God's own truth.

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\* Rev. J. Wolff's "Researches."

† The ancient Imaus.



The author's method has been, to interpret each Psalm in the light of its *authorship*, *date*, the *occasion* of its being written, and the *purpose*, or object of the sacred writer. A brief General Introduction to the Psalms—an Introduction which might well be longer—precedes the Commentary. An Appendix contains a brief summary of the historical points of the several Psalms, *i. e.*, their author, date, and occasion.

HURD & HOUGHTON, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

*Joseph Mazzini*; His Life, Writings, and Political Principles; With an Introduction by Wm. Lloyd Garrison. pp. 366. 1872.

This work is essentially autobiographical. Before the death of Mazzini, Madame Venturi, his faithful friend and adherent, undertook to collect his political, critical, and literary writings, and to secure from him such autobiographical notes as should connect the various productions of his pen. There were thus prepared most of the materials for this book, and in it the plan has been to leave Mazzini tell the story of his own life, and to supplement it with such records as have been accessible.

The volume affords a very clear insight into the character and life of this distinguished Italian patriot and republican. The man is more clearly reflected from his own account than he could be described by another. The reader sees directly into his spirit, catches his purposes, and measures the force and grounds of his wonderful energy. He was undoubtedly a remarkable man, and his earnest and eventful life has had no small influence in the grand advance of the Italian people into their present unity and freedom. For nearly forty years, Mazzini was a sore troubler of the peace of European tyranny. His name must take its place in history as one of those who have grandly labored, and sacrificed, and suffered for the rights of man. He did not work or suffer in vain. The imposing solemnity of his funeral at Genoa, and the proposal to place his statue in the Capitol, are witness to the sense of the value of his services to freedom.

Though not a minute and full history of his career, this book will make Mazzini better known to the American public. It is marked by the nervous, bold thought and glowing style that have made his political essays and appeals so interesting and attractive. The Introduction by William Lloyd Garrison, is an appreciative tribute from one of kindred sentiments and spirit, and adds to the value of the volume.

*The Lord's Prayer*; Nine Sermons Preached in the Chapel of Lincoln's Inn. By Frederick Dennison Maurice, late Professor of Casuistry and Moral Philosophy in the University of Cambridge. pp. 170. 1872.

The reputation of Maurice is too high and well established to need any endorsement. He holds a place among the most vigorous and independent Christian thinkers of his age, and is worthily classed, as kindred in spirit and intellect, with Robertson, the brothers Hare, and Charles Kingsley.

His many admirers in this country will be glad to obtain these nine Discourses on the Lord's Prayer. They were prepared with a distinctly practical aim, for the instruction and spiritual upbuilding of those to whom, in the ordinary ministrations of the gospel, they were addressed, but they are characterized by the originality and suggestiveness that have distinguished Mr. Maurice's other writings. Though wanting in the elaborateness and adjustment to a clear theological system, which mark some other expositions of the Lord's Prayer, they possess an earnestness and freshness that are specially stimulating to thought and quickening to Christian life.

LUTHERAN BOARD OF PUBLICATION, PHILA.

*Knight and Peasant.* A Narrative for my young friends. From the German of Franz Hoffman. By Rev. D. P. Rosenmiller. pp. 195. 1872.

*A Day in Capernaum.* From the German of Franz Delitzsch. By J. G. Morris. pp. 298. 1873.

*Hans Egede,* Missionary to Greenland. From the German of Gustavus Nieritz. By Rev. W. H. Gotwald, A. M. pp. 233. 1873.

The publication of three more volumes of the Fatherland Series, since the last issue of the REVIEW, is the very best proof of the popularity of these books. This makes thirty one volumes that have appeared, and the Series is constantly growing in favor. These last issues are among the best of the Series. The first volume here named contains stories of what occurred during the Peasant War in Germany, and is designed to inculcate the lesson: Fear God and Do Right. It is illustrated by four engravings. The truth inculcated is forcibly impressed.

The second volume, *A Day in Capernaum*, will be the most likely to attract attention and invite criticism. The learned author has attempted a perilous task—a delineation of the daily life of Christ. Many others have failed in such efforts to portray the unwritten life of the Saviour, and whilst we accord great merit to this attempt to present the picture of a single day, we cannot feel that it is a great success. The author seems to have been deeply conscious of the difficulty and delicacy of his undertaking, and says what he offers “was produced very slowly, and often in paragraphs at long intervals.” It may, perhaps, be pronounced the very best attempt of the kind. We are loath to take any exceptions to this volume, but there are a few blemishes that we must point out. The eye meets Gennessaret in the very opening sentence misspelled, and so throughout the volume, except once, where the origin of the name is given. Why so familiar a name should be thus printed we cannot tell. Other inaccuracies are noticeable, as “*whom* she supposed was the gardener”—“he hath *closed* me with the garment,” etc. Somebody is chargeable with carelessness. Why such a picture of a single day, should be loaded down with a



long list of the learned author's works, including critical notices, we are at an utter loss to guess, unless it belongs in some way to the mysteries of book-making and selling. Certainly it has no value here, either for the learned or unlearned reader—the one does not need it, and the other will not care to read it. If practicable, the first chapter might also have been spared. The balance of the book would not suffer without these. But with these incumbrances, it is a very interesting volume, and should have a large circulation.

The third volume is made up of the story and a sketch of the devoted Missionary, Hans Egede. The reading of this volume cannot fail to do good.

*Herald Picture Books.*

These are six small volumes, prepared by M. Sheeleigh, Editor of Lutheran Sunday-School Herald, and put up in a box. The titles are, Guardian Angels, Sweetly Sleeping, Sister and I, Cross and Crown, Birds Nests, Easter Eggs. They are capital little volumes, neatly gotten up, and will greatly delight the little folks.

THE LUTHERAN BOOK STORE, PHILADELPHIA,  
117 North 6th Street.

*History of the German Settlements, and of the Lutheran Church in North and South Carolina*, from the Earliest Period of the Colonization of the Dutch, German, and Swiss Settlers, to the close of the first half of the present century. By G. D. Bernheim, Pastor of St. Paul's Lutheran Church, Wilmington, N. C. pp. 557. 1872.

The long title to this volume pretty fully indicates its contents and character. It is a very commendable effort to gather up and preserve the history of an important part of the early settlers of the Carolinas. The author has spent the leisure of twenty-one years on this work, which bears ample witness to his care and painstaking. No portion of our early history has been more neglected, and yet none is more worthy of attention, than that relating to the Germans. It may be said of the author, he hath wrought a good work. There is necessarily considerable detail of no great public moment, and the volume, as a whole, may be more interesting to Lutherans than to others, yet all will find it worthy of a careful perusal. The book is very well gotten out, and will prove a valuable addition to the early history of our country and of the Lutheran Church.

*Lectures on the Gospels.* For the Sundays and Chief Festivals of the Church Year. By Joseph A. Seiss, D. D., Pastor of St. John's Evangelical Lutheran Church, Philadelphia; Author of "Ecclesia Lutherana," "Holy Types," "Digest of Christian Doctrine," "Lectures on Epistle to the Hebrews," "Last Times," "Parable of the Virgins," "Lectures on the Apocalypse," &c. Vol. II. pp. 754. 1872.

The first volume of this series of discourses was published some time

ago. The present volume comprises lectures on the Gospels indicated in the ecclesiastical pericope, from the third Sunday in Lent to the fourth Sunday after Trinity. There are twenty-two of them. Originally prepared for delivery in the regular ministrations of the pulpit, they are marked by a practical aim and direct application of truth to Christian life. They are written in the clear, earnest, vigorous style, known to characterize the author's pulpit discourses. His peculiar views as to the Millennium come out, in his Lecture on John 16 : 16—22. We believe these teachings tend to depreciate the means of grace and to lower the tone of interest in evangelical effort. It is hardly fair to imply that his views on the subject are in harmony with the teachings of our Church, and endorsed by Luther and Melancthon. It is somewhat surprising, considering Dr. Seiss's Church position, that he should refer to the *Variata* instead of the Unaltered Augsburg Confession. But, while dissenting from some statements of the volume, we cordially commend these lectures as abounding in quickening thought, and rich in the great truths of the gospel of Christ. The reader is instructed and strengthened, and often stirred into earnest feeling by eloquent presentation of the things of Christ.

CLAXTON, REMSEN & HAFFELFINGER, PHILADELPHIA.

*Present Issues ; or Facts Observable in the Consciousness of the Age.*  
By Rev. Robert Withers Memminger, Protestant Episcopal Church-Diocese of South Carolina, U. S., author of "What is Religion?" pp. 255. 1873.

We have here an earnest and able discussion of some of the gravest facts and tendencies now appearing in the Church and society. The author's style is not attractive, but he writes with great vigor and boldness of thought. Without agreeing with all his views, we must acknowledge he has uncovered many things that now need the earnest attention of Christian ministers and men. The subjects examined are embraced under the heads: The Church, as an Establishment, Essentially Human; Sacerdotalism; Christianity and Æsthetics, or The Christian Cultus; The Pulpit, its Relation to Society, and its Duty; Universalism and Calvinism; Civilization and Devil-Worship. Though a minister of the Episcopal Church, Mr. Memminger utterly rejects the claim for the divine authority of episcopacy, or any other fixed or exclusive form of Church organization, maintaining that "the Constitution of the Christian Church is an organic development, a fluctuating, and yet at the same time a constant element in the Divine system of Christianity." The bad roots of the whole sacerdotal tendency in the Christian Church are laid bare, and the only safety against its misleading power is pointed out. The chapter on this subject is one of marked ability and value. The author's views about the present status of the Pulpit, and its Duty, are well worthy of being seriously pondered.



*Letters on the Future Life*, addressed to Henry Ward Beecher, by B. F. Barrett. pp. 191. 1872.

The occasion of these Letters, was the publication of Mr. Beecher's sermon on "The Hereafter." Three of them appeared first in *The Golden Age*; three are now added to make up this volume. To Mr. Beecher's confessions of ignorance of the circumstances, conditions, and nature of the life of heaven, or "The Hereafter," the author answers that this want of knowledge can be fully supplied in the disclosures of the great "seer of Stockholm." His aim, as expressed by himself, "has been, to show that a veritable revelation of the condition of things in the great Hereafter has actually been vouchsafed, and to vindicate Swedenborg's claim as a divinely authorized seer and revealer of the realities of the spiritual world." His hope is that the discussion may lead the reader "ultimately into the crystal light of the New Jerusalem."

The book gives a very clear view, mainly in extracts from Swedenborg's works, of the teachings of Swedenborgianism concerning the future life. Meant, however, to furnish convincing proof of the divine authority of Swedenborg's teachings or revelations, it is an utter failure. Mr. Beecher will hardly be satisfied, and others will not. One thing, however, will be very gratifying to advanced educators—the assurance of the author, that the angels, in the tuition of little children, have adopted "the Object Method" in heaven.

*Gold, Frankincense, and Myrrh*. By E. R., Author of "Idle Words," "She Hath Done What She Could," "Levin's Treasure in Bank." pp. 208. 1873.

Under this title we have a well written and interesting story intended to encourage conscientious honesty. It is the story of a young girl, whose fidelity to her sense of right led her through the severe experiences of a season of poverty, but who was fully recompensed in the end. A healthy Christian sentiment pervades the book.

JAMES R. OSGOOD & CO., BOSTON.

*The Pennsylvania Pilgrim, and Other Poems*. By John Greenleaf Whittier. pp. 129. 1872.

This small volume of the Quaker Poet, is published in very neat style. The publishers have done well their part to add attractiveness to the touching lines of the poet. Simple and neat engravings embellish the volume. The Pennsylvania Pilgrim is the leading poem, occupying nearly half the volume, of which Francis Daniel Pastorius is the subject. In this longer, as well as in the shorter poems, are passages of tenderness and beauty, reaching the heart. The poet well sustains his reputation in this volume, as a lover of freedom, truth, and righteousness. His sympathy with humanity is deep and real, and his quaint utterances fall upon the soul like the mellow strains of sweet music.

DEWITT C. LENT & CO., NEW YORK.

For sale by Olaxton, Remsen & Haffelinger, Phila.

*Primeval Man: An Examination of some Recent Speculations.* By the Duke of Argyll. pp. 200. 1862.

This work was published in England in 1868. It is a brief discussion, marked by the well known ability of the author, of some of the profoundest and gravest problems now engaging scientific inquiry. The masterly ability with which the author handles the assumptions of some infidel scientists, and exposes the illogical character of their conclusions, makes the volume one of great value at this time. The publishers deserve the thanks of the American public for this new and handsome edition.

The learned author has directed his discussion of the subject of "Primeval Man" mainly against the "Savage-Theory" of Sir John Lubbock and others. It embraces three points—the Origin of Man, or the Method of his creation or introduction into the world; the Antiquity of Man; and his Mental, Moral, and Intellectual Condition when first created. As to the Origin of Man, the author exhibits the utter inconclusiveness of the theory of evolution, "natural selection," or any form of natural transmutation, and shows how the best established facts of science contradict it. As to his Primitive Condition, he presents a brief but masterly refutation of the assertion that this state was one of "utter barbarism." "This," he concludes, "is a theory as contrary to reason as it is contrary to all the evidence we have on the history of man. The farther we go back in that history, the more clear become the traces of some pure traditions, and the rays of some primeval light." The evidence of History, Geology, and Philology, however, seem to him to point to a somewhat higher antiquity for man than chronology has been accustomed to give. The grounds given for his conclusion on this point are certainly not very strong, and it seems difficult to account for his readiness to accept it, save under the influence of the fact which he mentions, that he "regards all new proofs of the antiquity of man as tending to establish" the doctrine of the unity of the race "on a firmer basis." This seems to have given the conclusion an easy acceptance in his mind.

*The Ministry of Song.* By Frances Ridley Havergal. pp. 205. 1872.

Miss Havergal is the daughter of an eminent deceased clergyman of the Church of England. This volume of her poems, taking its title from the leading one, is now published for the first time in this country. The poems are worthy of the beautiful style in which the publishers have gotten out this edition. Whilst some of them, as in every collection of this sort, are of but ordinary merit, others are gems of fine poetic imagination and sentiment. They are marked by a grace, tenderness, and devotional spirit that commend them to a pure taste and a Christian heart. Had we space, we would like to give some examples of the beautiful passages we meet



with in this volume. Such pieces as "The Ministry of Song," "Our Hidden Leaves," "Not Yet," "Thanksgiving," "I Give My Life for Thee," will linger long in the memory of the reader. We welcome this little volume.

*Station Life in New Zealand.* By Lady Barker. pp. 238. 1872.

This volume consists of the letters of Lady Barker, written to present some idea of the things that make up the experiences incident to colonization in New Zealand. They give the "brighter and less practical side" of such experience. The Preface states: "They simply record the expeditions, adventures, and emergencies diversifying the life of the wife of a New Zealand sheep-farmer; and, as each was written while the novelty and excitement of the scene it describes were fresh upon her, they may succeed in giving here in England an adequate impression of the delight and freedom of our existence so far removed from our own highly wrought civilization."

These letters are written in easy, conversational style, giving lively pictures of daily experiences, social scenes, the trials, labors, joys and sorrows of life in that distant land. They form a charming volume, in which the reader is both entertained and instructed. The publishers have added to its attractions by the taste with which the volume is gotten out.

HOLT & WILLIAMS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

*Thoughts for the Times.* Sermons, by the Rev. H. R. Haweis, M. A., Incumbent of St. James; Westmoreland Street, Marylebone, London, Author of "Music and Morals," etc. pp. 347. 1872.

If any one wishes to see the stuff which rationalistic, or "Broad-Church" preachers give their people, let him read this book. Although still a minister in the established Church, Mr. Haweis has discarded as obsolete dogmas all the distinctive doctrines of a saving Christianity, such as the Trinity, the Divinity of Christ, the Atonement, Justification by Faith, the renewal of our fallen nature by the Holy Spirit, &c. For the great doctrines of Christ crucified, he would substitute the shifting sentiments and impressions of the deceitful human heart, and the *ignis fatuus* of the indistinct and everchanging light of philosophy and science. He has nothing left but a few miserable negations, with which to meet the needs of perishing sinners, or respond to the deep heart-cry of the human soul after God. To the question, "What is left of Christianity?" he answers: "Three things are left. 1st, so much of its history as will stand the test of fair criticism; or, in other words, so much of its history as is true. secondly, a system of ethics tending to form a peculiar and original type of character. And, thirdly, an actual and substantial, moral and spiritual influence, exercised from the time of Christ down to the present moment." "The time is gone by forever," he declares, "when it is possible

for an educated person to declare that Christianity is true and every other religion false." "The time has come when Christianity must take its place in the history of the world among other religions, and when it must be recognized as a point and a turning point, in the harmonious religious development of the race."

These discourses contain occasional flashes of strong, beautiful thought, but as to their fundamental character, they could hardly be more shallow, false and misleading. The discussion, for instance, of "the Science of God," in the second sermon, is a most blundering application of philosophy—and very bad philosophy at that—to the theistic doctrine. It is, indeed, a master-piece of bad logic, and of cruel mockery to the soul's search after a pardoning, saving, loving God. The only service these 'Thoughts' can do, is to illustrate the sad poverty of spiritual truth, into which the rationalism of 'the times' is coming.

*Outlines of History.* By Edward A. Freeman, D. C. L., Late Fellow of Trinity College, Oxford. pp. 366. 1872.

Mr. Freeman's reputation as an author leads us to look for excellence in any work that bears his name. This volume fulfils all our expectations. As presenting a compendious view of the history of Europe, and of the Aryan nations in Europe, and in European Colonies, it is the best work of which we know. It is a most successful effort to exhibit that history in well-connected and continuous course, with the relations and bearings of its controlling events. As an outline view—which is one of the first necessities in an intelligent study of history—it is clear, philosophical, and eminently satisfactory. We can hardly conceive of a better guide for the student's studies or the teacher's instructions.

ROBERT CARTER & BROTHERS, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*Studies of Character from the Old Testament.* By Thomas Guthrie, D. D. pp. 436. 1872.

This volume, from Scotland's most eloquent preacher, presents us with sixteen of the striking characters of the Old Testament, and is written in the author's usual glowing style. They are not mere delineations of life and character, but, as the title indicates, "studies of character, etc." and abound in facts and illustrations drawn from a very wide field of observation and study. It is no common-place book, beating out what the Bible tells us about the subject; but taking as subjects these characters, he illustrates and enforces the lessons to be learned. Every page is aglow with burning words. These studies bring the examples home to our every day life in religion and business. The topics are, Abraham the Friend of God; Eliezer the Pattern Servant; Joseph the Successful Man; Moses the Patriot; Joshua the Colonist; Caleb the Soldier; Boaz the Farmer; Ruth



the Virtuous; Gideon the Deliverer; Hannah the Matron; Samuel the Ruler; Jonathan the Friend; David the Afflicted Man; Solomon the Wise Man; Rehoboam the Foolish Man; Jehu the Zealot. It is enough to name a volume from the pen of Dr. Guthrie to awaken an eagerness to read it and insure a wide circulation. The eloquent tongue has been partially silenced, but the author will continue to speak through his printed volumes.

*Tales of the Warrior-Judges: A Sunday Book for Boys.* By J. R. Macduff, D. D., Author of "Memories of Gennesaret," "Morning and Night Watches," etc. pp. 218. 1873.

This is another volume of scripture characters, and by another of Scotland's gifted writers. Macduff is well known as the author of numerous small volumes characterized by earnest religious sentiment, set forth in tender and beautiful language. As a writer of devotional books he has found a large audience, and has comforted and cheered many a Christian pilgrim. We are glad in seeing him turning his talents to aid in interesting and instructing "boys" from the Bible. The volume before us has the stories of Eliud, Deborah, Gideon, Jephthah, and Samson—the "Warrior-Judges." It should have a place in every Sunday School Library. It is quite as interesting as the stories that swell Sunday School literature, and has the great advantage of being matter of fact. It is illustrated by several cuts. We cordially commend it to all the "boys," whether of smaller or larger growth.

*The Curate's Home.* By Agnes Giberne, Author of "Aimee: A Tale of the Days of James the Second," etc. pp. 442. 1873.

The character of this book is similar to that of Mrs. Phelps' "Shady Side," so widely circulated and well received a few years ago. It is no mere fancy sketch. Multiplied facts of real experience in the lives of English clergymen are woven into a story, which presents a touching picture of poverty, hardship and suffering. How frequent and sore these experiences must be, may be easily imagined from the author's statement in the Preface: "From well established statistics, it is found that there are no less than five thousand curates, in the Church of England and Wales, with incomes under eighty pounds per annum; and five thousand beneficed clergymen, with incomes under one hundred and fifty pounds per annum. In a large proportion of these cases, there is little or no private property." The story beautifully illustrates, along with the privations, the blessed support of divine grace, and the gracious overruling of a kind Providence. It is a book that should be widely read. It will do good.

*Who Won.* By the Author of "Win and Wear." pp. 402. 1873.

A charmingly written story of a contest for the prize of a gold medal in school, illustrating the value of perseverance, and teaching other important

lessons. The author has a happy style for the young, and will do them good.

*Toutou and Pussy.* pp. 243. 1872. *Kitty's Robins.* pp. 230. 1872.

By Joanna H. Matthews, Author of the "Bessie Book," "Flowrets," and "Little Sunbeams."

These volumes belong to the sett called "Kitty and Lulu Books." Mrs. Joanna H. Matthews, the author, has furnished our youthful readers with several charming series of small volumes. This new set promises to keep up the interest of the reader and the reputation of the author. These little volumes are not crowded with theology and religion, but are very simple childlike stories, entertaining to the young, and inculcating moral and Christian truth in a way most likely to be received by children.

*Had You Been in His Place.* By Lizzie Bates. pp. 422. 1873.

This is a tale of a student, whose inclinations to drinking is represented as leading him, on quitting College, through a strange history of crime, wandering, and sad experience. The moral is good, but the incidents and occurrences are unnatural and improbable. The style is faulty—in places even abominable.

*The Well in the Desert: An Old Legend of the House of Arundel.* By Emily Sarah Holt, Author of "Isoult Barry," "Ashcliffe Hall," etc. pp. 184. 1873.

The frame-work of this well written story is found in English history of the 14th century. The reader finds himself back, in thought, in the midst of circumstances and customs long gone by. The story illustrates the way in which Providence sometimes leads the thirsting soul to Christ. It is interesting and instructive.

This volume contains also *May Lane; A Story of the Sixteenth Century*, by C. M. M., pp. 144, beautifully teaching "the lesson of self-forgetfulness and self-sacrifice."

*Only Ned; or Grandma's Message.* By Jennie M. Drinkwater. pp. 336. 1873.

This is one of the best of books for boys and girls. Let it be put into their hands. They will read it with a relish, and it will help them to do right. Older people, too, will enjoy the little volume, and learn useful lessons from it.

*Trading: Finishing the Story of "The House in Town," &c.* By the author of "Wide Wide World," "The Old Helmet," "Walks from Eden," &c., &c. pp. 437. 1873.

To those who have read the preceding volumes of this Series, "What She Could," "Opportunities," and "House in Town," this book by the



same author will need no commendation. Miss Warner has rare talent in the production of highly interesting and instructive volumes for the young. There is a clearness and naturalness in the pictures of her imagination, and an ease and grace in her style, that make her books favorites in this department of writing.

*Robin Tremayne.* A Tale of the Marian Persecution. By Emily Sarah Holt, Author of "Isoult Barry," "The Well in the Desert," "Ashcliffe Hall," etc. pp. 347. 1873.

Another volume from an author whose reputation is steadily advancing. This is probably the most valuable one from her gifted pen. It takes the reader back into the midst of the troublous times of the Reformation, and illustrates the straits and sufferings, as well as the triumphs, of the early English heroes of Protestantism. It is deeply interesting, and very opportune, in these times of Romish propagandism in our land.

*Life of James Henderson, M.D.,* Fellow of the Royal College of Surgeons, Edinburgh; Vice President of the North China Branch of the Asiatic Society; *Medical Missionary to China.* pp. 196. 1873.

Dr. Henderson went, in the service of the London Missionary Society, as a medical missionary, to China in 1859. After a short period of valuable service, he died in 1865. This volume is a brief and interesting sketch of his life. It affords a beautiful exhibition of the true missionary spirit, and the consecration of cultivated ability and scientific attainment to the Master's service.

T. NELSON & SONS, LONDON, EDINBURGH, AND NEW YORK.

For sale E. S. German, Harrisburg.

*The World's Birthday.* A Book for the Young. By Prof. L. Gaussen, Geneva, Author of "It is Written," etc. pp. 270. 1872.

We rarely meet with a book like this, for the young. With its beautiful and abundant illustrations, and its charming and able explanations of work of the Six Days of Creation, it is what the translator has called it, "a model of what Bible lessons ought to be." It should be in every Sunday School, and in every family. It will be read by young and old.

*The Old Picture Bible ;* or Stories from the Old Testament History. By the Author of "Doing and Suffering," and "Mothers in Council." With Plain and Colored Illustrations.

*The Old Picture Bible ;* or Stories from the Life of Christ. By the same. With Plain and Colored Illustrations. Second Series.

These beautiful volumes are proof enough that the incidents and truths of Scripture may be made highly interesting and attractive to children. The thing is done by means of large, telling pictures, explained in the

simple but animated story by which the writer has connected them. We welcome books of this sort for the young.

*The Children's Tabernacle*, or Hand-Work and Heart-Work. By A. L. O. E. pp. 201.

This book is just the thing to teach children the meaning of the Jewish Tabernacle and its impressive services. By means of these beautiful and expressive pictures, they will be at once delighted and instructed.

*From Tent to Palace*; or the Story of Joseph. By Benjamin Clarke, Author of "The First Heroes of the Cross," etc.

The story of Joseph is here recalled, with the light thrown upon it from the researches and travels of modern times. Though a volume for the young, it will add to the information of all readers. It is most beautifully gotten out. It will be a rich blessing to Sunday Schools, when books like this, and the others mentioned above from Mr. German's, shall supersede the common, trashy story-books in their libraries.

HAMILTON, ADAMS & CO., LONDON.

For sale by E. S. German, Harrisburg, Pa.

*The Footprints of the Saviour*. By the Rev. W. Boyd Carpenter, M. A., Vicar of St. James, Holloway. pp. 164.

These "Footprints," as viewed here, mark Bethlehem. Cana, Sychar, Nazareth, Capernaum, Genneseret, Decapolis, Bethany, Gethsemane, Calvary, Emmaus, and Olivet. The sketches are brief, with rich lessons of wisdom and duty. The book, beautifully printed and tastefully bound, deserves a hearty welcome.

JAMES R. OSGOOD & CO., BOSTON.

For sale by Smith, English & Co., Philadelphia.

*Marjorie's Quest*. By Jeanie T. Gould, Author of "A Chaplet of Leaves." With Illustrations by Augustus Hoppin. pp. 356. 1872.

The first part of this story is charmingly natural and simple. The reader is highly delighted. In the later stages it becomes somewhat forced, sensational, and improbable. Yet, despite this drawback, the book is worthy to rank among the very best productions of its kind. It is no ordinary fiction. It is written in graceful style, and abounds in happy delineations and lively representations. It is never dull or prosy. The book is likely to win, as it deserves, a wide popularity.

*The Complete Poetical Works of John Greenleaf Whittier*. Household Edition. pp. 395. 1873.

This is a complete collection of the Poems of the Quaker poet, containing his Pennsylvania Pilgrim and other recent minor poems already noticed in this number of the REVIEW. Whittier is too well known and appreciated



to need any commendation. This is a very convenient, neat and cheap, as well as complete edition of the productions of this favorite author.

SCRIBNER, ARMSTRONG & CO., 654 BROADWAY, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*Systematic Theology.* By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, New Jersey. Vol. III. pp. 880. 1873.

This massive volume completes the great work of Dr. Hodge. A full Index to the whole is being prepared by his son, Dr. A. A. Hodge, of the Alleghany Theological Seminary. The volume reaches us too late for any extended criticism, and we must let it pass, for the present, with a general notice, hoping to review the entire work at length in a future number.

This volume is marked by the same general features as the former ones—clearness of statement, fulness of discussion, and minuteness of detail. Some idea may be formed of its fulness in the treatment of subjects from the extent of the volume, containing 880 closely printed pages, of which over 700 pages are devoted to the finishing of Soteriology, begun in the second volume, and the remainder to Eschatology. The leading subjects discussed in this last volume are: Regeneration; Faith; Justification; Sanctification; The Law; The Means of Grace; State of the Soul after Death; Resurrection; Second Advent; Concomitants of Second Advent. Some of these subjects, as was to be expected, have received a more ample treatment than others. Dr. Hodge seems to have greatest fondness for the great central truths of Christianity. Some will perhaps be disappointed to find, that in so large a work, only about one hundred and seventy pages are devoted to the whole department of Eschatology, including so many questions of solemn and curious interest. The subjects, Regeneration, Faith, Justification, Sanctification, The Law, The Means of Grace, including the Sacraments of Baptism and the Lord's Supper, are treated at length. A feature of the volume is the prominence given to the Law. About two hundred pages are devoted to a discussion of the Ten Commandments. Whilst Dr. Hodge's system is pre-eminently one of grace, no one can charge him with making light of the moral law. As a rule of duty he enforces its authority. Had not the work grown to such vast proportions already, we should have been glad of a fuller and more decisive treatment of some points in Eschatology. It may be to Dr. Hodge's credit that he is more reserved and less dogmatic here than in some other parts of the work. It is just where there is most doubt and uncertainty that we long for light.

The work of Dr. Hodge combines the History of Doctrine with Systematic Theology, and in this last volume there are frequent references to living theologians of different churches. The discussions are brought down to the present day. It seems to us that sometimes unnecessary importance is given to the views of quite modern writers, but the plan of giving History with discussion may make it necessary. As might be ex-

pected from Dr. Hodge's position and his previous volumes, he maintains everywhere the Reformed Theology as the evangelical and orthodox, but he is liberal and courteous in his treatment of others. His catholic spirit shines out in this volume. We cannot now say more, except to congratulate the venerable author and his publishers on the completion of this truly great and most valuable work. It is undoubtedly the greatest work of its kind yet produced in this country, and it may be 'generations before we have such another.

*The English in Ireland in the Eighteenth Century.* By James Anthony Froude, M. A. In two volumes. Vol. I. pp. xiv., 638. 1873.

As Mr. Froude has been introduced in person to Americans, and is now engaged in delivering courses of lectures in some of our large cities, there is no occasion for any formal introduction. He is well known to readers as the author of a History of England, and Short Studies on Great Subjects. As a writer, he is distinguished for ease, sprightliness and vigor, and also for great earnestness of purpose. He is a man of action as well as of the study, and is willing to confront those who differ from him in their views. Rev. Father Burke and he are not altogether agreed about England's treatment of Ireland. Froude views things from the standpoint of an Englishman and a Protestant, Father Burke from that of an Irishman and a Catholic. All will give Froude credit for historical research, honesty of conviction, and boldness of utterance. He writes like one who believes he is telling the truth and is not afraid of its utterance. The reader, whatever his partialities, may feel assured that he will find the volume a most readable one.

*Four Phases of Morals*—Socrates, Aristotle, Christianity, Utilitarianism. By John Stuart Blackie; F. R. S. E., Professor of Greek in the University of Edinburgh. pp. 354. 1872.

This is a work of much merit and value on a great subject—a subject that must employ the thought of earnest men in all ages. The substance of the volume was originally delivered in the form of Lectures before the Royal Institution, London, and has been here extended and more fully illustrated. We are glad the discussions have been thus given to the public, and that the enterprising publishers have issued an American edition.

Under the first two heads the learned author has set forth, in a happy way, the chief characterizing features of the ethical teaching of Socrates and Aristotle, presenting frequent illustrations, and interspersing the statements with frequent comparisons and contrasts with later and modern writers. He deals many a well-aimed and vigorous stroke against some recent views, and enjoys it. His view of those two great ancient representatives of ethical thought, is very appreciative, and he earnestly vindicates their high merit. His statement of the ethical character of Christianity, is clear and vigorous, placing it fundamentally in two things: first, in the pe-



culiar *force* or motive power to moral action, and, secondly, in the *particular virtues* which this motive force brings on the stage. The motive force is not a Philosophy, but a *Religion*, a revelation of truth and life from heaven. The special virtues are "merely the flower and the fruit of a living plant, of which the root is theology, and the sap piety." He draws these features with graphic pen. Utilitarianism is traced in brief but sharp outline through its founders and chief exponents and defenders, and its untenable positions are clearly shown.

While some statements and positions of the author may justly challenge criticism, this volume is undoubtedly a valuable contribution, in the right direction, to the discussion of this important subject. Prof. Blackie's style is clear and vigorous, like his thinking. He writes as a man of decided convictions and earnest aims. He calls things by their plain names. But what his sentences lack in roundness and finish, is more than made up by their directness and force.

LUTHERAN BOARD OF PUBLICATION, PHILA.

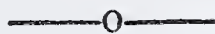
*Kindergarten*, A Vademecum for Sunday Schools, containing 150 S. S. Hymns and a S. S. Constitution. Prepared and published by J. D. Severinghaus, Editor of the *Kirchenfreund*. pp. 165. 1872.

This little volume, containing Hymns, form for opening and closing, S. School Constitution, etc., will be very serviceable for our German S. Schools. The Editor is zealous in seeking to promote the welfare of the German part of the Church.

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We have from T. Newton Kurtz, Baltimore, his valuable Lutheran Almanac for 1873, and also from the Lutheran Book Store (Gen. Council) 117 N. Sixth St., the Church Almanac, 1873.

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## AMERICAN.

Biblical and Theological—Philosophical and Scientific—Historical and Biographical—Poetry—Miscellaneous.

## BRITISH.

Biblical and Theological—Scientific, &c.—Historical. &c.

## NEW BOOKS.

Ante-Nicene Christian Library—Biblico-Theological Lexicon of New Testament Greek—Some Elements of Religion—Sermons on Living Subjects—Oriental and Linguistic Studies—The Psalms—Fifteen Years of Prayer in the Fulton Street Meeting—How the World Was Peopled—The Psalms—Joseph Mazzini—The Lord's Prayer—Knight and Peasant—Hans Egede—Herald Picture Books—History of the German Settlements, and of the Lutheran Church in North and South Carolina—Lectures on the Gospels—Present Issues—Letters on the Future Life—Gold, Frankincense, and Myrrh—The Pennsylvania Pilgrim, and other Poems—Primeval Man—The Ministry of Song—Station Life in New Zealand—Thoughts for the Times—Outlines of History—Studies of Character from the Old Testament—Tales of the Warrior-Judges—The Curate's Home—Who Won—Toutou and Pussy—Had you been in His Place—The Well in the Desert—Only Ned—Trading—Robin Tremayne—Life of James Henderson—The World's Birthday—The Old Picture Bible—The Old Picture Bible, or Stories from the Life of Christ—The Children's Tabernacle—From Tent to Palace—The Footprints of the Saviour—Marjorie's Quest—The Complete Poetical Works of John Greenleaf Whittier—Systematic Theology—The English in Ireland in the Eighteenth Century—Four Phases of Morals—Kindergarten—Lutheran Almanac for 1873—The Church Almanac for 1873.

THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
APRIL, 1873.

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ARTICLE I.

THE CONVERSION OF THE WORLD TO CHRIST.

Recently we heard the question again asked: Will the world be converted to Christ during the present dispensation, and through the preaching of the gospel? This was accompanied by a request for a plain and satisfactory answer.

To many it will doubtless seem strange that there should be any room for question or doubt on this subject. They regard it as so fully taught in the word of God, and so much a part of the common faith and hope of the Church, that any doubt in regard to it seems almost equivalent to doubting the truth and power of Christianity. To them the conversion of the world is the great object of the Church's efforts and prayers. "*Thy kingdom come*" means, in their minds, nothing less than the universal prevalence of the gospel, and the submission of all nations to the sway of Messiah, the Prince of peace.

There are others, however, who have no such faith. They are strongly convinced that the world will not be converted by the instrumentalities at present employed, and they look for no great success, until Christ shall come in person to set



up his kingdom and reign on the earth. Their hope of success is not in the preaching of the gospel and the "demonstration of the Spirit," but in the coming of the Lord Jesus from heaven. Instead of growth and progress in the kingdom of God until it shall triumph over all opposition, they expect the world to grow worse and worse until Christ shall come and assert his power over the nations.

There are still others who have no settled convictions on the subject. They incline to the one or the other of these views as their minds, for the time, happen to be impressed with the words of scripture and the signs of the times. They are hopeful or despondent as to the success of the gospel, according to times and circumstances. They, however, desire to know the truth and to be established in the faith of God's word.

This question is by no means one of idle curiosity, or of "vain jangling," as some seem to imagine. It is most important in its practical bearings, and vital to the interests of Christ's kingdom. Those who believe in the conversion of the world to Christ, through the preaching of the gospel, if their faith be genuine and practical, will labor and pray to this end. They will look for success, and hail every triumph of the cross as the harbinger of final victory. On the other hand, those who do not thus believe, cannot be expected to work with any such aim. They may work, but not because they expect any such result. Every manifestation of Satan's power is to them a proof that iniquity is to abound, more and more, until the leaven of wickedness has become universal and predominant.

It is proposed in this article to show, I. That the world will be converted to Christ, II. That this will take place under this dispensation, III. That it will be accomplished by the agencies and instrumentalities now employed.

I. That the world will, at some time and in some way, be subdued to the dominion of Christ, must be the faith of all who believe in him as our Redeemer and Lord. But it may be well to review some of the testimony on which such a faith rests.

The very first prophecy points to the final victory. God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The conflict thus announced, in the opening chapters of the Bible and at the very beginning of our race, is carried on until, in the closing chapters of Revelation, we read of the binding of "that old Serpent, which is the Devil," "that he shall deceive the nations no more, till the thousand years should be fulfilled." During this long interval, between Satan's first temporary success and his grand defeat, there are numerous promises and assurances given to God's people to encourage their hearts and strengthen their faith. They are developments and illustrations of the promise given to our first parents immediately after the fall.

To Abraham the promise was given, and reiterated: "In thy seed shall all the nations of the earth be blessed." Gen. xii. xxii. We have inspired authority for applying these promises of blessings to come upon all nations through the seed of Abraham, to Christ and his salvation. The apostle says, "That the blessing of Abraham might come on the Gentiles through Jesus Christ."

The book of Psalms abounds in utterances descriptive of the kingdom of Christ and his universal dominion over the nations. In the second Psalm there is a vivid picture of the nations in revolt "against Jehovah and against his anointed." But Christ is, against all opposition, set as King in Zion, and to him Jehovah says—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The language requires us to regard the kingdom here promised Messiah "as co-extensive with the earth." Further, in the seventy-second Psalm we read: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents: the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve



him." It is deemed unnecessary to prove that this refers to the Messiah, or to multiply quotations from these grand inspired lyrics, to show what is so distinctly taught, that "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Ps. 22 : 27.

Of all the Old Testament writers, Isaiah excels in the frequency and graphic splendor of his allusions to the triumphs of the Redeemer's kingdom in the last days, or under the Christian dispensation. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The same inspiring picture is presented by Micah with unimportant verbal variations in the description. Announcing the birth of a Saviour, Isaiah says, "and the government shall be upon his shoulders. \* \* Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

The descriptions by this prophet of the extension and glory of Christ's kingdom, are too numerous and too long to quote in full in such an article as this. It would be to cite whole chapters, telling that "the Gentiles shall come to thy light, and kings to the brightness of thy rising"—that "the abundance of the sea shall be converted unto thee"—and that "the nations and kingdoms that will not serve thee shall perish."

The stone, which Daniel saw in vision, "cut out without hands," became a great mountain and filled the whole earth. Again, in the night visions he beheld "one like the Son of Man, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve

him: his dominion<sup>s</sup> is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In Habakkuk we read: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"—a prediction which certainly carries us forward still into the future.

Through the last of the Old Testament prophets, Jehovah declared "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Malachi 1 : 11.

What has been given is but a specimen of the Old Testament predictions on this most interesting and important subject. When we pass over into the New Testament, we find the same general strain kept up. The kingdom of God is to be extended until it embraces all lands, and every people and kindred and tongue—Jew and Gentile.

Christ said in a parable, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." It is a most singular instance of a perverted style of hermeneutics that makes the leaven here the symbol of wickedness, spreading and contaminating until the whole mass becomes corrupted, instead of its "illustrating the all-pervading power of the heavenly element."\* No unbiased mind could fail to understand it as teaching the expansion and progressive development of the kingdom of God, until it reached the whole mass of mankind—or brought the world under its transforming and assimilating power. This is implied in all the teaching of Christ. He said "the field is the world," and when he commissioned his apostles, it was to go into all the world, and to make disciples of all nations. He has been exalted to the right hand of power, and must reign till he hath put all enemies under his feet. In the Apocalyptic visions, there is seen

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\*Olshausen.



an “angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,” and “great voices” are heard proclaiming, “the kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever.”

There surely can be no doubt about the Scriptures teaching the universal dominion of Christ—that the whole earth shall be filled with the knowledge of the glory of God, and that all nations and people shall yield obedience to Jesus as their Saviour and their King. This general truth is as clearly and fully revealed as any other in the Bible, and all who believe the teaching of that volume expect, that at some time and in some way, this grand result will be accomplished.

II. But when shall this take place—under this dispensation, and whilst Christ continues to act as our Mediator and Intercessor with the Father, or not until after his second coming in power and glory to reign in person on the earth? Here those who are agreed about the final success of Christ’s kingdom begin to diverge, and reach entirely different conclusions. Some think that the triumph of truth and righteousness is reserved to the second coming of Christ. Others believe that Christ will achieve his victories over the nations before his return in person to the earth, and whilst at the right hand of God he continues, as now, invisibly to administer the affairs of his kingdom. That this latter view is the one which has been and still is the common faith of the great mass of professing Christians, it would not be very difficult to prove. Much weight should be given to what may be called the common faith. Those called Millenarians, and who advocate the former of the views just stated, are a very small minority, and have never been able to obtain a distinct recognition of their teaching by any denomination or body of Christians; but, on the contrary, such views have been repeatedly disavowed and condemned by ecclesiastical authority. The prevalence of such opinions has been due mainly to the zeal and earnestness with which a few individuals have, from time to time, urged them upon the attention of the world; and pos-

sibly, to that natural love for the gross and sensuous, which is so marked a characteristic of human nature.

In support of the common, and, as is believed, scriptural and orthodox view, a few statements, with scriptural proof, will be submitted.

1. There is but one other literal, personal, coming of Christ spoken of in the Bible as yet future. In a subordinate and qualified sense the "coming of Christ" may be referred to other occasions and times. He has left the very broad promise, "If a man—*τις*, any one—love me, he will keep my words; and my Father will love him, and we will *come* unto him, and make our abode with him." To the Church at Ephesus, Christ gave the solemn warning, "Repent and do the first works; or else I will *come* unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This threat has been fulfilled—Christ has come to this church, and the candlestick has been removed. To another of the seven churches, that of Sardis, he said, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." To all, in every age, is the admonition given, "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not."

But there is another, a literal, personal coming of Christ. As the disciples gazed upon the ascending Lord passing into heaven, it was said to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This coming of the Lord Jesus is so prominent in scripture, as one of the cardinal facts of his great work, that it has found a place in the first and most general, as well as in nearly all subsequent confessions of faith. "Whence he shall come to judge the quick and the dead." This coming the apostle designates as the "second"—"unto them that look for him shall he appear the second time, without sin, unto salvation." There is no coming, in person, spoken of in the New Testament as yet future, except this one.

2. Christ is now, and is to remain, in heaven, while the



work of subduing the world to his power and grace goes on, and will not return in person until this has been accomplished. "Whom, says Peter, the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." It is well known that there has been considerable difference of views as to the exact meaning and import of those words; and that Lutherans and Reformed have, on doctrinal grounds, maintained a difference of interpretation so far as the former part of the verse is concerned. But these differences do not affect the general meaning, or its bearing on the question before us. On any fair principle of interpretation, it must be admitted as teaching that the "restitution" spoken of is to take place while Christ is in heaven and before his return to the earth. The view of the most learned and judicious commentators is that expressed by Alexander—"till this great remedial process has accomplished its design, the glorified body of the risen and ascended Christ not only may, but *must*, as an appointed means of that accomplishment, be resident in heaven, and not on earth." While the work of redemption, and the restoration of a fallen world, is going on, Christ must continue his abode "within the veil," whither for us he is entered. The same truth is taught in other and quite numerous passages. Jehovah says to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool." In the epistle to the Hebrews, we read, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Prof. Stuart says, "The idea is, that the Messiah is seated on his throne, quietly expecting that his enemies will in due time be all subdued." The Session of Christ at the right hand of the Father, both in the Scriptures and in all the Creeds, is broadly distinguished from the act of his coming again. His very power to save rests on his ever living to make intercession for his people, and that intercession is made in heaven.

3. His coming will not take place until the end of this world, or dispensation, and in immediate connection with the

general resurrection and final judgment. We read, 1 Thess. 4 : 16 : "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"—1 Cor. 15 : 52 : "In a moment, in the twinkling of an eye, at the last trump : for the trump shall sound, and the dead shall be raised, and we shall be changed." Of this grand event Christ says, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." This resurrection does not take place until "the last day" (Jno. 6 : 39, 40, 44,) and preliminary to the judgment. "*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory ; and before him shall be gathered all nations.*" (Matt. 25 : 31). The apostle, in his teachings to the Thessalonians, concerning the coming of our Lord Jesus Christ, says, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. *When he shall come to be glorified in his saints, and to be admired in all them that believe, in that day.*" (2 Thess. 1 : 7—10). Peter writing of "the promise of his coming," says : "The day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up." In these and many other passages, the coming of Christ is plainly connected most closely with the end of the world, and the introduction of an eternal state. Dr. Julius Müller says : "It is the plain doctrine of Scripture that the general resurrection of the dead contemporaneous with the transfiguration of believers then living on the earth, is to occur at the end of the world (or of history) at the appearance of



Christ for judgment *and for the glorification* of his kingdom.”\*

It is somewhat remarkable that the passage, which is mainly relied on to prove that Christ's second coming will be pre-millennial, has not a word on that subject. Revelation, chap. 20 : 1—10, is constantly appealed to in support of his coming, prior to the binding of Satan and the first resurrection, but the candid reader will search this passage in vain to find any word or hint about Christ's coming at that time. This statement may surprise those who have never examined the subject, and who are acquainted with the positive and dogmatic teaching of Millenarians on this point. This passage is really the foundation of their theory, and they build on it as confidently as though it contained a definite statement of the fact. Yet Professor Stuart, some of whose views on this passage we cannot endorse, very correctly says of it, there is “*not a word of Christ's descent to the earth at the beginning of the Millenium.*” \* \* *Nothing of the Messiah's temporal reign on earth.*” Whilst there is ample warrant in the word of God for placing the coming of Christ in immediate connection with the general resurrection and final judgment, we may safely challenge the production of a single passage that inculcates a contrary view, or that, fairly interpreted, gives any currency to the idea of a previous coming.

III. If what has thus far been presented, be scriptural and true, then it would seem to follow almost as a necessary consequence, that the grand result anticipated—the conversion of the world—will be accomplished by the agencies and instrumentalities now employed. We are not to look for any new dispensation, with an entirely different order of things, and with new forces for overcoming the opposition encountered by the gospel. Some changes and modifications may take place in the methods of labor, but the grand system, introduced eighteen hundred years ago, is the product of divine wisdom and power, and will prove effectual in the accom-

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\*Quoted by Dr. Hodge, “Systematic Theology,” vol. III. p. 841.

plishment of the object designed. It is not necessary to attempt a complete enumeration of all the parts in the system of agencies and instrumentalities divinely appointed. In general it may be said, that they consist of a combination of divine agencies with human instrumentalities—human and divine energies united to secure the triumph of the Redeemer's kingdom. We propose to show that nothing more is needed, but that, according to the Scriptures themselves, the end will be achieved by the forces which Christ arranged and put in operation eighteen hundred years ago.

1. On the human side, in the system of instrumentalities, the first rank must be assigned to the preaching of the gospel. When Christ commissioned his apostles, it was to "Go into all the world and preach the gospel to every creature," with the promise of, "Lo I am with you alway, even unto the end of the world." He thus made the office of preaching co-extensive with the human race, and to continue until the end of the world, or until he should come again. In the assurance that all power was given unto him in heaven and in earth, there is a pledge of protection to his servants, and of success in their labors. This broad commission, to "preach the gospel to every creature," and "to make disciples of all nations," shows in what estimation Christ himself held this instrumentality.

We are not left in any doubt or uncertainty as to the relation of the preaching of the gospel to the salvation of men, and the conversion of the world. The apostle tells us that God is pleased "by the foolishness of preaching to save them that believe." Faith in Christ is the simple and sole condition of our acceptance with God, but, "Faith cometh by hearing, and hearing by the word of God." The necessity of preaching is shown by the question, "how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Peter, after teaching that the children of God are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for-



ever," says, "And this is the word which by the gospel is preached unto you."

Intimations had been given in the Old Testament of the instrumentality to be employed. When Isaiah predicted the glory of "the last day," it was because "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The filling of the earth with knowledge of God as the waters cover the sea, implies the abundant promulgation of the truth by some means, and preaching has always been recognized in the Bible as the most effective.

The element of truth that gives to preaching its power, is clearly enough indicated. It is not all preaching that is effective. The Apostle says, "But we preach Christ crucified," and declares the preaching of the cross to be "the power of God and the wisdom of God unto salvation." Christ had announced the secret of this power when he said, "And I, if I be lifted up from the earth will draw all men unto me." It had been predicted that he should see of the travail of his soul and be satisfied. The power of preaching is in truly presenting the cross of Christ, by which the enmity of the carnal mind is slain, and those who are afar off from God are brought nigh through the blood of Christ.

Now let it be observed that this same office of preaching, and this same truth of God, which the apostles found to be "mighty through God to the pulling down of strong-holds," the Church still has in her possession. They have lost nothing by age. Time has not diminished their power. It is somewhat common, we know, to speak lightly of the pulpit, as though it had lost its power, and of the doctrines of the cross, as if less efficacious now than in the times of the apostles. But no greater mistake can be committed. God can make the preaching just as effective now, as it was on the day of Pentecost, when thousands were converted under a single sermon; or as it was in the hands of Luther or Knox, or Wesley or Whitefield, or Livingston or Edwards. The same faith and zeal and earnestness, will be followed by the same results. Talk of the cross of Christ having lost its power! It is said, "Adolphe Monod declared on his death-bed that if

twelve Christian men would go forth now, as the apostles did, with the same faith, the same love, the same fulness of the Holy Ghost, they would convert the world."

Whilst the preaching of the word is everywhere in the New Testament recognized as the grand means for the conversion of sinners and the extension of Christ's kingdom, no where is any such influence ascribed to his second coming. That is to take place, not until after the preaching of the gospel has accomplished its grand design in bringing all nations into obedience to the truth as it is in Jesus.

There are other human instrumentalities accompanying the preaching of the gospel, and as part of its great work. The religious training of the young in the family and in the Sunday School, the publication and distribution of the Bible by means of the printing press, the circulation of a religious literature, the influence of individual Christians and Churches, the progress of Christian civilization, these, and such like instrumentalities, are constantly at work. The wonderfully increasing facilities for travel and communication among nations, and especially the superior advantages enjoyed in this respect by Christian nations, correspond with what the prophet foretold, that, "many shall run to and fro and knowledge shall be increased."

2. But the success of the gospel is not left to human instrumentalities alone. Well chosen and adapted as these may be, they would be utterly inefficient without the divine agency. But this divine agency is guaranteed in the most positive manner and to the fullest extent. Christ said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will convince the world of sin, and of righteousness, and of judgment." After the apostles were fully commissioned, they were commanded to wait until they were endued with power from on high. This power they received when the Holy Ghost came upon them. Contrary to the view of those, who expect the return and visible presence of Christ to accomplish what they think cannot be done under this dispensation, Christ said "*It*



*is expedient for you that I go away.*" He regarded the presence of the Holy Spirit as more than an equivalent for his own visible presence. We know what the immediate result of the Holy Spirit's coming on the day of Pentecost was. The apostles were filled with the Spirit, and thousands were converted to Christ in a day. Such an impetus given to the cause of Christ that no opposition could withstand its progress.

The Holy Ghost is to remain with the Church forever. It was not a gift for a season, and then to be withdrawn. Christ said to the disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, etc." Now this abiding presence of the Holy Spirit in the Church, and with the disciples of Christ, is for the very purpose of giving efficacy to Christ's work, and of carrying it forward in the hearts of men and in the world. Clothed with omnipotent energy, the Spirit accompanies the preaching of the word, and makes the truth effectual unto salvation.

Special emphasis is laid on this connection of the Spirit's work, with his own work, by Christ himself. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." The Spirit is to work only in harmony with the work of Christ. "He shall not speak of himself. He shall testify of me," said the Saviour. The Spirit is to take the things of Christ and to reveal them to the understandings of men, showing them his true character and office, and constraining them to accept him as their Saviour and King.

The great apostle to the Gentiles, in his mission work, testifies to the necessity, and power, and glory of "the ministration of the Spirit." "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." Describing the manifold

operations and the plenitude of the gifts of the Spirit, he says, "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Each individual, who is saved through Christ, must come under the renewing and sanctifying power of the Holy Spirit. It is an individual work, and must be wrought in each one. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He must be saved "by the washing of regeneration and the renewing of the Holy Ghost." And hence the solemn admonitions of the Bible against quenching or grieving the Holy Spirit of God, or of doing despite to the Spirit of grace. To all the warning comes, "To day if ye will hear his voice, harden not your hearts."

Enough has, perhaps, been offered to show that the work of Christ and of the Holy Spirit is essential to the salvation of any single soul, and that is amply sufficient for the salvation of all who are willing to be saved. To doubt the sufficiency of what has been done, and of the agencies and instrumentalities now employed, is to undervalue the power of the gospel, and to dishonor the dispensation of the Spirit. There is no call for any re-adjustment or change in the divine agencies, but for a quickening and strengthening of the human instrumentalities. What is needed for the conquest of the world, is not the second coming and visible presence of our Lord, but a baptism of the Holy Spirit, breathing new life, and zeal, and power into all the followers of Christ.

But, we may be told, that, after nearly two thousand years, darkness reigns, wickedness abounds, and the Church is beset by foes without, and weakened by dissensions and corruptions within. In reply to this and all similar objections, it might be shown, that the religion of Jesus Christ has been steadily advancing; and that never was the prospect for rapid progress so encouraging as at the present. Unnumbered millions are now before the throne, washed and made white in the blood of the Lamb, and the number is constantly increasing that, from year to year, swell the mighty throng. Already it has changed the complexion of the literature and the legis-



lation of the world, and the principles of the New Testament have gained a firm hold in places from which they can never be dislodged.

Instead of wasting time in meeting difficulties and answering objections, we look at what Christianity has already done, and is now doing—through what trials it has passed, what enemies it has encountered, what victories it has won, and what are its present resources and strength, and we can readily adopt the language of an eloquent writer: “It is something to be able to say that, after so long a period, Christianity is even in existence. Few things in this world are two thousand years old, above all, without exhibiting marks of decrepitude and approaching dissolution. \* \* After nearly two thousand years, notwithstanding the countless and manifold evils by which it has been beset, it survives, and has not grown old. At this hour, it betrays none of the feebleness and sunkenness of age. In all the freshness and vigor of its youth, it yet lives. All sorts of antagonists it has met, all possible forms of assault it has encountered; and at this moment, it is not vanquished but victorious. Having nobly conflicted with every foe, it is but erecting itself to look abroad upon a field which it shall at last proclaim all its own, and where it shall at last stand, without antagonist, without rival. As yet, it is only working itself forth from evils, which the ages have accumulated upon it. By and by, we shall behold it girding itself for mightier efforts than have before been witnessed, baring and nerving its heart for the universal spiritual conquest of the world.”\*

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\*Dr. John Young, Edinburgh.

## ARTICLE II.

## WILLIAM PENN, THE FOUNDER OF PENNSYLVANIA.

By Hon. A. L. HAYES, Lancaster, Pa.

The great men of every nation, whether sages, warriors, lawgivers, artists, or authors, may be regarded as the landmarks of its history. Their characters are among its invaluable treasures; and as they pass away, each furnishes his contribution to the universal fund of moral and intellectual wealth, thus enlarging the circle of benefactions to mankind by leaving imperishable examples of virtue. For the rich legacy of their fame, surviving generations, in bestowing the meed of praise which is due, but magnify their own possessions. To consecrate and defend their memory, is the interest, as well as the duty, of those who come after them.\*

Of all the titles to veneration of the great and good, who are distinguished in the world's annals as national benefactors, none in my judgment, is so lofty and honorable (next to that of the Father of his country) as the *conditor imperiorum*, in the phrase of Lord Bacon, the Founder of a State. No other is so identified with the glory of his country, even when his personal history is involved in myth and fable, like that of Romulus, the Founder of Rome, or Lycurgus of Lacedæmon.

In modern history, the title has been, I might say exclusively, bestowed upon the subject of this sketch, the illustrious William Penn. In the origin of every political society, there have been some one or more prominent men, whose pre-eminence is conceded. So in the settlement of the provinces, that now compose this great confederated Union; in all of which, it were easy to point out the leading spirits of the respective communities, who gave to them their form and

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\*See Mr. Binney's Eulogium on C. J. Tilghman.



pressure, and shaped their special destiny. But in no other instance does it appear that any great man has stood forth in such high relief, in relation to the beginning and establishment of a commonwealth, as William Penn in regard to Pennsylvania. By acquiring a charter title to it, as proprietary,—a title to the government as well as the soil, by having his name inscribed upon the territory, by mainly contributing to its first settlement, and by organizing its government with signal wisdom and ability, he is more emphatically cognizable as the founder of this state, than has ever occurred to any other personage, in respect to any state or kingdom of which authentic history bears record. This is a glorious distinction for the Commonwealth of Pennsylvania; and well may she boast of her *Founder*; for a purer, braver, gentler, and more generous nature, has rarely appeared to bless mankind by his good deeds, and refresh the world with his beneficent and virtuous example.

The father of William Penn, was a man of rank and of great reputation, both in the military and naval service of his country, and was a favorite officer of the government which he served. Few men have risen more rapidly, or pursued a more brilliant career. He entered the navy of England early in life, was a captain at twenty-one years of age, Rear-Admiral of Ireland at twenty-three, Vice-Admiral of Ireland at twenty-five, Vice-Admiral of England at thirty-one, and general in the Dutch war at thirty-two. He was subsequently elected a member of Parliament, for the Town of Weymouth. At thirty-nine, he was appointed Commissioner of the Admiralty and Navy, Governor of the Town and Fort of Kingsale, in Ireland, Vice-Admiral of Munster, and a member of the Provincial Council. In his forty-third year, he was chosen Great Captain Commander, under the Duke of York, in the signal and successful naval battle with the Dutch fleet in 1664.

William Penn was the only son of this distinguished man. From his earliest youth, he was remarkable for an amiable and excellent disposition, was docile and uncommonly apt; and he grew up in form and feature, all that his fond parents could desire, with that harmonious union of faculties, physi-

cal, intellectual, and moral, which is often described as *mens sana in corpore sano*, and is justly considered as the happiest condition of our nature. With a mind open to the incitements of ambition, nourished by success, as was Sir Willaim Penn's, such a son must have been regarded by him, as the complement of his good fortune; more especially, as it was the well known intention of the Sovereign to reward his patriotic services, by raising him to the peerage, with the title of Viscount Weymouth. He therefore resolved that nothing should be spared in his son's education, to qualify him to act a shining part in public life, and wear with grace his hereditary honors. Being well prepared by a thorough academical course of instruction, William was sent to the University of Oxford, where he entered, at the age of fifteen, Christ's Church College. He advanced rapidly in his studies, and cultivated the acquaintance of those students who were most distinguished for learning and good conduct. Among his chosen companions, was John Locke, the afterwards celebrated philosopher, and author of the *Essay on the Human Understanding*. He enjoyed excellent health, had a finely developed person, and, during the recesses of his hours of study, often engaged in manly and athletic exercises, in which he took great delight. His prosperous course at the University was, however, suddenly terminated. With other students, he attended a meeting of the Society, then lately formed, who called themselves *Friends*, but were termed by others, in derision, *Quakers*. The preacher on the occasion, was a person who had formerly belonged to the University; and his discourse made a deep impression upon William Penn, reviving certain religious thoughts, which had seriously agitated his mind at the early age of twelve years. Whilst under this excitement, he discovered that some of his fellow students were similarly affected. Dissatisfied with the established form of worship, and withdrawing from it, they held their own meetings, in which they engaged in exhortation and prayer. By the Heads of the College, informed of their proceedings, they were, in the first instance, fined for non-conformity; but, persisting in their conduct, and from a sense



of duty absenting themselves from the established Church, they, together with Penn, who had associated himself with them, were expelled from College.

Such an event would, under any circumstances, have been of importance in the life of a young man; but it was of special consequence to William Penn, in the unhappiness it occasioned by the loss of his father's affectionate regard; and it is of particular significance in his biography, as evincing the native integrity of his mind, and the firmness of his soul. On his return home from the University, his exemplary and serious deportment manifested his deep religious convictions. He withdrew altogether from the society of the gay and frivolous, and sought those only who were pious and sedate. The Admiral was mortified and grieved at the change in his manners, which were naturally sprightly and prepossessing. He feared that all the prospects of worldly honor, which he had cherished for his son, would be lost by his perverseness. Himself a man of the world, whose success in life had been so unusually brilliant, standing high in the consideration of the monarch, and therefore competent, by his influence, to advance his only son to any post of honor,—that son, too, possessed of extraordinary parts, and personal advantages,—no wonder that he felt deeply wounded in his pride, at the threatened disappointment of his fondest hopes. He first tried persuasion; he laid open to the young man his plans and purposes, all centering in benefits to him; he pointed out and explained the distinctions within his reach; he showed him how the golden prizes of the world's highest honors, for which others were obliged to undergo toil and pain, and humble solicitation,—for which many engaged in low intrigues, and bartered away their integrity and manhood and worldly wealth—would all be his, almost without the asking. Everything would be prepared to secure his triumphant progress and complete success. All that was now necessary, was that he should resume his former and accustomed manners, and abandoning his association with the obscure and ridiculous people with whom he was consorting, return to the fashionable and gay world, to which he properly belonged. Wil-

liam listened to his father respectfully and patiently ; and after a decent pause, modestly answered, that he found it impossible to stifle the convictions of his reason, or for any worldly consideration, do that which, in his conscience, he believed to be wrong.

Vexed and irritated at this obstinacy, as he deemed it, the Admiral next employed threats. He bade him beware how he angered one who was not to be baffled ; said that he had set his heart upon his son's acquiescence in the course which he had chalked out for his own good ; and he would be obeyed. He should therefore look to it. He should either bend or break. These threats were attended with no better effect than the milder means of soft words which had preceded them ; and at length the deeply offended father, resorted to blows. But blows being equally unavailing, he gave way to a transport of rage, and drove his son from his house and home.

This was a severe trial to the fortitude of William Penn, who cherished a strong affection for his father ; but he had endured the storm with unruffled calmness, and by his steadfastness maintained his faith. The Admiral being a man of kindly feelings, though hot and hasty, soon relented, and through the intercession of his excellent wife and William's mother, extended his forgiveness to his son, and permitted his return. In order that he might be relieved of that serious frame of mind and gravity of behavior, to which his father so much objected, it was resolved to send him abroad, and knowing some persons of rank who were about to make the tour of Europe, his father sent him in company with them. Wm. Penn resided for some considerable time at Paris, and then went to Saumur, that he might enjoy the conversation and instruction of the learned Moses Amyrault, Professor of Divinity, and the most eminent divine in France. He spent more than a year in that country, acquiring great proficiency in the language, and (what his father prized still more highly) that polish of manners for which the French, above all other people, were distinguished. He was proceeding to Italy, and had reached Turin, when he received a letter from the Admiral, recalling him home to take charge of his



affairs during his necessary absence at sea. Samuel Pepys, in his diary, describes him, at this time, as "a most modish person, grown quite a fine gentleman;" and from the fact that he was received, on his return, with great satisfaction, it may be inferred that his associations abroad had worn off that serious demeanor which had so much displeased his father. An adventure, during his residence in Paris, illustrates his character. He was waylaid at night by a person, who attacked him sword in hand, on account of a supposed affront. Being himself armed (as was then the custom), he defended himself with vigor and skill, and disarmed his assailant. But when he had him completely at his mercy, he allowed him to depart without injury. Alluding to this incident in one of his works,\* he remarks: "What envy, quarrels, and mischiefs have happened among private persons upon their conceit that they have not been respected according to their degree of quality among men, with hat, knee, or title! Suppose this person had killed me (for he made several passes at me), or that I, in my defence, had killed him, I ask any man of understanding or conscience, if the whole round of ceremony were worth the life of a man, considering the dignity of his nature, and the importance of his life with respect to God, his creator, himself, and the benefit of civil society?" Soon after he returned from abroad, he entered, by his father's advice, as a student at Lincoln's Inn, in order that he might acquire a knowledge of the laws of his country. His reconciliation with his father appears to have been entirely cordial, for in writing to him, in the following year, he uses these affectionate expressions: "As I never knew what a father was, till I had wisdom enough to prize him, so I can safely say that now, of all times, your concerns are most dear to me. It is hard, meantime, to lose both father and a friend"—alluding probably to some remark to which he was replying—the Admiral being then at sea, with the prospect of an approaching battle.

His father continued to exercise a watchful care over him,

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\*No Cross, No Crown, 1st part, chap. 9 : 2.

apprehending a relapse into the grave and plain habits, which he regarded as an obstacle to his son's success in the world. Therefore early in the spring of 1666, perceiving that he was again becoming more serious, *in his deportment*, he resolved to send him to Ireland, where the Duke of Ormond, as Lord Lieutenant, presided over a vice-royal court, of great gaiety and splendor. Being furnished with a letter from the Admiral to Sir Geo. Lane, Secretary to the Vice-roy, William Penn was received with much kindness at court, where he formed many distinguished acquaintances, to whom he highly recommended himself by his personal accomplishments. Whilst he was in Dublin, a mutiny broke out in the garrison of Carrick Fergus; and having joined the forces under the second son of the Duke of Ormond, he displayed so much energy and valor in quelling the insurrection, that the Duke wished to make him captain of the company of foot attached to his father's government of the Fort of Kingsale. To this arrangement, which he seemed himself to desire, the Admiral strangely objected—strangely, because nothing was apparently better adapted to give that direction to his destiny, which would have accomplished his father's purpose in relation to him; for the correspondence of William Penn evinces, that he had suffered the gaieties, by which he was surrounded, to obliterate, in a considerable measure, his former serious impressions, and that he began to fix his affections upon worldly glory and military distinction.

About this time, Sir William Penn, being fully occupied with his naval command, intrusted to his son the management of his estates in Ireland, which lay in the county Cork. That business was conducted by him with such ability, as to give entire satisfaction. On one occasion, being called by these affairs to the city of Cork, he was informed that Thomas Loe, the preacher whom he had ten years before heard at Oxford, was to attend a meeting of Friends in that city, and he resolved to see him. He therefore repaired to the meeting. He again heard him, and the effect was decisive; his feelings were deeply moved by the impressive discourse of the preacher; his religious convictions were awak-



ened and renewed; and he became a constant attendant at the meetings of the Friends. At one of those meetings, he was arrested, with eighteen others, taken before the Mayor of Cork, and committed to prison.

Immediately he addressed an eloquent letter to the Earl of Orrery, Lord President of Munster, in which among other remarks vindicating religious toleration, is this sentiment: "But I presume, my Lord, the acquaintance you have had with other countries, must needs have furnished you with this infallible observation: that diversities of faith and worship, contribute not to the disturbance of any place, where moral uniformity is barely requisite to preserve the peace." "It is not long since you were a good solicitor for the liberty I now crave, and concluded no way so effectual to improve or advantage this country, as to dispense with freedom in things relating to conscience." He closes by saying: "If in this case, I may have used too great liberty, it is my subject; nor shall I doubt your pardon, since by your authority I expect a favor which never will be used unworthy an honest man and  
Your Lordship's faithful, &c." W. P.

In this letter is contained the germ of a noble principle, which was fully developed in his subsequent works. It was his first assertion of universal toleration—a cause to which he dedicated his great abilities, and which he successfully maintained in an arduous contest for a quarter of a century.

He was released from prison in consequence of this letter, and the report that he had become a Quaker being conveyed to his father, he was recalled to England. Admiral Penn did not immediately perceive any peculiarity in his dress and manners, except his omission of the usual ceremony of taking off the hat. Soon, however, the increasing gravity of his demeanor became obvious, and brought on an explanation. It was respectfully but firmly made. William Penn modestly avowed his religious principles; and while expressing his sincere desire to obey his father in everything that did not conflict with his duty to God, he said that he could not abandon his religion; his duty to his Heavenly Father being paramount to all other considerations. It is not difficult to

understand Admiral Penn's disappointment and vexation. By his son's improvement of the opportunities afforded him, in a residence on the continent, the former hopes of the father had been rekindled, and were brighter than ever; then his success at the vice-regal court, appeared to have opened the high-road to honor and rank before him. He had been a conspicuous and favored guest of the Vice-Roy. Strikingly handsome in person, polished and courtly in his address, distinguished for the sprightliness of his wit and the depth of his erudition, and, more than all, admired for the martial courage he had displayed in the affair of the mutiny, it seemed as if he were the special favorite of fortune, and that no post beneath the crown was too high or noble to be the object of his aspirations. This was the very thing which his father had so long contemplated with an almost passionate desire, and to which the only obstacle he had ever seen, was his son's temporary attachment to the new and despised followers of George Fox. That obstacle the Admiral had flattered himself was removed, when this new event occurred to dash and confound all his hopes, on the eve of their expected accomplishment. That his son should, by uniting himself to the despised sect, turn his back upon his promotion, and reject the dazzling prize of wealth and honors, appeared to be nothing less than sheer madness. He expostulated with him, he made use of every argument to convince; he even proceeded to entreat and implore him to relinquish his associations; but in vain. He remained steadfast in his principles; and his father finding that he could not shake his determination, requested that he would at least conform so far to his wishes as to take off his hat in the presence of the King, the Duke of York, and himself. This request his son asked time to consider, which much incensed his father, who supposed his purpose was to consult some of his strange friends. But he assured him that such was not his intention. Having retired to his chamber, he sought divine direction in fasting and prayer. At their next interview, he apprized his father, but with expressions of filial duty and affection that he could



not comply. The Admiral had exhausted all his means of influence; his hopes for his son, lately so buoyant, were prostrated in the dust; his anger he could no longer restrain; and he again indignantly expelled him from his house.

William Penn was now twenty-three years old. Educated in affluence, but without a profession or pecuniary resources, his situation was embarrassing in the extreme. For some time he was dependent upon the hospitality of his friends, until his mother found means of sending him relief. The irrepressible feeling of maternal love, prompted her to interpose with the father, who at length softened by her entreaties, so far relented as to allow his son to return home for shelter and subsistence, though he would give him no open countenance. It is believed, that he afterwards, secretly, used his influence for the release of William, when he was imprisoned on account of his religious profession, as he often was; for although Admiral Penn was a man of high temper, and accustomed to command, yet his feelings, as we have said, were kind and generous, and his attachments strong; while to his son it was the most painful of the many trials which he suffered at this period, that he was deprived of affectionate intercourse with a parent whom he tenderly loved.

We who know the Society of Friends as a wealthy and respectable denomination of Christians, can with difficulty conceive the odium, dislike, and scorn, which, at that time, they excited in England. The Society arose just at the period of the Restoration, when the nation having become thoroughly disgusted with the gloomy severity of puritanical manners, hailed with unbounded approval the return of the gay cavaliers, with their glitter of display in equipments, in dress, and address, and their love of showy spectacles, theatrical, and other public amusements:—A joyous abandonment of all classes to the pleasures of the world, was the prevailing spirit of the times. In the midst of this ambrosial life sprang up, from small and obscure beginnings, the Society of Friends; and nothing could be more discordant with the general harmony, than its first utterances. George Fox, a youth of poor but honest parents, had been placed with a shoemaker to

learn his trade ; his master, who was also a keeper of sheep, employed him for a part of his time as a shepherd—a business which is supposed to have nourished his contemplative spirit. He was endued with the sincerity, firmness, and courage of a martyr. He had early abandoned the ministers of the established church ; he then resorted to the Dissenters ; but their preachers did not satisfy him ; he therefore listened to the voice addressed to his mental ear, and his spiritual perceptions becoming more distinct, he at length found, as he declared, the path of the just. Thus he grew in the knowledge of divine things, “without the help of any man, book, or writing,” until he became convinced that God had called him to a great work among men,—to lead many from darkness to light. With such antecedents, it was by no means strange that he should take a narrow view of life and its social customs ; and seeing much in the prevailing forms and ceremonies which was extravagant and frivolous, that he should fall into the error of condemning what was perfectly innocent, and some things which were useful and commendable. He set himself to reform the amenities of society, by discarding all politeness and civility of address, as displayed in gesture, or phrase of compliment, and proscribing the conventional forms of respect and deference. Nor did he stop here ; but he objected to the style of garments worn, and of the ordinary language used in the daily and general intercourse of life.

It was hardly to be expected that the people of England, who had now driven the Puritans, or Roundheads, as they called them from power, and were rejoicing in their deliverance from their unlovely innovations, should look without disgust, upon an attempt to introduce more than the Roundhead’s bluntness—rudeness, plainness, disrespect and irreverence. They regarded it as a wanton, and ridiculous opposition to the national sentiment. At first, it was treated with contempt, unequivocally manifested ; but as the Society increased, the hostility grew into active and illegal violence. Wrongs and outrage followed, and oppressions, by tyrannical magistrates wresting the laws from their legitimate ends. Places of



meeting were closed, and the members excluded by a military guard; meetings were broken up, and individuals fined and imprisoned for being present. But the Society increased notwithstanding these injuries, or rather in consequence of them; for persecution, like fire, improves what it would destroy.

It was after this scheme of oppressions was instituted, that William Penn attached himself to the Friends; and being a distinguished accession to the cause, he encountered a large amount of the enmity and malevolence which it had excited. He felt the force of the heavy arm of Church and State; but he braved the power of the magistrate and the rage of the mob; and in all his controversies, bore himself with such magnanimity, that he ever gained ground, even when apparently discomfited. His first contest was with the Rev. Thomas Vincent at Spitalfields, who had spoken in the harshest terms of the Society, and of him personally, stigmatizing him as a Jesuit. Penn demanded an opportunity to clear himself, before the same congregation, but though a day and hour were appointed, he was not allowed a fair hearing. He therefore resorted to the press for a vindication, and published a tract with the title of "The Sandy Foundation shaken." This work, by misconstruction, gave great offence. The Bishop of London was so indignant that he procured an order from the government for Penn's imprisonment in the Tower, where, being arrested, he was confined with rigor, and his friends were denied access to him. After he had been sometime imprisoned, he was told that the Bishop was resolved that "he should either publicly recant or die." He answered, "All is well;" and to the messenger he said, "Tell my father, who I know will ask thee, these words: that my prison shall be my grave, before I will budge a jot; for I owe my conscience to no mortal man. They are mistaken in me; I value not their threats and resolutions, for they shall know that I can weary out their malice."

During this imprisonment, he wrote and published, among other treatises, the work entitled, "No Cross, No Crown;" which is one of his most excellent and approved productions.

He also addressed a letter from the Tower to the Secretary of State, showing the illegality of his imprisonment without trial, and the impolicy of persecuting people on account of their convictions. That letter does not appear to have had any effect. Soon after he published a small tract, entitled "Innocence with her open Face;" which was in explanation of the "Sandy Foundation Shaken;" and which probably gave satisfaction, for he was soon after its publication released from the Tower. Before his discharge, the King sent Dr. Stillingfleet to endeavor to change his views; but Penn told him, and *he*, the King, that the Tower was the worst argument in the world to convince him.

He had been confined nearly nine months, and he owed the restoration of his liberty to the King, who was moved thereto by the intercession of the Duke of York. The kindness of the Duke, continued after he came to the throne, to William Penn, inspired a strong sentiment of gratitude in his heart, and a personal attachment which subjected him to much groundless suspicion and persecution, after the abdication of James II.

His father was not yet prepared for an open reconciliation, though his asperity was much diminished by William's long imprisonment in the Tower, as well as by his courage and fidelity, qualities which no one could better appreciate than Admiral Penn. He, therefore, signified through William's mother, his desire that he should go again to Ireland, and attend to his estates in that kingdom. His son proceeded with alacrity to perform his behests, cheered with the prospect of being soon restored to his father's confidence and favor. Whilst in Ireland, he interfered effectively in behalf of the suffering Friends, many of whom had been seized and thrown into prison. After repeated applications and visits to the Castle, he obtained an order of the council for their relief, and they were discharged.

Having completed the business entrusted to him, he returned to England in 1760, when a reconciliation with his father took place. Sir William Penn's declining health had probably led him to modify his opinions, and entertain in-



creased respect for the singular integrity and firmness of his son's character, his fervent piety, and uncommon abilities. Their mutual affection was interrupted afterwards only by death.

The Act of Parliament against seditious conventicles, had been renewed, and the magistrates were active and rigorous in enforcing it. A short time after his return from Ireland, he was arrested, under a warrant from the Lord Mayor of London, for preaching to a number of friends, gathered about the door of a place of meeting, which they were prevented from entering by a guard of soldiers. For this he was formally indicted, and tried before the court of the Lord Mayor, Recorder and Alderman. The incidents of this extraordinary trial, are graphically described in his works, and evince how firmly, ably, and successfully he withstood the tyranny of the court, and won from the jury an honest verdict of acquittal. But the court, nevertheless, fined him for contempt in keeping his hat on; and committed him to New Gate, together with the jury. Some of the passages between him and *the Recorder*, are remarkable, as showing his readiness as well as firmness. He desired to know upon what law, they grounded the indictment. The Recorder answered, "The Common Law."

*Penn*: What is that common law?

*Recorder*: You must not think, that I am able to run up so many years, and over so many adjudged cases, which we call common law, to answer your curiosity.

*Penn*: This answer, I am sure, is very short of my question; for if it be *common*, it should not be so hard to produce.

*Recorder*: Sir, you are a troublesome fellow; and it is not for the honor of the court, to suffer you to go on.

*Penn*: I have asked but one question, and you have not answered me; though the right and privileges of every Englishman be concerned in it.

*Recorder*: If I should suffer you to ask questions till to-morrow morning, you would be never the wiser.

*Penn*: That's according as the answers are.

*Recorder:* Sir, we must not stand, to hear you talk all night.

And, indeed, after so keen a retort, the Recorder, we think, was not likely to find pleasure in hearing anything more.

Admiral Penn was grieved at this prosecution, and would at once have paid the fine imposed; but to this William himself objected. The Admiral's health had much declined; yet his son did not apprehend any danger from his sickness; but becoming himself, soon afterwards, conscious of his approaching dissolution, he sent the means to release William from his imprisonment, which the latter could no longer refuse. Thus he was brought to his father's bedside, where, with tender assiduity, he remained until the final hour. Every shadow of dissatisfaction had passed from his father's mind, in relation to his conduct and the course of life which he had chosen. He acknowledged his conviction, that his son had chosen the better part; and foreseeing from the spirit of persecution which was so rife in the land, that his unswerving fidelity and heroic firmness would bring him into trouble, the last public act of this eminent man, was to dispatch a judicious friend to court, with his dying request that the King and the Duke of York would extend to his son their protection. The answer was gracious and consolatory, both the King and Duke promising their compliance. He died on the 16th of September, being forty-nine years and four months old.

Towards the close of this year, William Penn was again arrested, and arbitrarily committed, by the Lieutenant of the Tower, to Newgate—a loathsome prison—for six months. He was seized whilst addressing a meeting in the street on religious subjects, and required to take the oath prescribed by the Oxford Act, which he refused, asserting that it applied to persons in orders only, addressing unlawful assemblies. For this, as it was pretended, he was imprisoned. During his confinement, he continued to employ his pen in support of his principles, and in defence of his Society; and among other treatises, he published one of acknowledged ability, erudition, and enlarged Christian charity, entitled the Great



Cause of Liberty of Conscience, once more briefly debated and defended by the authority of reason, Scripture and antiquity. Learning that it was in contemplation to pass other laws to enforce the Conventicle Act, he drew up a respectful but spirited remonstrance, addressed to the High Court of Parliament, in which he set forth the principles of the Friends, in relation to the Civil Government, and solicited a hearing for them; they having many reasons to offer against the severity of such proceedings. The term of his imprisonment expired, he again visited the Continent on a religious mission, and traveled through Holland and some parts of Germany. After his return to England, he married Gulielma Maria Springett, daughter of Sir Wm. Springett,—a lady of extraordinary beauty and merit, who chose him, as he said, before all her many suitors. Notwithstanding this event and the attention required by his private affairs in the management of an ample fortune, he did not relax his public labors. There was, however, about this time, a lull in the storm of persecution, which had raged for the last few years, and the King's Declaration of Indulgence had procured a season of respite for the Friends. But that Act of clemency, was regarded as an unwarrantable stretch of the prerogative, with a secret purpose to favor the Roman Catholics, to whom the King was supposed to be inclined. So strong became the opposition, that the Declaration was recalled the following year after it emanated, and the persecution was renewed with increased violence. In many places, the Friends were subjected to great sufferings by fines, imprisonment, and personal abuse. Their meeting houses were pulled down, and they then assembled upon their ruins;—and often the children after their parents were sent to prison, would assemble to keep up their meetings. Such fidelity and perseverance, such fortitude and self-sacrificing zeal, must, it was thought, be founded in sincerity and truth; and this opinion induced many from among other dissenters to embrace their principles. The consequence was, that the Society was assailed from several quarters; which gave William Penn, during the first year after marriage, and of his residence at Rickmansworth,

full employment in answering those attacks. Indeed from that time, he was generally engaged in such controversies, and in exposing the hardships to which his Society was subjected by oppressive and unequal laws. He wrote and published a Treatise on oaths; and another on the Necessity of Religious Toleration. The latter work was most ingenious and able, and demonstrates that this great man was almost a century in advance of his age. "Nigh 800 years" (said he) before Austin set his foot on English ground, had the inhabitants of this Island, a free government; and yet those who cannot conscientiously worship, according to the forms of the establishment, are assailed with such impertinent cries as this: *Why* do you not submit to the government? As if the English civil government came in with Luther, or were to go out with Calvin. What prejudice is it for a *Popish landlord* to have a *Protestant tenant*; or a *Presbyterian tenant*, to have an *Episcopalian Landlord*? Certainly the civil affairs of all governments in the world may be peaceably transacted, under the different liveries or trims of religion." This position he maintains by the following cogent argument: "That so far from a government being weakened or endangered by a variety of religious sentiments, it is, on the contrary, strengthened by them, *provided* that all are equally tolerated; for it prevents combinations against the government:"—in corroboration of which, he shows from Livy, that Hannibal's army which for 13 years ravaged the Roman Empire, was made up of many countries, divers languages, laws, customs, and religions, yet under all their successes, and circumstances of war and peace, they never mutinied.

He also published a small work, describing the oppressions and wrongs inflicted upon the Quakers, only for their peaceable meetings for worship—setting forth, how these meetings were violently broken up, the members both men and women being dragged out by the hair of their heads—and hauled to prison,—how their houses were rifled, their stock driven off and sold, and their estates ruined. About the same time, he



addressed a Letter in Latin to the Senate of Embden, on behalf of the persecuted Friends in Germany.

By his great and beneficent efforts in behalf of his Society, by his eminent abilities and rank, his wealth and accomplishments, not to speak of his sacrifices, fines, imprisonments, &c., he became their acknowledged leader and head; and was appealed to as an arbiter in their difficulties and disputes. In this way, he was engaged in the settlement of New Jersey, and chiefly of that part which is bounded by the Delaware. A dispute having arisen between John Fenwick and Edward Byllinge,—both members of the Society of Friends, they mutually agreed to refer it to Wm. Penn for arbitration. He carefully examined the matter, and made his award. Fenwick refused to comply. Finally, however, by means of Wm. Penn's good offices, the dispute was adjusted. Byllinge afterwards becoming embarrassed, and desirous of transferring to his creditors his interest in this territory, earnestly entreated him to act as co-trustee with two of his creditors, in order to carry out his wishes by such measures, as would render the property available. William Penn, became thereby, a chief instrument in the settlement of New Jersey; and was thus prepared for the greater work of founding a Colony of his own.

In speaking of the Constitution, which was adopted for the settlers of New Jersey, he says: "We have laid a foundation for after-ages to understand their liberty, as men and Christians,—that they may not be brought in bondage but by their own consent; for we put the power in the people, that is to say, they to meet and choose one honest man for each proprietary, (of which there were 100) who hath subscribed the concessions; all those to meet at an assembly, there to make and repeal laws, to choose a governor, or a commissioner, and twelve assistants to execute the laws during their pleasure: so every man is capable to choose or be chosen. No man to lie in prison for debt; but that his estate satisfy as far as it will go, and he be set at liberty to work. No person to be called in question or molested for his conscience."

*Consider:* This was 100 years before our Revolution!

The principles of integrity, good will, and truth, which guided their intercourse with each other, were also to regulate their treatment of the Natives; and instead of relying upon their muskets, powder, and ball, which each colonist in the outset had bound himself to provide, they went among the rude denizens of the forest, armed solely with the weapons of the Christian's warfare, and met them without fear or suspicion. They trusted, not in vain, in that strongest of all human laws (if it be not more properly called divine) the law of kindness and beneficence,—or as Wm. Penn beautifully expressed it—"The law written in our hearts, by which we are taught, and commanded to love and to help, and to do good to one another." By reason of this wise policy, the Colony of New Jersey was made happy and prospered exceedingly. Whilst engaged in these active duties, he also maintained by his voice, pen, and personal influence, the principles of religious and civil liberty at home and abroad, visiting many parts of his own country and the Continent of Europe, addressing crowned heads, princes, parliaments, senates, and assemblies of the people, in their vindication. His integrity was so clear and his nature so candid, that although the active friend and supporter of Algernon Sidney and the Whig party, then lately organized, he never lost the favor of his sovereign or of the Duke of York, by whom he was always graciously received.

He had a heavy claim upon the government for the services of his father, and moneys advanced by him to the Crown. The sum acknowledged to be due would amount, at our present rates of value, to more than a quarter of a million of dollars. For this consideration he proposed to purchase the province west of the Delaware river, bounded on the south by Maryland, limited as Maryland on the west, and northward to extend "as far as plantable." "After many waitings, watchings, solicitings, and disputes in Council," as he expressed it in a letter to his friend, the King's signature was affixed to his patent, on the 4th of March, A. D. 1681; and his Country, as he called it, was confirmed to him under the great seal of England, by the name of Pennsylvania. In the



choice of a name, he was fortunately overruled. He wished to call it New Wales. When that was refused, he proposed Sylvania, and the Secretary accepted this, but prefixed *Penn*; and "when I opposed it," (Wm. Penn writes,) "the King said, it should be so;—he would take it upon him as a respect due to my father, whom he often mentions with praise."

William Penn was extremely gratified with his success in obtaining this grant. "It is," says he, "a clear and just thing; and my God that has given it me, through many difficulties, will I believe bless and make it the seed of a nation. I shall have a tender care to the government, that it be well laid at first."

The professed object of this great enterprise was not only to provide a peaceful home for his own persecuted Society, but to furnish an asylum for the good and oppressed of all nations, and to found a State where the pure and upright principles of Christianity might be carried out in practice. And we can now judge how admirably adapted the discipline of his former life, his studies, his occupations, his travels abroad, his innumerable addresses in England and on the Continent, had been to qualify him for the mighty task he assumed of leading forth, not only from his native Island Home, but from the towns and villages of Holland and the plains of Germany and France, a host of emigrants to colonize and people his new country.

Early in the following year, he prepared for his voyage to America, and was busily employed until he embarked, in drawing up the Frame of Government for his people.

This Instrument is dated the 25th of April, 1682. It was published with an introduction explanatory of the principles of government,—a luminous exposition of those ideas of liberty, justice, and equal laws, which his many controversies and discussions in years past, enabled him to present in this practical form. Speaking of the different modes of government, and the difficulty of writing upon any one, he remarks, "that the cause is not always want of light and knowledge, but the want of using them rightly." He adds: "I choose to solve the controversy in relation to the three forms

of government with this small distinction, and it belongs to all three;—any government is free to the people under it, whatever be the frame, where the laws rule, and the people are a party to those laws; and more than this is tyranny, oligarchy and confusion. Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them are they ruined. Wherefore governments rather depend upon men, than men upon governments. Let men be good and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their turn.

“I know some say, let us have good laws, and no matter for the men that execute them. But let them consider that though good laws do well, good men do better. For good laws may want good men, and be abolished or evaded by ill men, but good men will never want good laws, or ill ones. ’Tis true good laws have some awe upon ill ministers, but that is where these have not power to escape or abolish them, and where the people are generally wise and good; but a loose and depraved people love laws and an administration like themselves. That therefore which makes a good constitution must keep it, namely, men of wisdom and virtue, qualities, that because they descend not with worldly inheritances, must be carefully propagated by a virtuous education of youth, for which after ages will owe more to the care and prudence of founders and the successive magistracy, than to their parents for their private patrimonies.”

“The great end of all government,” he concludes, “is to support power in reverence with the people, and to secure the people from the abuse of power, that they may be free by their just obedience, and magistrates honorable for their just administration; for liberty without obedience is confusion, and obedience without liberty, is slavery.

“To carry this evenness is partly owing to the constitution and partly to the magistracy: where either of these fail, government will be subject to convulsions, but where both are wanting, it must be totally subverted; then where both



meet, the government is like to endure, which I humbly pray and hope, God will please to make the lot of this of Pennsylvania."

This Constitution, or Frame as he called it, provided that the government should consist of the Governor and freemen of the Province in form of Provincial Council and General Assembly with full legislative powers. It provided for the election of the members of these bodies, designating their respective numbers, their terms of service, their times of meeting, and their modes of organization and procedure. It also defined and limited the executive authority, and prescribed its duties, giving to William Penn the appointment of the first judges, treasurers, sheriffs, etc., but that of their successors, to the governor and council.

A code of laws had been agreed on, for the purpose of carrying out the details of the Frame of government, subject to be amended or repealed by the Assembly, as was done in the following year, and, indeed, the frame of government was subsequently modified as to form, whilst its liberal principles of civil and religious freedom have entered largely into all the succeeding constitutions and laws of Pennsylvania, as well as those of other States, and exercised an important and a salutary influence in the formation of the Constitution of the U. S. The privilege secured to every man of worshipping God, according to the dictates of his own conscience, was the establishment of a principle for which Wm. Penn had contended and suffered for 15 years. In this respect, he was far in advance of his age; and it is a great and glorious distinction. Nor was his gentle and benevolent spirit less manifest in the penal laws which were enacted for the Province under his auspices. He did not consider *punishment*, as the chief end of government. "They weakly err," said he, "who think there is no other use of government, than correction; which is the coarsest part of it." Reformation, was in his judgment, the great object of retributive justice; and in framing his penal laws for the province, he substituted some milder penalty for about 200 offences which were at that time capitally punished in England. Indeed, he ventured to abol-

ish almost entirely her sanguinary code, reserving the punishment of death for wilful murder only. The humane regulations which he established for jails and prisons, making them workhouses as well as places of confinement, was the germ of our penitentiary system; a system that has commanded the approbation of some of the most enlarged and liberal minds both in America and Europe. And it is even true, as has been remarked by one of our own writers: "That in the early Constitutions of Pennsylvania, are to be found the distinct annunciation of every great principle, the germ, if not the development, of every valuable improvement in government or legislation, which has been introduced into the political systems of more modern epochs."

William Penn having prepared his constitution and laws, set sail, with a large number of friends in the *Ship Welcome*, and arrived at New Castle on the 22d of October, 1682. He was received with great joy by the inhabitants; and after attending to the public affairs of the three lower counties on the Delaware, which by a grant from the Duke of York, were united to his province of Pennsylvania, he proceeded to Uplands, the name of which he changed to Chester, in honor of his friend and companion Pearson, who had come from the city of Chester, in England. From Chester he went with a party in an open barge to the site of his great city, four miles, as he estimated it, above the mouth of the Schuylkill. Here he was met by a numerous throng of Swedes, Dutch, English, his friends who had preceded him, and the dusky natives of the Wilderness. All were eagerly expecting him, and gave him a cordial welcome. The shore of the noble Delaware, was at this place, a high bank, covered for the most part with lofty pines. The site of the city had been determined by commissioners, agreeably to his instructions, before his arrival; and several of the streets had been laid out and named. He made some very judicious alterations, and especially in the location of Broad street, which he changed to its present situation on the highest ground, between the two rivers, and nearly midway from one to the other. He prescribed many salutary regulations for the city,



some of which, unfortunately, were not regarded in its subsequent growth and progress. Among these was a wide space to be left open for the whole length of the city on the Delaware front, as a Promenade.

His intercourse with the Indians was conciliatory and successful beyond all example. His candor, benignity, and justice were so patent, that he at once charmed and captivated those simple children of nature, and secured their friendship and reverence. He went among them without reserve, entered their assemblies, sat down with them on the ground, partook of their homely hospitality, and even engaged in their pastimes and sports. It is related, that once when he had eaten of their roasted acorns and hominy with manifest relish, they expressed their great delight, and to show it the more, began to hop, skip, and jump; whereupon he sprang to his feet, joined in their amusement, and excelled them all. This anecdote agrees with his early fondness for gymnastic exercises, and what some of the old journals among the Friends incidentally mention of him, namely that he appeared to have an excessive flow of spirits for a grave minister.

Opposite to what is now Bordentown, he had, on the west side of the river, a manor surveyed and laid out for himself, on which he proceeded to erect a mansion. The population being generally settled not remote from the river-side, his favorite mode of travelling was in his barge furnished with a sail, and manned by a boatswain and six oarsmen. It was in this way he passed to and from Pennsburg to Shakamaxon, Philadelphia, and Chester, in his frequent visits. Late in the month of November, he descended the river to meet, in a great council, a number of the Indian Tribes, under a large Elm Tree on the north side of the city, and on that occasion, formed with them the celebrated treaty; which is the only league known, as Voltaire remarked, that was not confirmed by an oath, and was never broken. This great treaty, so famous in our annals, laid the solid foundation of an enduring amity, and a friendly intercourse with the Aborigines, which continued thenceforth without interruption. All the stipulations proposed by Wm. Penn, were such as might have been

expected from his justice and goodness; and they were carried out in the same spirit in which they were framed. He not only paid them for their lands, but he exerted himself to improve their condition in every possible way. The effect was experienced in their kindness to the colonists, whom they often supplied with venison, beans, and maize, refusing any pay for the same; whilst they always felt and expressed for Wm. Penn the utmost regard and confidence in his integrity. His name was embalmed in their affections, and it has been handed down among them to successive generations. At a treaty made at Easton with the Indians in 1756, Teedyuscung, the Delaware Chief, spoke as follows: "Brother Onas and the people of Pennsylvania, we rejoice to hear from you, that you are willing to renew the good old understanding, and that you call to mind the first treaties of friendship made by Onas, our great friend deceased, with our fore-fathers, when himself and his people first came over here." The Rev. Heckewelder, who lived so long among the Indian Nations, and has written their history, says he frequently witnessed their assembling together in some shady spot, as nearly as possible similar to that where they used to meet Miquon, and there lay all his words and speeches, with those of his descendants, on a blanket or clean piece of bark, and with great satisfaction, go successively over the whole. This practice existed up to the year 1780. The names of Onas and Miquon, both signifying a quill, were translations of the name of Penn into the Indian languages. No other name ever obtained so much influence over those rude and simple nations, no other was ever regarded by them with so profound a veneration. The affectionate intercourse between them and the white inhabitants of Pennsylvania, which continued as long as the principles of the founder guided the conduct of the colonists, is a beautiful exemplification of the power of sincerity and truth and Christian charity, in promoting the real happiness and prosperity of men and nations. In other colonies the Aborigines were dangerous neighbors, and were abhorred as cruel and blood-thirsty. They had



been made suspicious and revengeful by repeated and atrocious injuries of the European strangers, and they often banded together to exterminate their oppressors. But William Penn came among these simple and unsophisticated people, declaring and showing that he meant them no harm. He and his followers presented themselves, without weapons of any kind, professing peace and good will and a desire to become one people with them. "I will not do" (said he to them) "as the Marylanders did—that is,—call you children, or brothers only, for parents are apt to whip their children too severely, and brothers sometimes will differ; neither will I compare the friendship between us to a chain, for the rain may rust *it*, or a tree may fall and break it; but I will consider you as the same flesh and blood with the Christians, and the same as if one man's body were to be divided into two parts." In a letter to the Society of Free Traders, he gives an interesting account of their manner of proceeding in Council: "Their order is thus; the king sits in the middle of the half moon, and has his Council—the old and wise on each hand. Behind them, or at a little distance, sit the younger fry in the same figure. Having consulted and resolved their business, the King ordered one of them to speak to me. He stood up, came to me, and in the name of the king saluted me; then took me by the hand and told me, that he was ordered by his king to speak to me, and that now, it was not he, but the king that spoke, because what he should say, was the king's mind. He first prayed me to excuse them that they had not complied with me the last time. He feared there might be some fault in the interpreter, being neither Indian nor English. Besides it was the Indian custom to deliberate and take up much time in council before they resolved; and that if the young people and owners of the land had been as ready as he, I had not met with so much delay. Having thus introduced his matter, he fell to the bounds of the lands they had agreed to dispose of, and the price. During the time that this person spoke, not a man of them, was observed to whisper or smile—the old grave, the young reverent, in their deportment. They speak little but fervently, and with elegance. I have

never seen more natural sagacity, considering them without the help, (I was going to say, the *spoil*,) of tradition: and he will deserve the name of wise, who outwits them in any treaty, about a thing they understand. When the purchase was agreed, great promises passed between us of kindness and good neighborhood, and that the English and Indians must live in love, as long as the sun gave light: which done, another made a speech to the Indians, in the name of all the Sachamakers or kings—first to tell them what was done; next to charge and command them to love the Christians and particularly to live in peace with me, and the people under my government; that many governors had been in the river, but that no governor had come himself to live and stay here before; and having now such an one, who had treated them well, they should never do him or his any wrong: At every sentence of which they shouted—and said Amen, in that way.”

When William Penn had been about two years in this country, he was obliged to return to England, where his personal affairs and his estate required his presence and immediate attention. He had always generously contributed from his large means, to the relief of his friends in distress and under oppression. He had expended liberally in forwarding the settlement of the province, he had readily declined the voluntary offer of the colonists to furnish him with a revenue from imports; and from the quit rents little or nothing had been received. His generosity exceeded his income, great as that was. In addition to embarrassments of this kind, he had a controversy with Lord Baltimore, about their boundaries, which was then under the consideration of the Privy Council.

Having arrived in England and rejoined his family, he, a few days after, repaired to Court, and was kindly received, not only by the King and the Duke of York, but by the Ministers. But he soon found his position embarrassing. He had been attached to the whigs, who were now under the odium of the Court. The Friends had been persecuted with increased rigor, and many were in prison and otherwise suf-



fering the penalties of the laws. Whilst the condition of his dispute with Lord Baltimore made it necessary for him to be near the Court, the situation of his friends determined him to exert himself for their relief. He found the King much exasperated and sternly resolved against the nonconformists in religion; though his brother, the Duke of York, was more disposed to be tolerant. William Penn began cautiously by using his good offices in particular cases; and by engaging the friendly aid of the Duke, he succeeded in most of his efforts for the relief of the oppressed who were in bonds. He had removed to Kensington. His influence was known to be great, and his house was frequently crowded by persons, soliciting favors from the Court. As many as 200, were said to have visited him in one day. In the midst of these cares, he, and the nation, were startled with the intelligence that the King was mortally stricken. "He was well at night, on the 1st of February," (wrote Wm. Penn to Thomas Lloyd,) "but about 8 o'clock next morning, as he sat down to shave, his head twitched both ways or sides, he gave a shriek and fell as dead, and so remained some hours: they opportunely blooded and cupped him, and *plied his head with red-hot frying pans*. He survived some days, but mostly in great tortures,—appearing very penitent and praying for pardon and to be delivered out of the world."

The Duke of York who succeeded as James II, was an avowed Catholic; but he professed to be in favor of universal toleration, and with apparent sincerity; and indeed through the influence of William Penn, for whom, on his own account as well as on account of his late father, he entertained a warm regard, he relieved many who were suffering for conscience sake. The friends sent in a brief address to the new King accompanied by a statement that more than fourteen hundred of their Society, male and female, continued in imprisonment in England and Wales, for no other cause than for worshiping God, according to their sense of duty, and refusing to swear.

Among those whom Wm. Penn endeavored effectually to serve was his old friend and fellow student John Locke, the philosopher, an exile in Holland on account of his opposition

to Popery and arbitrary power. He was authorized by the King to inform Locke, that he should be pardoned; but the latter expressing his grateful sense of his friend's kindness, declined the proffered pardon, for which he said he had no occasion, as he had not been guilty of any crime. In the mean time, Wm. Penn was diligent in his efforts to bring his controversy with Lord Baltimore to a close, and at length on the 25th of October, 1685, he wrote to James Harrison: "After a full hearing before the lords of the Committee of trade and plantations, with the Lord Baltimore, he was cast, and the lands in dispute adjudged to be none of his right, and not within his patent."

The condition of the public mind, in relation to religious dissent, was such as to engage the continued efforts of Wm. Penn in behalf of the cause of a free toleration of religious faith; and he prepared a treatise, entitled "A Persuasive to Moderation," for the purpose of allaying the prevailing excitement. "Moderation, the subject of this discourse," he says, "is, in plainer English, liberty of conscience to church dissenters: a cause I have, with all humility, undertaken to plead against the prejudices of the times." By conscience, I understand the apprehension and persuasion a man has of his duty to God; by liberty of conscience, I mean a free and open profession and exercise of that duty, especially in worship."

Soon after the publication of this appeal, King James II. issued his proclamation for a general pardon to all who were in prison on account of conscientious dissent. Among the thousands of worthy persons, who were in consequence thereof discharged from the jails of England, there were more than thirteen hundred Friends, some of whom had been separated for twelve or fifteen years from their families and homes. This measure was generally and justly attributed to the efforts of Wm. Penn, and his influence with the government. But the penal laws against dissenters were still in force, and during the year in which this proclamation was issued, many under those laws were prosecuted and despoiled of their goods by greedy informers. The King, therefore,



when apprised of these proceedings, directed that the judges and magistrates should discountenance the informers, and put a stop to their legalized plunder.

Wm. Penn's presence was greatly desired now, as indeed at all times in Pennsylvania, and most happy would it have been, if he, having obtained a decision in his favor of the disputed boundary, and succeeded in restoring his friends in England to liberty, and relieving all dissenters from the power of religious persecution, had complied with the wishes of his people, and returned to his Province. He would have preserved them from many troubles which they encountered in after years by reason of his absence, and he would have avoided the misfortunes and misery to which he was subjected on account of his personal attachment to the unfortunate James II. and his supposed connection with his administration of the government. In answer to the solicitations for his speedy return to America, he wrote to a friend as follows: "For my coming over, cheer up the people; I press what I can, but the great undertakings that crowd me, and to raise money to get away, hinder me yet; but my heart is with you, and my soul and love are after you." There can be no question, that the cause of his detention was chiefly in these "great undertakings." The exigency of the times, in reference to the interests of religion and civil and religious liberty, to which he had devoted himself, seemed to fix him at his post, within reach of the Court. To a correspondent in America, he writes: "The King has discharged all Friends by a general pardon, and is courteous to me, though as to the Church of England, things seem pinching. Several Roman Catholics get much into places in the army, navy, and court." He again visited Holland and Germany; and the King gave him a commission to consult the Prince of Orange, who had married his daughter, the heir presumptive to the Crown of England, in order to obtain his concurrence in a general toleration of religious faith and worship, and the removal of tests. This *great undertaking*, which proceeded in all probability from his own suggestion, was but partially successful. He had several interviews with the Prince, who expressed

himself in favor of toleration, but was opposed to the removal of *tests*, which excluded the dissenters from Parliament. Here, too, unfortunately, Wm. Penn was a century in advance of his age. From the Hague he went to Amsterdam, and thence into Germany, meeting and giving comfort to many English and Scottish Exiles in those countries; and after his return he visited the northern parts of England. Added to the causes of his continued detention from a return to his province, he was informed that Lord Baltimore had not complied with the order in council. "I cannot come," said he, "this fall, for to leave that unfinished I came for, and so return, by his obstinacy when wife and family are there, will not be advisable. Wherefore I think to see an end of *that*, before I go." Besides, he complained that he had no returns from the province; that his quit rents remained unpaid; and that he was more than five thousand pounds out of pocket, having expended that sum over and above any thing received by him for land therein.

But King James II. was not the sovereign the times required. He was surrounded by Roman Catholic counsellors, and even his best measures were misinterpreted. Disaffection to his government spread widely over England. All who were friendly to him passed under the cloud of general discontent, and the most invidious and ridiculous slanders were made current in relation to Wm. Penn. It was said he was a Papist, a Jesuit in disguise, *that he had officiated in the King's Chapel, and that he had been ordained a Priest at Rome, and was still one—and had been educated for the priesthood at St. Omer's*. So great were the industry and malice with which these reports were circulated, that many persons of rank and intelligence, were induced to give them credit, and were led to believe that he actually influenced the King in some of his most obnoxious measures. He felt that he was called upon to defend himself from those charges; which he did, in an admirable letter written in 1688. This letter is a perfect refutation of the now over stale calumnies, which Macaulay the Essayist, in his recent history of England, has raked out from the rubbish of two centuries, with the ma-



levolent, but vain intent, of giving new vitality to their extinct virulence and venom. In relation to the particular charges, before mentioned, he said, "It is fit, that I contradict them as particularly as they accuse me. I say, then, solemnly, I am so far from having been bred at St. Omer's, and received Orders at Rome, that *I never was at either place* ; nor do *I know any body there* ; nor had I ever any correspondence with any body in those places. And as for my officiating in the King's Chapel, or any other, it is so ridiculous, as well as untrue, that besides that no body can do it but a priest, and that I have been married to a woman of some condition above sixteen years, which no priest can be by any dispensation whatever, I have not so much as looked into any chapel of the Roman religion, and consequently not the King's, though a common curiosity warrants it daily to people of all persuasions.

“And once for all, I do say that I am a Protestant Dissenter, and to that degree such, that I challenge the most celebrated Protestant of the English church or any other, on that head, be he layman, or clergyman, in public or private. For I would have such people know, it is not impossible for a true Protestant Dissenter to be dutiful, thankful, and serviceable to the King, though he be of the Roman Catholic communion. We hold not our property or protection from him by our persuasion, and therefore his persuasion should not be the measure of our allegiance.”

Very soon after this, the disaffection to the King culminated ;—resulting in his abdication of the throne in favor of his daughter Mary, wife of Wm. Prince of Orange ; an event which materially affected the affairs and fortune of Wm. Penn. His enemies were numerous and active ; malicious and unprincipled, of course, for their opposition had no other basis than envy—his whole life had been spent in doing good to others—he had sought neither place nor preferment for himself, nor emolument or remuneration for his time and services ; but had freely expended his own fortune and means, without any hope of return. Embarrassment and wrongs succeeded, his government was taken from him, and he was

accused of treason. For a time, he deemed it prudent to retire from public view. At length, he solicited a hearing, which was granted. He was vindicated and cleared from all censure before the King in Council; but although the King was willing to discharge him, yet at the instance of some of the Council, he was ordered to give bail for his appearance at the ensuing Trinity Term in the King's Bench. He was present at the time appointed, but no one appearing against him, he was discharged by the Court. He then commenced preparations for his voyage to America, but was again arrested and lodged in prison, to await his trial. He was brought before the Court of King's Bench, Westminster, and was once more discharged, for want of evidence or accuser.

Before the vessels, in which he intended to embark, were ready to sail, he learned that further proceedings had been instituted against him; he therefore concluded to defer his purpose of returning to Pennsylvania, and allowed them to depart without him. Vexations and prosecutions were repeated, and he was baffled and delayed by the unsatisfactory state of his affairs until the year 1699, when on the 10th of December, he arrived after a tedious voyage of three months with his family, at Chester. He had been absent for fifteen years; and his return was matter of exultation to the inhabitants, for they understood that he had now come to make Pennsylvania his permanent home. That was undoubtedly his intention; but he had not been two years resident in his Province, before he was apprized of designs against his rights and interests, which made his immediate presence in England indispensable. He was informed that a bill was before the House of Lords for annexing the several proprietary governments to the Crown; that it had been twice read, and it would probably pass at the next session, if not before, unless he would appear in person, and answer the charges brought against his government by evil minded persons. His friends in England strongly urged his coming with the least possible delay: the welfare of the province as well as his own interest seemed to require it; and he therefore reluctantly determined



to leave his adopted country, once more to resume his post near the English Court. But so resolved was he, that his absence should be temporary, and only for a short period, that he endeavored to prevail upon his wife to remain. This, however, she would not consent to do. Having completed his preparations, he therefore embarked with his family in October 1701, and arrived in England about the beginning of the year 1702.

King William the III. died in the Spring of this year; a sincere friend of toleration, among whose last acts was his signature to the law, allowing the affirmation of Friends instead of an oath.

Queen Anne succeeded him, and publicly declared her intention to maintain the Act of Toleration in favor of the dissenters. Wm. Penn heading a deputation of Friends presented an address expressive of their acknowledgments. The Queen received them very graciously, and after the address was read, returned this answer:

“Mr. Penn, I am so well pleased that what I have said, is to your satisfaction, that you and your friends, may be assured of my protection.”

It does not appear that he had much trouble with the proceeding in the House of Lords, in relation to the proprietary governments; which was defeated soon after his arrival; though the measure was not abandoned. Those who had urged it, said that they would next introduce it into the House of Commons; so that continued vigilance, on his part, was still required to avert the design, which seemed indeed to be favored by some of the statesmen of England, who believed that it would conduce to the safety of the Colonies as well as the prosperity of the kingdom.

From this period to the close of his life, he remained in England, employing his tongue and his pen in the cause of civil and religious liberty, which he had so early espoused, and maintaining an active correspondence with his representatives and agents in his provincial government; the affairs of which demanded his constant and watchful care. Towards the close of his long life, his memory declined, but his cheer-

ful and benevolent disposition and the amenity of his conversation, were apparent to the last.

It was in the seventy-fourth year of his age, on the 30th of July, A. D. 1718, that this great and good man departed to his rest, without pain or regret—regretted by all.

Among the expressions of sorrow for this event, was the affecting address of condolence of the Indians of Pennsylvania to the widow, with the accompanying present of furs and skins, to form, as they said, a garment for traveling through *a thorny wilderness*, representing by this symbol, the difficulties in her path and their wish that she might pass through them in safety.

Such was William Penn, the founder of Pennsylvania; a christian wearing the broad mantle of universal charity, a sincere lover of his race, an advocate and defender of the largest liberty consistent with the order and happiness of society. He was a true, constant, and never failing friend, an excellent son, a most tender husband, the best of fathers; a loyal subject, a profound legislator, a wise, just, and generous ruler of his people.

In the whole range of biography, we may seek in vain for a gentler spirit combined with unswerving loyalty to principle, for a greater measure of human kindness united to matchless wisdom and a determined will to do justice though the heavens fall, for a more genial temper blended with firm resolve, and a courage unmoved by the frowns of power or the fury of wicked men.

The finest intellects have done homage to his virtues and character. Dr. Marsillac, before the National Assembly of France in 1791 said: "After so many acts of violence and oppression, so many robberies and murders, committed by the Europeans in the New World, the heart finds some consolation in pausing over the part which William Penn acted there. Like an angel from heaven, he presented the olive branch to those afflicted people, and by acts of godlike justice laid the foundation of extensive liberty and happiness. He was perhaps the first that ever built one of the fairest empires of the world on the sole basis of general good; and by assur-



ing universal toleration and community of rights, offered a happy asylum to persecuted innocence throughout the earth. Despising, on the one hand, all the pomps of the falsely great, and filling up life, on the other, with the most beneficent labors, he came to the grave in a good old age, eulogized by the greatest philosophers, honored above the proudest kings, and to this day revered by the Indians, as a benevolent spirit, sent down from heaven to establish the reign of peace and happiness below."

President Montesquieu said of him: "A very honest legislator has formed a people to whom probity seems as natural as bravery to the Spartans. William Penn is a real Lycurgus; and though the former made peace his principal aim, as the latter did war, yet they resemble one another, in the ascendant they gained over freemen, in the prejudices they overcame and in the passions they subdued."

The celebrated Edmund Burke said: "'Tis pleasing to do honor to those great men, whose virtues and generosity have contributed to the peopling of the earth and to the freedom and happiness of mankind. William Penn, as a legislator, deserves great honor among all men. He created a commonwealth which, from a few hundreds of indigent refugees, has in seventy years grown to a numerous and flourishing people. But what crowned all, was the noble charter of privileges, by which he made them more free perhaps than any people on earth, and which by securing both civil and religious liberty, caused the eyes of the oppressed from all parts of the world, to look to his country for relief. This one act of god-like wisdom and goodness, has settled Penn's country in a more strong and permanent manner, than the wisest regulations could have done on any other plan."

"His name," says Bancroft, the historian, "was sacredly cherished as a household word in the cottages of Wales and Ireland, and among the peasantry of Germany; and not a tenant of a wigwam from the sea to the Susquehanna, doubted his integrity. His fame is now wide as the world; he is one of the few who have gained abiding glory."

Even Macaulay, in contradiction to his "counterfeit pre-

sentment" of William Penn, gives the following as the approved picture: "Rival nations and hostile sects, have agreed in canonizing him. England is proud of his name. A great commonwealth beyond the Atlantic regards him with a reverence similar to that which the Athenians felt for Theseus, and the Romans for Quirinus. The respectable Society of which he was a member, honors him as an apostle. By pious men of other persuasions, he is generally regarded, as a bright pattern of Christian virtue. Meanwhile, admirers of a very different sort, have sounded his praises. The French philosophers of the eighteenth century, have pardoned what they regarded as his superstitious fancies, in consideration of his contempt for priests, and of his cosmopolitan benevolence, extended to all races and all creeds. His name has thus become, throughout all civilized countries, a synonym for probity and philanthropy.

Nor is this high reputation altogether unmerited. Penn was without doubt a man of eminent virtues. He had a strong sense of religious duty, and a fervent desire to promote the happiness of mankind. On one or two points of high importance, he had notions more correct than were in his day common even among men of enlarged minds; and as the proprietor and legislator of a province which, being almost uninhabited when it came into his possession, afforded a clear field for moral experiments, he had the rare good fortune of being able to carry his theories into practice without any compromise, and yet without any shock to existing institutions. He will always be mentioned with honor as the founder of a colony, who did not in his dealings with a savage people, abuse the strength derived from civilization, and as a lawgiver who, in an age of persecution, made religious liberty the cornerstone of a polity."



## ARTICLE III.

## CLOSE COMMUNION.

The earnest interest now manifest in the Churches on the subject of 'close communion,' has come as a necessary incident to the progress of the Christian life of our times. It marks a stage in the advance of the Church towards a higher condition. Steadily and with accelerated force has Protestant Christianity been pressing toward a better manifestation of the true oneness of faith and spirit in Christ. The life of piety is asserting itself against a wrong. The great branches of orthodox Protestantism have come to see their substantial agreement in all the central and fundamental doctrines of the Gospel, to feel their essential oneness in Christ, and to unite in co-operative labors in many directions. Their differences are found to be comparatively trifling, and to lie only far off from the heart of saving Christianity. Christians discover among themselves more doctrinal agreement than their diverse organizations would imply—more, indeed, than there was in the Church of the early centuries, when the external organization of catholic Christianity was unbroken. It is now seen that the great lack of the Church, in this matter, is not so much a better unity of the faith as a truer unity of spirit—a more adequate *manifestation* of the essential oneness which really exists. The practice of close, or exclusive, sectarian communion rests upon an assumption that contradicts this now attained consciousness of oneness in Christ. It is an implicit denial of the Christianity of the excluded parties. The onward movement, carrying the Church's deeper life, and fulfilling the will and prayer of Christ for the unity of his followers, meets with this close communion as an obstruction in the way, as a contradiction to a great reality, as a wrong to the divine constitution of the Redeemer's kingdom. Like a stream that finds a barrier in its course, the force of

divine movement in the Church of Christ is pushing up against it. This is manifestly the meaning of the rise of this topic into controversy at this time, and the strength of impact that characterizes the movement. The strange anomaly of close communion stands as a bar in the way of the progress of the Church, as it is becoming more conscious of its unity, and more instinct with the spirit and breath of the Redeemer's own prayer. Unless the spirit and life of the Church should experience a turning back, the conflict will go on, the sound of high pressure against the hindrance will continue, till the cause is removed.

After the long-continued and elaborate discussions which the subject has received, there is now no need of any lengthened consideration of its manifold phases. A few points are sufficient to sum up and exhibit the whole matter. It seems to us that when the practice of close communion is stripped of all disguises, and reduced to its intrinsic import, the entire thing may be compressed, as in a nutshell, into a few plain and undeniable propositions. When the various arguments employed to vindicate it are thoroughly sifted, all their logical force is found to rest on claims which, when seen in their naked meaning, are refuted by their own absurdity. It is the object of this article, to show very briefly into what, it is conceived, the whole practice of close communion necessarily resolves itself. It may be all summed up under three heads.

1. The rule of sectarian or exclusive communion, in which denominations deny to believers of other branches of the Church the right of participation with them in the Lord's Supper, rests upon the *assumption of the very points in dispute* between the parties. In this it begins. It stands on the sheerest dogmatism. This is its very bottom. When resolved into its actual elements, this is what it amounts to, when the duty of witnessing against error is alledged in vindication of the practice. It is the baldest kind of 'begging the question.' This is true, on whatever ground and in whatever denomination the custom is practiced. Though the exclusion from the Lord's Supper points to diversities in doc-



trine, the practice can have no possible warrant but the unquestionable settlement of them in favor of the excluding party. But in the sincere and intelligent judgment of most of the Church they are not so settled. It puts its practice in advance of the facts. In the Baptist Church it assumes that nothing but immersion of adult believers is baptism at all. Yet that is the very point to be proved. That it is not proved, but only dogmatically assumed, is witnessed to by the contrary judgment of nearly all christendom. Among the United Presbyterians, who in doctrine and polity are scarcely distinguishable from the great body of Presbyterians in our country, the practice appears to base itself, if it has any bottom at all, on the necessity of excluding all human compositions from the psalmody of the Church. How absurd it is to claim this as a settled truth, nearly all the Christian world can say. In the Episcopal Church, so far as the same practice prevails, it takes for granted as if it were God's own truth, proved beyond question as such, that a non-episcopal ministry is no lawful ministry of Christ, and members of non-episcopal organizations are really outside of the Christian Church. Is our whole Protestantism, nearly all of which is thus summarily unchurched, ready to admit this and accept the consequences? Is it to be looked upon as a justifiable thing, that a small fraction of the Church should thus arbitrarily assume this point as settled in its favor? Ought any party to deem itself warranted in such a high-handed assumption? When the practice is found in our own Church, it is grounded especially on the identity of the Lutheran doctrine of the Lord's Supper with the absolute and pure truth of the Gospel, in such a sense that no deviation from that precise interpretation is reconcilable with the integrity of the plan of salvation. *Gerhard* may be taken as representing the position of those who thus maintain an exclusively Lutheran communion. He asserts in the first place broadly indeed: "For Christians alone, *i. e.*, those who have embraced the doctrine of Christ, who have received the sacrament of baptism and been ingrafted into the Christian Church, the Eucharist has been instituted, and they alone are to be admitted to

it." "Such, therefore, as are outside of the Church, *i. e.*, Pagans, Turks, and Jews, are not to be admitted to the Lord's Supper, until they have accepted the name of Christ and been baptized into Him." But when he comes to show that Christians are not to be indiscriminately and without due examination admitted to the Lord's Table, he reaches a close-communion order for the Lutheran Church, by classing all who do not accept the Lutheran doctrine of this sacrament as fundamental errorists. He lays down the rule, which none among us would question: "Those are to be excluded who are stained with heresy, *i. e.*, who continue, despite all orderly admonitions, in error against the foundation of the faith; since such persons, having by their heresy separated themselves from the fellowship of the true Church, must not be admitted to the sacraments which belong to the Church." "To this class," he declares, "belong those who persistently deny the true and *substantial presence of the body and blood of Christ in the Holy Supper.*"\* Thus, the failure to accept the precise interpretation of our Church's doctrine of the Lord's Supper is resolved into fundamental heresy, irreconcilable with Christianity. On this ground close communion in our Church is made to rest. But is not this assuming as shown and proved, what more than half the Christian Church, with equal sincerity, has been unable to believe, and has steadily and conscientiously denied? However cordially we may accept the Lutheran doctrine, and believe it to express the pure teaching of the word of God on the subject, does it not remain a fact, with all the invincible logic of a fact, that the Christian world is now and always has been divided on the point. The entire Reformed Church, in all its denominations and nationalities, with equal positiveness, believes its own doctrine of the eucharist to be the truth of God. The point is really in dispute, and nothing short of the boldest dogmatism can treat it as settled. Yet the assumption that it is settled is the only thing that underlies this order which excludes

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\* Loci Theologici, XXII Cap. xxi.



dissentients from the communion table. It is needful that men should distinguish between their dutiful testimony to God's truth, and a testimony to their own disputed interpretations of certain phases of that truth. The one must not be treated as the equivalent of the other. Lutherans, confidently believing in the correctness of the interpretation of the doctrine of the Lord's Supper by their Church, may rightly maintain it, stand by it, and seek to have the Christian world accept it; but with the invincible fact of diversity before their view, where do they obtain the right to treat all others as not entitled to participate with them at the feast which Christ has furnished for all his followers? For fifteen centuries of the Christian Church no such test of communion was known. •

Fundamentally, then, the practice of sectarian communion stands in the dogmatism which demands that points of doctrine shall be regarded as settled, which are notoriously not settled, but are at the very time holding the Christian world in divided sentiment. And these points in dispute are, by this very fact, proved to be such as are non-fundamental. The Scriptures are not so clear on them as to prevent honest diversity among real Christians. The Church of Christ has included different views on them in all ages and in all nations. They have always been *open questions*, and, probably, will be to the end of time. When any denomination undertakes to treat them as no longer open questions, and by an exclusive communion to witness to the truth held by itself and against the error of all the rest of Christendom, it is simply assuming the very point in question, *i. e.*, that its own interpretation is the very truth, and all other churches have departed from the faith. For, to exclude fellow-christians from participating with it in this sacrament of Christ, appointed for *all* His followers, in order to bear testimony merely to its own *interpretation* against a somewhat different interpretation, is quite another thing. The Scripture doctrine is divine—its own peculiar or distinctive interpretation of it may be somewhat human.

2. The second thing is, that the position of close commu-

nionists, taken as a whole, is *self-contradictory* and *self-destructive*. This is easily made apparent.

After self-complacently assuming the points in question, they make assent to their view an indispensable condition to Church communion. It would be easy to show that, to have any logical relation to the exclusion from the fellowship of the Lord's Table, this must mean that their teaching on the disputed points is essential to a true Christianity. It amounts, logically, to a denial that the excluded believer belongs to the Church of Christ. For, he is not excluded on the ground of personal character, but wholly on the basis of his denominational relation. And nothing short of holding that acceptance of the controverted points of doctrine is essential to Christianity, can warrant this systematic exclusion of dissentients from this ordinance of Christ. But without at all insisting on this, it is unquestionable that the rule of exclusion makes this agreement necessary to *Church communion*. The Baptist Church claims a logical and necessary consistency when, denying the validity of infant baptism and the form of administration by sprinkling, it admits none but Baptists to the Lord's Supper. Baptism is held as a pre-requisite to participation in the Supper; and as the members of other Churches are held as unbaptized, they are, consistently enough just at this point, excluded from the second sacrament. We might well understand this as involving a denial of their Christianity, a charge of fundamental heresy. It, at least, treats them as beyond the limits of an allowable Church communion. Whether or not the individual members of other denominations are considered as Christians, it is still true that their Church relation is held, as in itself enough to bar them from the communion of the Baptist Church.

But when our Baptist brethren are pressed closely with the import of their position, and brought to an expression of their real belief in the matter, they not only cordially and fully allow the real Christianity of other believers, but heartily recognize other denominations as *Churches* of Christ. They unite with them in other acts of Christian fellowship;



they exchange pulpits and share in the co-operative associations formed for the extension of the gospel. The Baptist Church recognizes both the Christian and the Church character of other denominations in the fellowship of Evangelical Alliance, and Bible and Tract Societies. This recognition is given with a cordiality that is unmistakably sincere and genuine. It unquestionably expresses the *real* and deeper judgment of the mind and heart of the Baptist Church—a judgment that acknowledges pedobaptists as Christians, and their Churches as parts of the one great Church of Christ. They look upon them as brethren, and accepted of the Divine Master of all. And this judgment of the Christian conscience, expressed in these various ways, is the utter overthrow of the other position they take at the Lord's Table. This position, in the practice of close communion, is an irreconcilable contradiction to the fellowship accorded in their broader and more general position. Their attitude as Christians contradicts their plea as Baptists. The ground for refusing Church communion is overthrown by their habitual recognition not only of other believers as Christians, but of other denominations as parts of the true Church of Christ. In short, they confess them to be entitled to communion in the Church of Christ, and yet, by rule, exclude them from it in the Church of Christ where they themselves control the matter of admission to it. The element of contradiction in this cannot be eliminated.

The position of the Episcopal Church is more consistent, but only as it is less broadly catholic and Christian. Its unchurching others, not only at the Communion Table, but at the steps of the pulpit, and in other ways, saves its logical consistency, at the sacrifice of more of that spirit and manifestation of oneness for which the Redeemer prayed.

The same want of logical consistency is involved in the order of close communion, as it obtains in portions of the Lutheran Church. The parts of our Church that carry their denominational exclusiveness so far as to disallow pulpit as well as altar fellowship, seem less chargeable with such conflict with themselves than those that interchange pulpits and

yet reject the non-Lutheran believer from the Holy Supper. But when the facts are pursued more closely, the fatal contradiction is seen to be equally real. The Lutheran Church, even in its most exclusive forms of organization, has never asserted itself to be alone *the* Church of Christ on earth. It has never regarded itself as the sum total, or full equivalent, of the Redeemer's Church. On the contrary, it has always clearly and distinctly acknowledged the Reformed Churches as parts of that Church. The inconsistency of refusing fellowship to and with them at the Lord's Table, whilst thus so fully proclaiming their character as parts of the Church of Christ, is an irreconcilable one. Hence the act of exclusion requires, as seen in the explanation of Gerhard already quoted, that, for the time, the members of such Churches be regarded as "stained with fundamental heresy." The acknowledgement of the fundamental orthodoxy of the Reformed Churches logically sweeps away the only basis on which the exclusive communion can legitimately stand.

Those who claim to interpret the Lutheran Confession most strictly have generally insisted, that when applied with logical rigor, it requires the exclusion of dissentients from the Lutheran doctrine from the Lord's Table in the Lutheran Church. We confess that we are unable to see it. On the contrary, it seems to us that the Confession points the other way. In Article VII., it is confessed, "that one holy Christian Church shall ever continue to exist, which is *the Congregation of all believers*, among whom the gospel is preached in its purity, and the holy sacraments are administered according to the gospel." In the Apology, Melancthon explains this article as "concerning the *catholic or universal Church which is gathered from every nation under the sun.*" This makes the Church in which Lutherans "believe" as broad as true Christianity. It is formed by all believers, all Christians—nothing less. Now what is the relation of the sacraments to this Church? Art. XIII. says: "Concerning the use of the sacraments it is taught, that the sacraments have been instituted, not only as tokens *by which* CHRISTIANS *may be known externally*, but as signs and evidences of the Divine will



towards us." Here the Lord's Supper is declared to be a divinely instituted sign of the union of *Christians*. There is no restriction short of *all the believers* or christians that form the universal Church. The Church is made to mean the sum total of believers, and these believers are to be, by the Lord's Supper, known externally from the world,—not from each other. The position taken by the confessors, on the use of the sacraments as related to Church-membership, seems to be almost a *protest* against a narrower and less adequate conception of them. Is not the evidence even on the surface, that, in saying in the Xth Art., "Therefore the opposite doctrine is rejected," they meant only to reject the "doctrine," and not other "*Christians*" who form part of "*the Church*," and who are to be "known externally" by the use of the Supper? To reject them would defeat what the confessors declare to be, in part, the very purpose of the institution of the Supper. Our Lutheran Church also joins in confessing: "We believe in the communion of saints." Now, whatever view may be held as to the relation of this clause, "the communion of saints," to the proceeding, "Holy Catholic Church," it bears against an exclusive denominational communion. It certainly does so, if it forms an independent item in the creed. And if it is taken in the sense of the explanation of both Luther\* and Melanchthon, as an exegetical clause defining the meaning of the terms "Holy Catholic Church," its force is hardly less, in the same direction. Melanchthon says: "In like manner we also confess in our Creed and holy Symbol: 'I believe in the holy catholic Church.' Here we say that the Church is holy. \* \* A little farther on we find in our Creed: 'The communion of saints,' which explains, even more clearly and explicitly, what the Church is, namely, the body, the congregation, confessing one gospel, having the same knowledge of Christ, and one Spirit that renovates, sanctifies, and rules their hearts." "We affirm and know in truth, that this Church containing saints, truly is and continues to be on earth; that is, there are children of God in different places

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\* Larger Catechism.

throughout the world, in various kingdoms, islands, countries, and cities, from the rising and setting of the sun, who truly know Christ and the gospel; and we believe that the true Christian Church consists of all those throughout the world, who truly believe the gospel of Christ and have the Holy Spirit.\* Put these things together. The "Church" believed in, is equivalent to "the communion" or "congregation of all saints;" and the "use" of the sacraments is, as one of its chief purposes, that these "Christians may be known externally." This makes the use of the Lord's Supper as wide as the whole Church, presenting it as one, over against the world, and is, therefore, virtually a position taken against any restriction. The other parts of the Confessions are all in harmony with this general position. The statements in the Apology, the Smalkald Articles, and in the Smaller Catechism, concerning the proper qualifications for the reception of the Supper, make no sectarian exclusion from the ordinance. That this was meant to be understood as the teaching of the Confessors, is, indeed, involved in the very purpose they so unequivocally declare, viz: "That it might be the more clearly perceived, that by us nothing is received either in doctrine or ceremonies, which might be contrary to the holy Scriptures, *or opposed to the universal Christian Church.*"† While the Lutheran Church, therefore, acknowledges, as it so distinctly does, that other Churches are integral portions of the "one holy catholic Church," this position stands as a logical contradiction and overthrow of all real grounds for an exclusive communion. It is not surprising, therefore, that the General Council finds it difficult to pass over to the close communionism of the Missouri Synod's separatistic Lutheranism.

3. The third point is, that this use of the Lord's Supper as a denominational badge, is an unwarrantable, and even sacrilegious perversion of it from its divine intent. As the practice can have no valid ground in any plea that other believers are not Christians, and other Churches are not

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\*Apology, Arts. VII. and VIII.

†Con. Aug. Conf.



Churches, it is defended on the basis of the Christian duty to maintain an effectual testimony against errors held or allowed by them. Only by such withdrawal, and exclusion, from communion with them, it is alleged, can the sin of participation in the errors be avoided, and fidelity to the pure truth be maintained. The particular interpretation of the doctrine held by the denomination, is first assumed to be identical with God's own pure truth, over against the opposing views of it held by the rest of Christendom, and then, though Christ has instituted the Supper as an ordinance of the Church in its broadest catholicity, they lay hold upon the holy sacrament as an instrument to bear a testimony to their own convictions, and refuse it to all who differ from them. They thus change it from a Church ordinance to a denominational or sectarian badge, and look upon the course as part of their faithful stewardship of the mysteries of the Gospel.

Now the Christian duty of maintaining a pure, orthodox faith, and bearing clear testimony against what is believed to be error, is freely admitted. It is a high duty. No one can over-estimate its importance. We have no sympathy whatever with the prevalent habit of many, to depreciate the importance of doctrinal soundness, or with the disposition, now so much shown, to think that it makes little difference what a man believes, provided he presents a christian life. This cry against the necessity of orthodoxy is the cry of rationalism, and of treachery to God's pure truth. The tendency to a false liberalism is only too rife in our day. There is a deep curse in it for the Church, if not properly and firmly withstood. But there are right ways, and wrong ones, of maintaining purity of doctrine and testifying to it. It is probable, indeed, that few things have been the occasion of so much prejudice against a firm insisting upon points of doctrine, as the use of such unwarrantable means as this wresting of this holy institute of Christ into an instrument for sectarian division and exclusion. The cause of orthodoxy demands the unburdening of itself of this offense. Solemn as is the duty of vindicating the truth of God against all perversions of it, or inadequate Confessions of it, it can never

be a justifiable procedure, to appropriate to this use Christ's own ordinance, given for a different and contrary purpose.

It will not be questioned, that the Lord's Supper is Christ's own ordinance. It is His Table. Christians are all rightful guests, but in no sense proprietors. He who is "Lord of the Sabbath," is Lord of this feast. His own terms of admission are the only terms that can be legitimately required by any branch of His Church. It is not such as *we* accept, by rules of our own, but such as *He* accepts, in the laws of His own kingdom, that have a right to come to the feast. In it Christians get nearer to Christ, probably, than in any other place or act of Christian life. It is, at the same time, the most catholic or universal badge of membership in the Church of the Redeemer, meant to be the bond of union among all believers, and to distinguish them, as one communion, from the world. Now, to undertake to place barriers to the Lord's Supper, which Christ has not made, to exclude from its use among us those whom His terms accept, to make this catholic ordinance a denominational test, the badge of a party, however large, to form ecclesiastical organizations in which this institution of the Saviour shall serve, not to unite, but to divide His Church, and to witness, not against the world, but against other Christians, whom, it is acknowledged, the Master accepts, all this can be regarded, it seems to us, as nothing short of a sacrilegious perversion of the Lord's Supper from the intention to which Jesus consecrated it. It seems almost incredible that men should ever undertake to modify or add to the terms of admission to a divine ordinance. It is hard to understand what answer close-unionism can give to Christ for this arbitrary perversion of what he has appointed as, in part, a sign of love, and the broadest oneness of His Church, to the service of partizanship and bigotry, and making it an instrument for dividing, and sometimes antagonizing, its membership. However solemn may be the duty to maintain testimony against erroneous doctrine, it is difficult to see by what right this sacrament of Christ should be taken as the instrument, except against such heresy as excludes from the



Church itself. When sectarian order or law changes thus Christ's own conditions of this communion, does it not seem to come necessarily under the condemnation declared against making void the law by human traditions? "In vain do ye worship me, teaching for doctrines the commandments of men."

If it be alleged that the same reasons, in the way of doctrinal views, that justify a separate denominational organization, also justify an exclusive communion, it is easy to show that the allegation is inconclusive. For, the separate organization *may* be necessary as a witness to the truth—though the early centuries of Christianity seem to refute the idea—but when this denomination has thus in its creed and distinct organization given its testimony to its convictions of what is God's truth, and maintains that testimony in all its teaching, and in the moral persuasion which is legitimate in the Saviour's kingdom, it has done its duty. There is no need, and there can be no sufficient excuse, for laying hold of this institution of Christ, to give additional voice to its testimony, employing, thus, what is of the essence of a penalty, the highest the Church can inflict, an act of exclusion against all that cannot accord with its distinctive view, from the ordinance of Christ.

As distinguished from the universal Christian Church, which is essentially a divine institution, denominational organizations are formally human. Whatever may be said of our Protestant denominationalism, whether it is an evil or not, this sectarian use of the Lord's Supper is not a *necessary* feature of it. There is no necessity that the evil, if it be such, should be aggravated by carrying it so far as to trench upon the law of the Lord's Supper, and divide the communion of the Church. It ought surely to stop short of this. This is the very essence of schism—dividing at the very altar, and just where believers are to find their truest unity.\* If, moreover, the maintenance of testimony to the

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\* One needs only read *Cyprian* and *Augustine* against the *Novatians* and *Donatists*; to see how strongly they maintained that the setting up of

pure truth of the Gospel, and against all error, be so sacred and imperative a thing, what is to be thought of the testimony which a denomination by its exclusive practice bears *against* all the truth accepted in common with itself by those whom it excludes? Our orthodox Churches agree substantially in all the great saving truths of the Gospel, for which confessors have suffered and martyrs have died, and differ in a few points confessedly not essential to salvation. Is all the truth held in common to be counted nothing, and the few differences held as everything? This witness by the exclusion, testifies against more truth than error—witnesses only against saving truth, and no fatal error. Does it not seem that Christ's ordinance is sacrilegiously employed when used as the instrument of this? It may be right for Christians to testify to their convictions and keep their consciences pure from the guilt of countenancing supposed error, by a separate confession, and denominational organization, by keeping their pulpits only for teachers bound to such confession, and by declining co-operative labors with those who hold and teach a different creed. It may be conceded to be their privilege, and perhaps their duty, to contend in these ways for what they hold to be the true faith. But the Lord's Supper has been put by Christ in such relation to the Church universal, as to preclude any appropriation of it as a party badge, to separate those who are confessedly within the Church. And when it is seized upon for the purpose of sectarian testimony, an instrument of exclusion and judgment against Christ's disciples in other parts of the Church, the act should be held as a sacrilegious perversion of the holy ordinance to an unauthorized use, an unwarrantable violence to its divine intent.

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a separate and restricted communion was essentially schism, or a breaking of the unity of Christ's Church. It is *self-excision*, at the very point of the Church's sacramental oneness.



## ARTICLE IV.

## THE GERMAN LANGUAGE IN THE EDUCATIONAL INSTITUTIONS OF THE LUTHERAN CHURCH IN THE UNITED STATES.

By REV. J. D. SEVERINGHAUS, A. M., Oswego, N. Y.

The views of our most prominent educators are at present undergoing great changes, and great changes in our educational systems must necessarily follow. That the *course of study*, to which we have been accustomed, is not the best possible, will perhaps be generally admitted. The programme, marked out in the catalogue, was made up years ago, when education was in its infancy, compared with its present state of progress, and when the educational institutions were obliged to look to the *practical*, rather than to the *desirable*.

The study of languages has always constituted a leading feature of our higher education, although this study never received that attention which is devoted to it in Europe. Comparatively few of our students took a full course in Latin and Greek, and the few who did graduate and who were looked upon as classical scholars, were frequently so deficient in their acquaintance with the learned languages, that American Colleges provoked a smile when mentioned in comparison with the educational institutions of Europe. It was said of our graduates, that many of them could not read their Latin diplomas, without the aid of a grammar and lexicon, a reproach that is undoubtedly applicable to some.

That, as a general thing, our knowledge of the languages is very meagre, and of very little use to us when we turn to a Latin or Greek book, or meet with quotations from classic authors, all American graduates will be willing to acknowledge in silence, though in public such an acknowledgement might prove very humiliating.

This smattering of Latin and Greek was, however, the usual extent of our knowledge of the *languages*. We were

dubbed A. B. and told that our education was finished. Hebrew was studied by some, but generally not begun below or outside of the theological course, and if a student learned to separate a pronoun from a verb, or succeeded in reading the first five chapters of Genesis, in which nearly all the Hebrew words are said to be found, he was considered a pretty good Hebrew scholar.

At this point the study of languages stopped, and does still stop in many of our educational institutions. German and French are laid down as part of the course in many of them, but it is well known that most catalogues promise more than the institution is able to furnish, and that the branches marked "optional," as German and French generally are, receive but little attention, either from the professors or students.

As, however, it is no part of this discussion to depreciate American education, it may be well to turn our attention, at once, to the fact, that there is, at present, a great revival of interest in the study of German manifest in this country, and that many educators feel, that, at least so far as this study is concerned, our programmes need a little adjusting.

President White, a young but already a great man, said in a letter to the *N. Y. Tribune*: "It is impossible to find a reason why a man should be made *Bachelor of Arts* for good studies in Cicero and Tacitus, and Thucydides and Sophocles, which does not equally prove that he ought to have the same distinction for good studies in Montesquieu and Corneille, and Goethe and Schiller, and Dante and Shakespeare." This remark applies to the highest course of education known amongst us, and directs our attention to that view, now largely entertained, that a knowledge of the leading living languages should be considered an equally important part of scholarly attainments with the knowledge of the languages spoken by Greece and Rome thousands of years ago.

From a purely educational standpoint, very much can be said in favor of making the German a necessary study in our institutions of learning. It is, at present, next to the English, the foremost, most extended, most highly cultivated



language of the world. It is spoken by natives, by colonists, by missionaries, by trades posts, etc., on five continents, and, in fact, in every country upon the face of the earth. Seventy-five millions of civilized human beings use it as their mother tongue. Its domain is not Germany alone, but also a large part of the adjacent lands claim it as their native language. It is not only remarkably tenacious in its hold upon a people, but it is also peculiarly aggressive. There is no record of any land from which it has been driven by other languages; but, it makes its inroads steadily and surely in many directions. This is true of those provinces added to the Prussian kingdom years ago; of the divisions of Poland that fell to the Germanic powers; of Schleswig-Holstein, which under Danish rule never lost its German tongue, but now, as part of the German empire, begins to cherish and cultivate the German with fondness; of Switzerland, where a very imperfect dialect is spoken and where French influence threatened to banish the German entirely; of Elsass and Lorraine, provinces that were French for nearly three hundred years, but which retained the German language very largely, and now, that they are incorporated into the German empire, gradually return to it with a new interest; it is true of many parts of Austria, within whose bounds there are twelve millions who speak the German; it is true of Russia, where the German is steadily gaining in favor with the educated classes, and where it is prevailing much more extensively than any other language, except the native ones. There are German speaking colonies in North, East, and South Africa, in South America, especially in Brazil, in Australia and in Central Asia. Everywhere they prosper and retain their identity. Their language may lose somewhat in purity, and may at times seem to be dying out, yet its inherent vitality, its wonderful adaptability to the life-thoughts of civilized and religious life, make it revive again with the intellectual and moral progress of the people.

These statements are also applicable to the German in the United States. The history of this language has repeated itself in every land where Germans have settled down.

It will be profitable, and it will add to the force of the con-

clusions at which this discussion aims, to enlarge upon this general survey of the history, present status, and value of the German. Its first prominence as a language dates back to the time of Charlemagne. After the Latin and Greek had lost their hold upon the struggles of thought and principles, the German came in to take their place. That was a grand epoch in the history of the world; it had grand thought-germs, struggles of mind and heart, that could not be expressed in the decayed and decaying languages then spoken in Europe; a new language was necessary as the cradle of a new age. The German spoken up to Charlemagne's time was a mongrel Latin, and its use confined mostly to translations from the Latin. We have Ulfilas' German translation of the Bible, dating back to the year 360, A. D., and other scraps of an early German literature, especially catechisms, prayer-books and scriptural glossaries, but it had no grammatical development.

The "Great Charles" did much toward purifying the language. He carefully collected all the literary productions extant, such as religious forms, prayers and songs, and made it largely the product as well as the exponent of his age. The dark ages followed. With the general demoralization, the German disappeared almost entirely for several centuries. The little use made of it was in song, the celebrated Minnesong of the period before the Reformation. It had, however, very little grammatical precision. Several dialects struggled for the mastery; as was the age, so was the language of the people—confused, demoralized. When the reformation broke in, the language of the people must clothe itself in the grandeur of the times. New thoughts needed new forms of expression. German vitality developed itself into the grandest moral struggle the world has yet witnessed, and created its language, rapidly and heroically as its life-thoughts sprung into being. Luther and the Reformation created anew, and perfected what there was of the German. The translation of the Bible into the language of the people; the catechisms for old and young, the confession of faith, the new hymns, the forms of prayer and of liturgical services—the whole was



new, but it was harmonious among its parts ; it was complete in supplying the whole demand of the times. The Reformation became the life of the nation and that life found its moulds and embodiment in the language spoken and written by Luther and his co-adjutors.

Lutheran theology, Lutheran history, Lutheran church life, are inseparably connected with the German language. Both were born simultaneously, they were rocked in the same cradle and grew up together as intimate companions. The catechism, the confession, the earliest liturgy, the sublimest and most popular poetry of our church were given and are still handed down in German. Lutheran characteristics appear most satisfactory and scriptural, when used in connection with German thought, German expressions, Luther's translation of the Bible and the German hymns of Luther, Gerhard, Rinkart, Gellert, Spitta, Krummacher, Knapp and hundreds of others.

Immediately after the Reformation by Luther and his colleagues, a little "dark age" set in. The theology and the spirit of the Reformation were forgotten, and with them the purity and simple grandeur of the German language. The learned cultivated the Latin, and with it scholasticism, formal orthodoxy ; all classes lost their spiritual bearing ; they forgot their life-purpose and cared little for language, for they had but little to say. With the revival of religion that followed during the pietistic history of our church, a revival of interest for the language followed. Societies were organized, in different parts of the country, which made it their aim to develope and guard the purity of the German tongue, until now the German is the most cultivated of all languages in its grammatical structure ; copious above every other to express soul-life, thought-struggles, music, philosophy and science. Its flexibility in adapting itself to the minutest distinctions of thought, and its comprehensiveness, by means of large compound words, to express heroic and overwhelming ideas, are very great, and justly a subject of admiration with all who acquaint themselves with it.

We must now again look back a little into the past, to

bring its history and present status in the United States clearly before our eyes. The German language has had a home in this country, almost from the time civilized life commenced here. It has been spoken in Pennsylvania for nearly 200 years, and it is well known that it was very near becoming the official language of that state. As we have met with several periods in its history when it declined and appeared to become useless, so there was a time when it deteriorated in Pennsylvania, and became unpopular with those in other states, who had brought it hither from the Fatherland. It was thought useless to be bothered with two languages, and the English was looked upon, by natives and foreigners alike, as the language of the country and of our children. The Germans who made their home in this country, prior to the year 1848, were of the poorer laboring classes. They had but little culture and all their cares were occupied with the endeavor to get comfortable homes and make a living for their families. They found themselves surrounded with English schools, English churches, English neighbors, and they learned to regard it as the highest wisdom to become Americanized. During this period the most of our educational ideas were born; the College catalogues were gotten up with the thought, the English is the language of America; Latin and Greek are the badges of scholarship; German, French, etc., are the languages of Foreigners, and are not necessary, because one is enough; they are injurious, because they are in the way of Americanization. After the year 1848, America was overrun with literary adventurers, half-fledged students, restless fanatics, broken down military pretenders; *Gebildete*, as they loved to call themselves, but in reality mostly men whose culture and education were that of the saloon, the card table, the ten-pin alley, and the revolution. Yet these men, mostly driven from the Fatherland because of their attempt at revolution, did much to stir up the half-discouraged, half-indifferent Germanism, that had in the meanwhile acquired material strength and had just out-grown its earliest difficulties. These "Achtundvierziger"—*Forty-eighters*—



as they are frequently called, were of no benefit to this country, except as pathfinders, forerunners, agitators, they prepared the way for a more vigorous mental activity. All that had slumbered was roused into decision and action, and as the better class of men came over to us, or were educated in our institutions, the golden age, that is just now dawning for the German language in these United States, sent its shining beams of light into city and country, and awoke the German element to a consciousness of its historic capabilities. The Germans increased. They started German newspapers, wrote books, prepared manuals for the study of their language, and agitated its more general introduction as a branch and as a vehicle of education. Various causes combined to bring about the present revival of interest for the study of the German. As the people from the Fatherland multiplied on these shores, and as those who had been among the earlier settlers increased in wealth and general intelligence, the Germans themselves, and with them many of the noblest and most cultivated Americans, began to inquire after the language of Luther, of Goethe, of Schiller, of Humboldt, of Krummacker, of the Grimms, and of those thousands whose illustrious deeds and writings are indelibly limned upon the canvass of history. For some years the professors of our New England colleges had been rehashing German thought to their students as original, and they passed for great men. But soon the spell broke. Professors went to Germany to qualify themselves for their duties; translations of German theology, science, literature followed and became respectable; a Presbyterian clergyman was even made a D. D. on the sole merit of having translated well into English a German work of theology. And all this enthusiasm, heightened very much by the glorious record of Germany in the late war with France, is on the increase. German institutions are advertised in our local papers. There is not a city in the union where there are not many that inquire after opportunities to study German. Go into almost any first-class book store, and you will find text-books for the study of German. Not Cambridge, and Oxford, and Paris are the centres

of literary attractions, the dispensers of light and thought, but Berlin, Göttingen, Leipzig, Halle, Tübingen, Heidelberg, Bonn, Frankfort, Strassbourg, (since it has become a German University again.) Read the sketches of travel, and you will find them full of references to German developments, to the progress of views among German thinkers, to the illustrious deeds first recorded with German words.

This state of things—the progress of the Germans in this country and the gradual rise of German ideas and German inventions, thought and developments in Europe, the rising ascendancy of the German mind on the Eastern Continent, must and did attract attention. Rich Americans crossed the ocean to study this people; they left and sent their children to this land of mind to finish and to perfect their education. There are, at the present time, more than fifteen hundred American youths studying in German institutions; one thousand American girls are “stopping” at the educational institutions of Germany. President Grant has his son in a school in Hanover; President Lincoln’s youngest children attended some of the schools there. Many of our foremost men regard it as an honor to have visited Germany, or to be able to translate German into English. Hodge, Stowe, Schmucker, Sprecker, Simpson, Nevin, Bomberger, Krauth, Hay and hundreds of the most prominent churchmen, are proud of the German at their command. Bancroft and Motley are fine German scholars, and an American professor, Evans, has written a very clever history of German literature, in the German language. A literary American recently called Germany the Athens of the world; it is to the new world what Attica was in former days to the old world.

Americans can learn German—they learn to speak it more readily than any other tongue. A two years’ course in it, pursued with the same study bestowed on Latin, will bring any apt student farther in mastering the German, than a full five years’ course in Latin brings our graduates in the mastery of the Latin language. It is found to be a help, rather than a hindrance, in the study of the English. Prof. Esch recently said, the German alone of all languages equaled the



Greek in flexibility; German translators alone had been enabled to render Homer, Sophocles and other ancient classics correctly; American students learned their own language better, after they had studied German, and the students of our land were beginning to see the importance of it, in spite of mathematical professors and of New England savans, who offered to bring, within easy reach, every thing that was produced in Germany, by their *manuals* on every possible subject. Is it a wonder that German should have been introduced into the common schools of this country? This has been done quite extensively already. It was done in the State of Indiana by an act of the legislature in 1869. New York tried the example in 1870, in school No. 15, and the first examination proved the experiment a success. American, Scotch, and German boys, studied it alike and they readily translated English sentences into German, writing them down in the beautiful German script, and besides giving evidence that this study had improved their efficiency in mastering their other studies. The superintendent said to the Board of Directors, among other things favorable of this experiment: "It is upon these general grounds—upon the plea of general appropriateness and utility that I have advocated the introduction of the study of German into our schools, not as a *special* but as a *general* branch. It is not because our German fellow citizens, although constituting so large a portion of our population, ask for it as being useful or desirable to them, but *because I recognize in this branch of study a most effective educational agent*, as well for intellectual training, as for imparting information, and affording an accomplishment, of value to all, to whatever class or nationality they may belong." The same may be said of the experiment in Cincinnati, St. Louis, Chicago, Cleveland, Columbus and other cities. From a branch of study, it has in many schools been advanced to a vehicle of instruction, and the Americans, as well as the Germans, seem to be pleased with the result.

This revival of interest in the German, in this country, is marked and manifest. The writer does not cherish either the hope or the apprehension that it will become the lan-

guage of the country and drive out the English; he is convinced, however, that it will maintain itself here for a long time to come, as a living tongue, and next to the English, as the most important medium of communication. The best days of its history have not yet come. During the year 1872, more than one hundred and fifty thousand Germans came to this country, speaking the language of the Fatherland only. Every one knows how fruitful these immigrants are. More than five millions of our people now are German or of German parents; German schools, churches, colleges, are rapidly increasing here; German newspapers, periodicals, and works of higher literature, are increasing to an astonishing extent. All these considerations lead to the conclusion that German should be studied; that its history and inherent excellency entitle it to the best attention we can give it, and that its general value is so great as to make us appear stupid if we fail to incorporate it as a necessary study in the higher educational institutions of the land and of the church.

2. We have now established a standpoint, from which to look at the educational institutions of our church. This high lookout will enable us to peer into the educational systems we have been accustomed to, and to notice how glaringly deficient they nearly all are, so far as they relate to the study of the modern languages, and especially that language spoken by one eighth of the people living in these United States. It is particularly the Lutheran church, and in the Lutheran church, the General Synod in the United States of America, for whose benefit this investigation is made.

The latest statistics give the Lutheran church of this country fifteen theological seminaries, seventeen colleges, twenty-five female seminaries and academies. The female seminaries and academies are, in most cases, of the grade of city High-schools. Although classified as Lutheran institutions, they are in but few cases under any sort of church control, and their object is mainly to perfect the common-school education. So far, however, as their design is to prepare their students for college, and thus enable them to dispense with the course laid down for the preparatory department, so far



the church and the college-boards have a right to direct the attention of their managers to the continually increasing demand for an education, that embraces the greatest and most generally useful of modern languages, as a necessary part. Our present discussion aims more especially at those seats of learning where men are prepared for the work of the Lutheran church in this country.

*Hartwick Seminary* may stand first on this list, as it is our oldest institution, and comes first upon the list given in the Almanac. And what says its catalogue? It has a German name, it was founded by a German, for the benefit of an essentially German church. This institution has usually one theological professor and a few theological students; in all other respects it is a classical school or academy, admitting pupils of both sexes, and designed to prepare them for teaching, and for the different classes of a regular college course. In addition to this its more immediate purpose, it also prepares men, let their previous education have been what it may, for the theological course, thus aiming to supply the place of a regular collegiate institution. In its regular catalogued branches nothing is said about the German, except at the close where this sentence is found: "Instruction in vocal and instrumental music, and German, French and drawing, will be furnished to those desiring it, at extra rates." This is the catalogue for 1871. In that for 1872, there is a four years' academical course marked out, and the only reference to the study of German occurs in these words: "*Extra Studies*.—Instrument and vocal music, ornamental penmanship, drawing and painting, French and German." The German is placed as remote as possible among the different studies; it is classified among the *ornamental* and *extra* studies, and must be paid for as extra. Moreover, it is proper to refer to the fact, that catalogues generally promise more than they can give. In this case there is at present no provision made to furnish this "extra."

True, Hartwick Seminary, though old, is again in its infancy, and the managers of it cannot do as they would like to, were the means at their command. Yet it is very plainly

to be seen, that those in charge of it have no idea whatever that German would be of any service to a Lutheran minister in this country. The theological course provides for Greek and Hebrew, but not for German; the academic course acknowledges it as a possible study, but as one that comes after ornamental penmanship, drawing and French.

We next turn to *Gettysburg*. Pennsylvania College is an institution well provided for by the Church. It has a large and an able Faculty. The actual education furnished here must correspond with the ideal of its Board of Trustees and Faculty. And we find here, what we might reasonably expect, a regular German Professorship, and a Professor who devotes his whole time to teaching German. The catalogue enumerates German among the regular studies for every term of the four college years; and there is every reason to believe that this study is as faithfully pursued as any of the others there enumerated. In the theological Seminary increasing interest is manifested in the German. It is regularly studied, and is used, to a considerable extent, as a living language. Part of the chapel services are conducted in German.

*Selinsgrove*, Pa., may next claim our attention. The Institutions located there, embrace an academic department that aims at preparing its students for the college classes, and also for the theological school. The Superintendent and Professor of the Missionary Institute proper speaks the German quite well, makes free use of it in translations from our church literature, and refers to it as a language of great importance to those preparing for the Lutheran ministry; yet his course of study, as marked out in the catalogue, makes no mention whatsoever of German; no knowledge of it is required to enter his department, and it is thus officially ignored, as much as is the Italian or the Spanish.

The Principal of the academic department also understands and speaks the German quite well, but whether there is a word of it taught there, and whether it is ever referred to in class as a living or dead language, does not appear from its printed catalogue. It is not recognized as a study, and does not seem to have been looked upon as a matter of any im-



portance by those who arranged the programme. This appears strange, when it is remembered that the institution is located in the midst of a German speaking community, and of a State in which so large a part of the inhabitants have some knowledge of the German; it also seems strange, in view of the fact that the first Vice-President of its Board of Directors is a native German, and was for some years the editor and publisher of a German church paper.

*Wittenberg College* located in Springfield, Ohio, has the reputation of being a first-class institution. Its course of study should be satisfactory to the faculty and to the Board of Directors, for they have it in their power to make any desirable improvement that may appear of importance, yet this popular seat of learning mentions German but once in its catalogue, for one single term of the Junior year, and then marks it as an "optional" study. No where else in the catalogue is that language referred to. Yet the name and historic associations speak loudly in favor of studying the language, by the use of which the original Wittenberg became so celebrated in the history of the world, and especially in that of the Lutheran church. In this connection the incident may be recorded, that, whilst the faculty a few years ago looked so German from the spelling of the names Sprecher, Diehl, Geiger, Sprecher, Ehrenfeld, it was thought an objection to a man, then a candidate for a vacant professorship, that he also had such a very "German" name. And yet there is not a man in the faculty of seven, except the president, who could teach the most elementary German class. The official record of this institution, with reference to the study of German, is certainly very incongruous with the position it occupies, and with what the purpose of preparing young men for the work of the ministry in the Lutheran church, would lead an unprejudiced inquirer to expect.

*Carthage College* is the youngest of our collegiate institutions, and is not yet in a position to make provision for more than what is actually and urgently demanded, for the present. It has, however, furnished the church already a printed programme of studies and from it we have a right to judge

of its present standpoint on the German question. The course provides for six classes, the preparatory, the sub-freshman, and the four regular college classes. In so far, then, it promises to be a first-class institution; it aims at a complete education, taking up its students where the common school left them and preparing them for graduation. This college has also a large German constituency; it is to provide a large portion of the church with men able to preach in the German language, yet those who framed the course of study must have been quite timid as to what prominence to assign to the language spoken by at least one fourth of its constituents, when they said: "The study of the German language may be pursued at any time, by any member of the institution." That is all. It is indeed much more than many of the institutions already mentioned have done for the German, for it grants at least the liberty to carry it to any desirable extent. Still, the objection here, as elsewhere, is suggested: Why not incorporate it as a regular and necessary study of every class? It would, however, be unfair to dismiss Carthage College with this objection, and make no mention of the fact that its Board of Directors have appreciated the importance of fostering the German language, and of showing deference to its German friends, by electing a German professor, and doing this in the very first stages of its existence. So far as the public acknowledgment of the importance of the German element in our church goes, and making provision for its German friends, Carthage is ahead of most of our other institutions.

These are all the seats of learning we have in the General Synod, at which men are prepared for the ministry. The catalogues of these institutions have shown us, that the arrangements for providing our German churches with German speaking ministers are very inadequate. German is made optional, or it is at best commenced in the Freshman year, when the German student has already lost his interest for it, and the English speaking student has learned to look



upon it as a study that comes a long time after the study of Greek and Latin.

The more recently organized general bodies of our church have a better record on this subject than our General Synod, which is the oldest Lutheran general body in America.

*Roanoke College*, located at Salem, Va., has a professorship of modern languages, and makes the German part of the course for the Junior and Senior years. From the text-books used and the studies mentioned, we infer that during these two years the study of German is very diligently prosecuted.

In the theological Seminary at Salem there are six students, five of whom understand and are taught in the German language.

*Newberry College*, in Walhalla, South Carolina, has a professor of the "German Language and Literature." The catalogue says: "German, particularly, or one modern language, is required during the Course." This is a somewhat ambiguous requirement, but the fact that its professorship of the "German Language and Literature" is filled by a regular German, is evidence that Newberry appreciates the importance of German in a system of ministerial education.

The Southern church, much more remote from the stream of immigration and the fresher German population, makes regular and positive arrangements for the study of German.

*Thiel College*, at Greenville, Pa., has as yet no catalogue published, as the President, upon application for one, informed the writer, but it has a German professor, and we may take for granted that it will not be behind the age in the particular of modern languages, but that it will have regard to the interests and wants of the Lutheran church, and prepare its young men to make use of the German tongue, if need be.

*Muhlenberg College*, at Allentown, is not satisfactory to its friends on the question of German. It has, however, a regular professorship of the "German Language, Literature and History." German is mentioned in the schedule of every College class, and even in the last term of the academic or preparatory department.

*Capitol University*, at Columbus, Ohio, has a professor of the German Language and Literature. The German is mentioned in every term of the whole course, including that of the grammar school. They have a German literary society—the Germania—connected with the institution; chapel exercises are generally held in both languages, so that the students can attend which ever they wish. In the theological course “the German and English languages are both taught, and both are used as vehicles of instruction.”

*The Theological Seminary*, at Philadelphia, has a Professor of German Language and Literature, and of the regular professorships, besides the one mentioned, two are filled by Germans and the other incumbents also understand and speak the German. The paragraph of general information relating to this point, reads: “As both the English and German languages are extensively employed in the Church, the lectures of the Professors are adapted alike to students who do not understand the German, and to those who do not understand the English language. For this reason, provisions has been made for a full course of theological lectures in both languages.”

*Northwestern University*, Watertown, Wisconsin, is the only institution of the first-class, that publishes its catalogue in German. It has a faculty of seven, six of whom are Germans. Both languages are treated alike, just as Germans do in the every day life of this country. The mathematics, geography and kindred branches, are studied and taught through the medium of the English language; other branches, such as history, religious studies and the German language itself, are taught entirely in German. All study German, all understand it; all study the English also, and all understand it, and the managers give the assurance that they meet with no difficulty in thus making use of the two leading languages of our church.

The institutions of the Missouri Synod, at Fort Wayne and at St. Louis, are, no doubt, much like the one of the Wisconsin Synod at Watertown. The writer applied to Professor Walther and to Dr. Sihler, enclosing stamps for cata-



logues of the institutions under their respective charge, but received no reply from either of these distinguished gentlemen, and he must therefore content himself without having their catalogues to refer to in this general survey of Lutheran educational institutions in America.

3. We must now discuss the facts that have been introduced and draw the conclusions aimed at in this discussion. There are two extremes to the question of German in our American colleges—we advocate neither the one nor the other, the *golden mean* is evidently the best course upon this as well as upon most other debatable subjects. We have in our church those who would think it less absurd to carry coals to New-Castle than to advocate the study of German in Lutheran institutions; upon the other hand, the prevailing sentiment of our younger men seems to regard the German language with utter indifference.

The American extreme asserts that the English is the national language of this country, and two languages are not necessary. We must therefore make provision for the future and present wants of our church and of the nation, by establishing educational institutions and managing them, to meet the want of an English speaking community and church. The first point of this argument is readily admitted. The English is the language of these United States and will undoubtedly maintain this its preference and advantage for all time to come. With this acknowledgment we have no regrets to utter. It is no disadvantage to the land and to the world that such is our destiny. For practical use the English language is preferable to the German; it is easier acquired, is more convenient for people that are in a hurry, it does not need so much thought to make it say any thing, it can be spoken more correctly, without a grammatical education, and it is not so apt to be corrupted as the German is.

But, is that the point of the German question debated by the educators of our times? By no means. The question is, shall we study no other language than that which is national to us? Will and do all parts of our, or of any other nation, speak the national language? Cannot two languages co-exist

for a long time? And is it not a fact that the German language is in many parts of this country, and especially in the Lutheran church, *really the language of the people?*

The study of languages justly occupies a very large share of a student's attention during his educational course. Ordinarily, the student studies Latin and Greek for five or six years, and averages from eight hundred to nine hundred recitations in each of these two languages. At least one third of his time is devoted to the study of Latin and Greek, and yet it is a generally admitted fact that our graduates need all the classical attainments they have to enable them to wear the ornamental distinction of A. B. with any grace at all. The study of Hebrew is generally confined to narrower limits and very many graduates pass it by entirely. The question is now propounded on all hands, should we not also study German, if need be in place of some of the time spent upon Latin and Greek? and, why not? The German language is, next to the English, the greatest living language of the world. It is characteristically distinct in its structure; it is pure in its etymology, philosophical in its syntax, scientific in its development, and wealthy in its treasures of literature, science and art. No department of intellectual activity has been left uncultivated by the German language. It furnishes poetry, oratory, history, philosophy, and science. What Greece and the Greek language were to the Roman world, that Germany and the German language is to the English speaking world; they need not be opponents or rivals, they may go hand in hand with the most classical harmony. Germany gave to England a Händel for music; a Herrschel for astronomy, a Max Müller for bright thinking, a George Müller for developing its benevolence, and these men became great and world-renowned by the medium of a tongue that was not native to them. Germany has given to the United States more than five millions of our present population. These can and do learn the English, but practically they speak and prefer to speak the language of the Fatherland. A language spoken by seventy-five millions of civilized and christianized people, on five different continents, and everywhere gaining ground



in its influence upon the world; a language, so rich in its literature, so glorious in its history, so closely identified with the best thought of the age, and used as a living language in this country to so large an extent, the study of such a language ought to be made a necessary and invariable part of every respectable course of education. It is too valuable to be neglected, too useful to yield the preference, even to Latin and Greek. When the Freshman class of Wittenberg college petitioned the faculty, a few years ago, to be permitted to drop Greek and substitute for that dead language the study of German, they were rebuked for their forwardness. The sentiment of the age would justify the class of any college in making such a request, when there is only one session of the Junior year marked out for German, and is even then left optional with the student to study it or not.

Our examination of the different catalogues has shown us that the attention given to the German language is graduated somewhat according to the age of the respective bodies under whose control the institutions were called into being and by whom they are now supported. They stand thus: 1. The General Synod, 2. The General Synod of the southern church, 3. The General Council, 4. The Synodical Conference. This is the order of their age and by a singular regularity, the institutions controlled by them favor the German in that same order. The newer institutions of the oldest General body have fallen back to the standard once established by it, and the older institutions of the newer general bodies have advanced to the new standard. This fact would seem to teach that time naturally overcomes the demand for two languages in this country. The Synodical Conference is more than nine tenths German, and must therefore make its educational institutions German; the General Council is about two thirds German, and was obliged to make an advance upon the General Synod's German; the General Synod is but one sixth German, and we are not called upon to foster the German to any great extent. This is our excuse. Our educators say, they are willing to admit all that is said about the excellence and usefulness of the German language, but we of the General

Synod are not called upon to labor in that direction; we have no demand for German, our students do not care for it.

Here we reach a very important point. Why is any language made a part of the course, but for the sake of culture, and the use to which it can be put in after life. It is undoubtedly true that there is but little demand for German on the part of our students. But, suppose Greek were put down as "optional" in the course of study, and that the feeling prevailed among prominent men, that it was simply an ornamental study, that one could graduate without it, be dubbed A. B., A. M., D. D., LL. D. without having learned even its alphabet, and that, as a general thing, among the professors of an institution, there was only one or so who knew anything about Greek,—were such the case there would indeed be very little demand for Greek among the students. That our General Synod is largely an English speaking body is no excuse whatever for treating the language of its founders, the original language of its confession, its catechism, its glorious ninety-five theses, its thirty-four millions of fellow Lutherans in the world, and its three hundred thousand Lutheran neighbors in these United States, in such a shabby manner. Even the catalogue of the purely *Swedish college and seminary* at Paxton, Ill., makes regular provision for teaching German, though it can have no other inducement than the value and usefulness of German in this country. Let us open the catalogues of other educational institutions of the land, and we will find that the German is not overlooked.

*Spiceland Academy*, a Quaker institution in Henry county, Indiana, has two professors able to teach German, and makes regular provision for its study.

*Union College*, Schenectady, N. Y., makes her catalogue say: "The German Language extends through six terms, commencing with the first term Sophomore." It is mentioned among the regular studies and appears nowhere as either an ornamental or an "optional" study. It belongs to the course and whoever graduates at Union college, is able to read Goethe and Schiller, Klopstock, Lessing and Richter.

*Cornell University*, at Ithaca, N. Y., has it in the regular



course and makes it extend over nine trimesters, or three full years. Evan's "Deutsche Literatur-Geschichte," Lessing's "Nathan der Weise," are read critically "and lectures are given on German history, with special reference to the history of the language and literature. The classes are required to attend Professor Bayard Taylor's lectures on German literature." \*

These are references at random to institutions of purely American origin, and controlled by men who have none of the inducements to cultivate the German that a Lutheran has, because of his connection with an essentially German church. In the particular of education, we of the General Synod will have the experience that we have so often lamented over in church-work—namely, that the denominations of a purely English origin and with a history uncongenial to the Lutheran church, are working more successfully among the Germans of this country than we Lutherans are. They are also beginning to be more *German* than we are, *i. e.*, regard it more a part of a minister's education to understand German, than we Lutherans do. The *Methodist University* at Syracuse called two German professors at the first organization of its faculty. The Methodists, Presbyterians and Baptists teach German at their colleges, and they have, besides, regular German theological seminaries.

The Lutheran Church of this country, and the General Synod in particular, needs young ministers, educated in whole or in part in this country, and able to preach in both languages. The Missouri and Iowa Synods have been so successful, because they educated their own men, and they educated them with direct reference to the work they were to perform.

Will the Germans help to support our institutions and German professors, and will they patronize them? Certainly they will, and do it handsomely. They support and patronize large and growing institutions among the Missourians, among the Iowa brethren, among the Baptists, Presbyterians,

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\* See catalogue of 1869-70.

Methodists, etc., why not among us of the General Synod? Send them men who will teach them to do what is right, and the Germans will flock to your standard. That the Germans interest themselves so little in our educational affairs, that they contribute so little money toward the endowment of our professorships, that they send so few students to our colleges, that they make so few demands upon us and manifest so little sympathy for our ecclesiastical affairs—all this has its explanation and can be overcome by us, as well as other parties have overcome such difficulties and are working with success among them.

Colleges and theological seminaries are the fountain heads of the church. They create public sentiment. The character and the success of a church are dependent upon the institutions where her ministry is trained. Our work as a church in this country is at present three fourths German. The Lutheran church in the United States numbers over three hundred thousand communicants who speak the German language. Germany cannot and ought not to supply the whole demand for ministers among these more than two thousand churches; their future pastors must be trained in our American institutions, they must or ought to be practical, energetic, largely Americanized men, able to speak both languages—German for the sake of the parents and of such immigrants as continue to come from the Fatherland, and English for the sake of the children and such others,—Scandinavians, French, Bohemians, Scotch and Americans as may be found scattered among our German congregations.

We have purely English speaking congregations, and these will increase in the proportion in which we foster the German. That body which has the best hold upon the Germans, has the best hold upon the future of our church. These English churches can be served by men who have no knowledge of the German language, but if these men, in addition to their good English, could also speak and perform ministerial functions in the German, it would be an advantage to them. Many of our most prominent men can and do use



both languages, as occasion requires, and quite a number of the most active and useful men of the General Synod, who labor in the English language, are native Germans. Every Lutheran minister should be able to administer the sacraments in both languages, to pray with the sick, and make Lutherans of either tongue feel at home in his presence. If we would do any thing for the Germans, we must not wait for them to come to us and ask us to do it. Experience has taught us, that church work will develop in whatever channel it is led. Whoever takes the Germans by the hand and leads them in the way they should go, will have them and their children. The advantage is not naturally with symbolism or with Old-Lutheranism, it is with those who work best, who comprehend the situation, who can make sacrifices of personal preference, of money, of men.

And such a work should be, and must be done by the General Synod. The writer most firmly believes that we occupy the best position for a work of this kind. We are in a better position to harmonize and consolidate the different Lutheran nationalities coming to this country, with the native born and Americanized Lutherans already here, than is any other division of our church. The Missouri and Iowa Synods have done and are still doing a grand work for our church among the Germans, but it would be a calamity to the cause of Christ in general, should their type of Lutheranism become dominant in this country. It is entirely too German for America. It cannot accommodate itself to the requirements of the age, it cannot co-operate with the universal Christian church on earth, and it is sure to split up into factions, at no distant period. The hope of the Lutheran church in America lies in the General Synod, and we must arise to measure the grandeur of our mission.

Every consideration enforces the point we have had in view from the beginning, namely: *our educational institutions must teach and foster the German language.* They will then draw and hold young Germans to study at their shrines; they will enable those young men who have learned to understand it imperfectly, at home, to perfect themselves in it so that they

can use it without the fear of making ludicrous blunders; they will not spoil our German candidates for the ministry so that they will not touch the German work, when their education is finished, but imbue them with such a respect for it, that they will be apt to use it when necessary. Moreover, there will be found, now and then, an American to prepare himself for work among the Germans, as many are now doing, who labor with much acceptance, notwithstanding their imperfect grammar; students from Germany will be attracted to such institutions to learn English, and to prepare for the ministry among us, and all the success that can be reasonably expected will follow, if our educational institutions are set right upon this point. What would we think of a college professor, ignorant of Latin and Greek? German students and a German constituency, whether right or wrong in this sentiment, will not respect a Lutheran college, where there is no one, either among the students or among the professors, who can converse with them in their own language. They will not look upon such an institution as Lutheran. It is not the symbolical books that our Germans, either lay or clerical, want, but congeniality, encouragement, a feeling that they are among friends, that they are respected in their notions, and the assurance that American Christians want to do them good.

Is this practicable? Can we do any better than we are doing? Most certainly we can. Let us first amend our catalogues. Let us no longer disgrace our institutions by placing German among the extra studies, and after ornamental penmanship, music and French. Expunge the word "optional" from the prescribed course, where it accompanies the study of German, and set this study down as a necessary part of a collegiate education. We would then at least have a respectable acknowledgment of our appreciation of this language. Should that crowd the course too much, then let Botany, Zoölogy, Higher Algebra, Meteorology, Acoustics, etc., be crowded and receive less attention. Have we no professors able to teach German, then send a bright young man who has



the courage and the adaptability, over to Germany to qualify himself for a work of this kind. This may look impracticable, but it is the very course other denominations have pursued, and success has crowned their enterprise.

Our institutions of learning may be poor, the endowment may be altogether inadequate, the teaching force already burdened with cares and duties, yet the absence of German from the course of study is more the result of the indifferent appreciation of its value and importance as an element of education, which prevails among our leading men, than that it is looked upon as an evil that must be borne patiently, in view of our poverty and difficulty to attain that independence which will enable us to do as we please. Our views upon this subject are radically wrong, and therefore we fail to make any progress in the German work. We have, at times, passed well-meaning resolutions, but what have we done? What college Board has troubled itself at all with this question or allowed it to enter into its financial problem? It is generally dismissed in some such a manner as this: So soon as we get the other professorships endowed, we will also think of making some provision for the German. We are too poor now; besides, there is no especial demand for it. When we see that there is any call for it, we will furnish all the German you want. Let the Germans take hold themselves, let them endow a German professorship and we will most cordially welcome its incumbent into our faculty.

Plausible as such excuses are, they do not meet the case. If the Germans in this country, with everything against them, must help themselves in church and school matters, they will do that eventually, but do it in their own way. If we would attract them to us, have them really around our standard and have the opportunity of influencing their home and church life, then we must endow German professorships and German schools and enable German young men to get a free, or at least a cheap education for the work of the ministry. The subject in hand would appear in a somewhat different light, if argued from the standpoint of one of the more

entirely German parties of our church in this country; from the standpoint of the General Synod it seems to force us to the following conclusions:

1. All the educational institutions of our church show a lack of appreciation of the importance of the German language to the Lutheran church and to this country.

2. The intrinsic value and the general usefulness of the German language are so great as to entitle it to an important position as a necessary study in the education which our institutions furnish.

3. Respect to the name we bear, the history we boast of, the position we occupy in the Redeemer's kingdom, urges upon us the duty of caring more for the German immigrants and their descendants as material for our church work, and suggests the importance of cultivating a sympathy with German thought, German literature and German piety by the more general introduction and encouragement of the German language.

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## ARTICLE V.

### THE RELIGIOUS FAITH OF WORDSWORTH AND TENNYSON AS SHOWN IN THEIR POEMS.

By JOHN A. HIMES, A. B., Tutor in Pennsylvania College.

The nature of religious faith is complex. It embraces all those beliefs and principles which prompt us in our worship of God, and lead us to appreciate in their truest intent the works of His hands. It includes an assent to creeds, but it is more than they. They rule the intellect; it controls the affections and emotions of the heart as well. They are the skeleton; it is the whole body, rounded, warm, living and beautiful. With the same internal framework there is almost infinite diversity in human countenances. Some are pale as marble, others ruddy as sunrise; some sharp, angular and repulsive, others so sweet and faultless and divine that we won-



der how a thing so perfect can grow in this malarious atmosphere of earth. So it is with faith. In some it is the plain, rough, muscular sense of duty; in others it is instinct with such passionate attachment to nature and to man, filled with such boundless love for what is noblest and best in the Present and with so much sublime hope in the Future, that, while it convinces, it captivates mankind.

Faith manifests itself in whatever engages our profoundest thought. It has to do with the visible world as well as the invisible, with patent facts as well as questions that demand solution, with the nature of earthly loves and hatreds as well as problems of right and wrong. It is a disposition of the soul permeating the whole life, and not merely a series of acts and beliefs which theologians teach, are necessary to final salvation. Everything that is the product of a deeply religious mind bears the stamp of its faith. Nature, man, divine Providence, the course of human events—all are the objects of faith; and in determining how a man habitually regards these, and what he considers their supreme value, we mark out his religion more accurately than by inquiring what theological opinions he holds.

Especially are poetical works a means of revealing their author's faith. It is said of the poet, that

“He sees through life and death, through good and ill,  
He sees through his own soul;  
The marvel of the everlasting will,  
An open scroll,  
Before him lies,”

and his mission is to speak to mankind of truth and freedom and wisdom and hope. Though we may not believe him divinely gifted above other men, it is enough that he aspires to sing of these things. All earnest thought on subjects of this class must end in unfulfilled longings or full trust in the infinite.

In searching out the true mind of the poet it is necessary to distinguish what is only the play of fancy from the general tendency of his poems. This is usually not very difficult, if the times and circumstances of the writing are considered.

Neglecting these, a few critics have found in Wordsworth and Tennyson an inclination towards pantheism. Tennyson in one of his short poems asks the question as if he believed it,

“The sun, the moon, the stars, the seas, the hills and the plains,  
Are not these, O soul, the Vision of Him that reigns ?”

Yet immediately afterward he acknowledges the testimony of consciousness to the separateness of the *ego* in a manner which would be fatal to any logical system of pantheism. He appears simply to have been following the wanderings of human thought in this direction and to have uttered the hard questions that were suggested with no expectation of having them answered. The supposition that he believed in the system either philosophically or practically would be at variance with what we find in all the rest of his works. For the same reason it would be absurd to say that the author of “We are Seven” held the doctrine of metempsychosis, because he has said that

“Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life’s star,  
Hath had elsewhere its setting,  
And cometh from afar.”

Still less is it to be maintained that either of the poets believed in the antiquated doctrines of polytheism, though both have produced isolated passages which, if written in the times of Homer or Hesiod, would perhaps indicate such a belief. It would, unquestionably, have been unwise in a Christian of the first century to have given utterance to similar language. But now when there is no longer any contest between the God of Truth and the shadowy Olympian deities, when Dryads, Naiads and Oreads have dissolved away in impalpable mist, no harm can come from pleasing our imaginations with the old Pagan fancies. It remained for an iconoclast of the present day to condemn the puritan Milton’s use of mythology, and to re-write portions of *Paradise Lost* disdaining Pegasus, the Muses and the Castalian Spring. Convinced that an extended argument on this point is unnecessary, I assume that both poets believe in the existence of God,



the reality of a revelation from Heaven, the divinity of Christ, the necessity of repentance, the life beyond the grave, a future retribution and the essential truths of Christianity. I desire chiefly to consider the difference of manner in which these truths affect the two minds.

Wordsworth's idea of God is derived from natural and metaphysical theology much softened by the Gospel. To him He exists as the Cause of the Universe, as the intelligent Creator, as the omnipresent Ruler, as the bounteous Provider, and as the good and kind Father. Tennyson reaches Him by a direct consciousness. Any argument for His existence other than that derived from the fact of a great want in the human soul has but little weight with him.

"I found Him not in world or sun,  
Or eagle's wing, or insect's eye;  
Nor through the questions men may try,  
The petty cobwebs we have spun:

"A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answered, 'I have felt.'"

Consequently, Tennyson seems to have more direct relations with God—is ready every day for a new revelation from the Divine Spirit to his spirit, without the intervention of the written Word. He trustfully claims the privilege of a weary and bewildered child to throw himself upon a Father's guidance and love.

Wordsworth knows of God rather than knows Him by direct intercourse. He has heard of Him in the miracles that have been performed to remind the forgetful world of His existence and sovereignty; he has seen proofs of His wisdom and beneficence in nature; but implies that, because He no longer walks on earth in a visible shape, or lets men but hear as formerly in Paradise His articulate voice upon the wind, He has ceased to have personal intercourse with them.

"From these pure heights  
(Whether of actual vision, sensible  
To sight and feeling, or that in this sort

Have condescendingly been shadowed forth  
 Communications spiritually maintained,  
 And intuitions moral and divine)  
 Fell human kind—to banishment condemned  
 That flowing years repealed not.”

The poet having learned the will of God resolved to obey, knowing Him to be sovereign over all things he hoped that every accident would result in good at last, believing that the omnipresent One must hear prayer though He veiled Himself in answering, his petitions ascended, and seeing that in Him must be infinite truth and goodness, he adored that truth and loved that goodness. But, after all, we do not find that impulsive, ardent and satisfying trust which is born of long and intimate friendship with God, and which unreservedly communicates to Him strictly personal doubts and failures and joys and hopes. It seems as if he had applied his ear too curiously and long to that smooth-lipped shell, the universe, until he could hear nothing save what came through that medium. It was material, mute, unintelligent nature which became to him the exponent of its Creator. He realized, I think, if ever man did, what it is to look through nature up to nature's God. Yet, it seems, contrary to the common opinion, that this is the most indirect way to a knowledge of God, and does not bring the soul into that full consciousness of Him which it is a man's privilege to possess. There is no likeness in external nature to the spiritual Jehovah; only through the spirit of man can we understand the infinite Spirit. Tennyson, in harmony with this, interprets God by what he finds in man. If Wordsworth has studied the moods of nature, Tennyson has concerned himself with the longings, aspirations and affections of the human heart. He expects to find in the Deity something, if not parallel with, yet correspondent to these and in sympathy with them. Thus, we see Tennyson in his vigorous human-heartedness turn his thoughts to Christ, because through Him he can best understand God. The purity, beauty and severity of the life of the Man of Nazareth are very impres-



sive to the poet. When he recurs to the well-known scenes in that life—the wondrous birth, His teachings, the raising of Lazarus, the devotion of Mary, the stilling of the storm on Galilee, and chiefly the solemn Last Supper and the death upon the Cross—he always recognizes the divineness and the infinity of meaning which pervade all. On the other hand in his long poem, *The Excursion*, Wordsworth uses the name of the Redeemer very seldom, and then hardly more than incidentally or doctrinally, though the subject and the characters are such as to make us expect much more.

Wordsworth's love of nature also modified his views about the condition and destiny of man. Great human plans, ambitions and hopes affected him less than the private sufferings and griefs, the poverty and bereavements which he saw about him. After the disappointments of his early years he removed from political life. He became a spectator rather than a soldier of the great battle for human rights, yet not an unmoved spectator, rather a holy monk helping the wounded and lamenting the dead. The liberty for which men fought was but a shade, while the ills of life were sorrowful realities.

Tennyson feels himself a man among men. Nature is not to him such a hard, unyielding fact, but it is subdued and subjected to human affections, passions and needs. The material is overshadowed by the spiritual, and where the poet indulges in descriptions it is to help or to illustrate thoughts greater than they. In that exquisite little poem, "Break, break, break," for instance, he appeals to the monotonous music of the sea, because he cannot give expression to the unutterable, sad thoughts that arise within him. In another place, the garden flowers do all sorts of extravagant things in expectation of Maud.

"The red rose cries, 'She is near, she is near;'  
And the white rose weeps, 'She is late;'  
The larkspur listens, 'I hear, I hear;'  
And the lily whispers, 'I wait.' "

These are only a few of the many examples which might be

adduced to show how the poet holds everything else in obedience to thought and passion.

To Wordsworth the chief glory, romance and happiness of life lay in childhood. This is manifest in the large number of poems he has written with reference to this period, in the frequency with which children and youth are brought into his writings on other subjects, and more directly in his Ode on the Intimations of Immortality. Nor is this unexpected. To one so accustomed to the contemplation of external nature and its effect on the human mind (a point on which Ruskin says Wordsworth's authority is without appeal) it is not strange that the healthful, bounding form of youth should appear in strange contrast with the decrepit figure of age. And yet the deep pleasures of existence do not come from thoughtless and aimless physical activity; they arise in the stern conflicts with ignorance and error, and from the triumphs of nobler over baser impulses in ourselves and in the world. As one truth after another settles into permanent influence over our life, and all human life, as our nature becomes more profound, there arise greater cause and capacity for the supremest joy. Age is no more "dark and unlovely," but bright with an ever-growing expectancy, and glorious with widening views. For all who have not missed the true end of life, Wordsworth has just reversed the fact when saying

"Heaven lies about us in our infancy;  
Shades of the prison house begin to close  
About the growing boy."

With regard to a very large fraction of the human family, it is, however, sadly true. The generous impulses of childhood often disappear in the struggle for the vantage ground of existence, and smooth, smiling faces become wrinkled with unholy passions. Yet, following the aspirations of an American poet, we should say,

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple nobler than the last



Shut thee from heaven with a dome more vast  
Till thou at length art free,  
Leaving thine outgrown shell by Life's unresting sea."

To Wordsworth mortality seemed to hang like a heavy cloud over the close of man's earthly career. While noticing the decay of the body, he did not regard the growth of the spirit and its ripening for a future state. Let us examine his description of a funeral in the second book of *The Excursion*. We almost see the slow winding of the solemn procession to the church, the coffin with the corpse deposited in the aisle, the friends gathering in silent grief about it, then the raising of the senseless weight to be conveyed where it is to be consigned, ashes to ashes, and dust to dust, the measured and painful march over the green turf to the grave, and, most depressing of all, ascends that hopeless dirge:

"Shall in the grave thy love be known,  
In death thy faithfulness?"

It is a relief to turn from this grossly material picture to one of Tennyson's death scenes. Here the transit into a better state is so slight as scarcely to be noticed; whether it is King Arthur about to pass into the "island valley of Avilion," or the gentle, lovely young May Queen, in the most trustful spirit, expecting soon to lie within the light of God as calmly as on her mother's breast. Or if we follow with the poet that ship from Italy which brings home the remains of his dearest friend, there are still, amidst all the sorrow and fits of despair, these tender recollections which, though they cannot lessen grief, yet ennoble it, and put it in the realm of spirit. From a sorrow like this arises at length a deeper faith in the future and unseen, until the heart triumphs over its bereavements and finds consolation in the assurance of immortality. Wordsworth follows the body to the grave where there are such a sense of loss and such utter hopelessness in the future, despite the casual glimpses of a far-off heaven, that death seems lord of life and strips us of all worth possessing here with no promise for the hereafter. Tennyson follows the soul into its new surroundings. Spiritual beings are to him as real as

those clothed in flesh, and he speaks of them with an equal assurance of both. What an easy, unastonished intercourse has the spirit of Arthur Hallam with the angels! Indeed the poet is so perfectly at home in those old legends, where the two worlds are partially blended, that it is scarcely a surprise when the three celestial ones appear with the healing cup, nor when the arm "clothed in white samite, mystic, wonderful," rises from the lake to receive Excalibur, nor when the strange funereal barge comes to bear King Arthur to his resting-place.

Wordsworth, in his *Poems of the Imagination*, has depicted the Church of Christ as every one now beholds it with its houses of worship, its pastoral duties, its liturgy, baptisms, confirmations and sacraments. He speaks lovingly about these things as part of that rural nature to which his soul was wedded, as the gateway also to a holy, pure and charitable life. His words will be recognized by many as descriptive of well-remembered scenes of sanctified joy and right resolve. Take an instance from one of his sketches of confirmation:

"I saw a mother's eye intensely bent  
Upon a maiden trembling as she knelt;  
In and for whom the pious mother felt  
Things that we judge of by a light too faint:  
Tell, if ye may, some star-crowned muse or saint!  
Tell what rushed in, from what she was relieved—  
Then, when her child the hallowing touch received,  
And such vibration to the mother went  
That tears burst forth amain."

He apparently concludes that church lines separate pretty accurately between the good and the bad. He is thoroughly Protestant and freely expresses his detestation of popery. Of the universal church, as a unit, composed of believers gathered from all churches and from all times, he does not speak.

Tennyson is Christian, but undenominational. He can write of Roman Catholic sacraments and establishments not only without contempt, but even with enthusiasm as unconscious as though there had been no controversy in the world about these things. Assuming that there is a Christian church,—of what kind is perhaps not important—he devotes



himself to portraying the inner life, the struggle between doubt and faith, between sin and goodness. He acknowledges, just as the church teaches, the fact of transgression even in comparatively pure lives, the necessity of repentance and the assurance of pardon in Christ. What could be more explicit than these lines in the *May Queen*?

“He taught me all the mercy, for he showed me all the sin.

Now, though my lamp was lighted late, there's One will let me in.”

Or these, in *St. Agnes' Eve*, where the speaker looks at the moon shining upon the snow-covered earth?

“As these white robes are soiled and dark,  
To yonder shining ground,  
As this pale taper's earthly spark,  
To yonder argent round;  
So shows my soul before the Lamb,  
My spirit before Thee;  
So in mine earthly house I am,  
To that I hope to be.”

In the *Idylls of the King*, though we cannot always tell when the poet is translating the thought of the original or giving his own, we find these facts of sin, repentance, pardon and a holy life continually prominent. Repentance appears as springing from the higher emotions, and not as forced upon men by the consequences of their acts. It is seen in those who are generally righteous, but fall through temptations, and who have certain noble traits which make a harbored sin uneasy. But, if Tennyson saw marks of universal depravity in the human heart, he was impartial and asserted just as strongly its native or heaven-sent goodness which has so often and signally triumphed over passion, weakness and selfishness. No poet has ever paid humanity a better compliment for lofty self-denial and faithful love than the author of *Enoch Arden*.

Wordsworth's Christian charity was occupied with devising and executing plans for the elevation of the separate members of the human family. The fact of the solidarity of mankind did not impress him. He believed in the progress of the race only through the enlightenment of its indi-

viduals. After the failure of his earlier visions he does not appear to have indulged much in vague dreams of Utopias, or to have created political ideals which, at best, could be attained only after long years of struggle.

Tennyson recognizes influences which work from the body politic downward to its members. He is, therefore, in full sympathy with all great national movements. The influence of good governments in making the people virtuous is at least as efficient as the virtue of the people is in securing good governments. He, therefore, finds the hope of the world in the right principles which are beginning to affect governmental and international policy. He feels, also, that *esprit de corps* which seeks an alliance with some men, and, if possible, with all men for the accomplishment of noble ends.

In his maturer years Wordsworth's estimation of events passing in the world at large was not inspiring. In his youth it had been different, but the fiery storm-cloud of the French Revolution rolled over him, extinguished his hope and left him only infinite sadness and disappointment at the result. His experience had not a little resemblance to that of the Solitary, narrated in the third book of *The Excursion*. His reason tells him that God rules and has a purpose in all things, that the plans of God run through the affairs of men as the mountain ranges through the continents. But how to trace amid the confused rush of events, and through the excited violence and brutishness and fickleness of men the land-courses in God's great system, he knows not. He settles down among the ridges whose peaks are shrouded in mist, and at whose bases the rocks are distributed in insolvable disorder, and concludes that, if there is a plan in the mountain-making of the moral sphere, it is not for man to see "the aspiring heads of future things," and to take comfort.

Tennyson not only believes in a Divine purpose embracing all mankind, but sees developments of that purpose all along the course of history, and looks for still more glorious results. He knows and feels that, though in many convulsive struggles the spirit of wrong may tear and destroy our social fabric, that there may be vast eddies in the flood of onward



time, yet each successive year will unfold something brighter and nobler and higher, and humanity will never need to send two generations through the same experiences. He sees that the renewing power of Christianity is not yet exhausted, nor will be

“Till the war-drum throbs no longer and the battle flags are furled  
In the Parliament of man, the Federation of the world.”

It is not by any inherent tendency to progress in man, but through the fixed intentions of Deity, and by means of the Christianity He has introduced that the world is moving onward to a blessed consummation. That “one far off divine event” includes not only the destiny of the human family as a grand unit, but all nature—the universe of sensitive existence. The task of the least in doing or suffering is to help forward the great end. It is a part of the dream

“That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete:

“That not a worm is cloven in vain:  
That not a moth with vain desire  
Is shrivelled in a fruitless fire,  
Or but subserves another’s gain.”

The conquests of science necessarily engage much of the thought of a poet who is so *en rapport* with the spirit of the age as Tennyson. Physical nature has acquired new relations to man from the hints it gives respecting his origin and fate. Landscapes of summer, glorious as they are, are poorer in materials for thought than the rocky hills. The delicate beauty of flowers is forgotten in the more interesting examination of the atoms or forces which compose them, and the infinitely important things they suggest about men. The starry heavens are explored with telescopes, and their light sifted with prisms, for the discovery of new principles and laws which all, more or less directly, bear upon the destiny of the human race. Polypi are no longer looked upon as creatures divinely sent to provide new habitations for the in-

creasing population of the globe. They are rather our time-measurers of the past, and have increased our base-line of six thousand years to one of a hundred millions for the settlement of the parallaxes and places of various truths not previously determined. The studies of to-day, despite their materialistic appearance, are intensely human. They would not be pursued with half the zeal if they were not. With the new insight men have gained into the forces and workings of the universe, they are trying over again the old question whether there is any spirit distinct from matter.

Accordingly, Tennyson treats nature in the modern way, by asking what she has to say for or against immortality. When he considers how many seeds with large possibilities are never brought to bear, and how whole types of life have passed away since the beginning, her reply seems a threat of annihilation.

"I bring to life, I bring to death;  
The spirit does but mean the breath:  
I know no more."

The doubt is strongly stated as, at times, it is strongly felt by more than one earnest student of science whose hope is in the common creed. But the eclipse of faith does not last. Man with his religion, his love, his hopes and his morality would be too much of a discord if he were but as

—"The flies of latter spring,  
That lay their eggs, and sting and sing,  
And weave their petty cells and die."

Thus from behind the doubt comes a clearer faith. In the tempest and the gloom men instinctively lift their hearts in prayer and, when the cloud has rolled away, they are astonished to see how near God was in the darkness.

Prayer is a necessity to such a mind as Tennyson's. It may not be evangelical, methodical or accompanied with a just apprehension of the relations between God and man; it may be only "an infant crying in the night," but the cry is irrepressible. Even when it appears uncertain that a personal God exists, a prayer is uttered:



"I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
'To *what* I feel is Lord of all,  
And faintly trust the larger hope."

Usually, however, prayer is the offspring of a serene and cheerful trust. It appears an eminently reasonable and natural exercise of the soul; nor is it valuable only for its reflex influence upon the suppliant.

"More things are wrought by prayer  
Than this world dreams of.       \*       \*  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round world is every way  
Bound by gold chains about the feet of God."

Glancing in review over the works of both Wordsworth and Tennyson, we discover that the former writes more extensively on religious subjects than the latter, and his mind seems to dwell more exclusively upon them, but the thoughts of Tennyson are quickest to touch the heart. This is, I think, because the latter impresses the passions more completely into the service of faith, than does Wordsworth who would think it irreverence to bring them into the presence of the Great Being whom he worships. Perhaps no one has read the two poets who would not express his opinion that Wordsworth is the more devout. We, undoubtedly, feel that he is the safer guide, though his faith is far less elastic and attractive than that of Tennyson. One reason for this may be that he speaks on religious subjects in the way long custom has rendered becoming, and he lifts our thoughts upon an elevated plain without affronting them with anything unfamiliar or forbidden by established morality. The Kantism of Tennyson's "God-consciousness" is not understood by uneducated minds, and would probably be denounced as heresy if it were. It is, therefore, different from the opinions which we daily meet. Again, Tennyson has flippant sentences in which sacred things appear to be used more for rhetorical

effect than to express real feeling. Besides, he gives utterance to passion which is sometimes so violent that it is not wonderful if its ravings are esteemed Niphates disclosures—agitations, “fiercer than can befall spirit of happy sort.”

In writing this sketch there has been no endeavor to find strong contrasts, but rather to present those characteristics of the two laureates which most obviously impress us. There may be passages in each poet which seem to contradict what has here been written, but I have attempted to select from the mass of material those things which most fairly represent the spirit and tendency of their writings.

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## ARTICLE VI.

### THE INTERMEDIATE STATE.

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It is not the intention of the writer of this article to describe the Christian in his day of probation—the Christian battling against sin and the devil, fighting the “good fight of faith,” hoping to shout victory over all his spiritual enemies. Neither is the reader’s attention directed to the Christian in his hours of devotion, in the victorious wrestlings of the closet, in the delightful sacrifices of the family altar, nor in his heavenly visions on some Nebo’s height. Neither shall we speak of the Christian in the time of prosperity, in the day of adversity, in the night of affliction, in the solemnity of death; nor when rising from the slumber of the grave, standing at the judgment bar of God, or basking in the sunshine of God’s presence in heaven. It is not intended to describe the Christian united with a mortal body, preparing for the heavenly state; nor clad with an immortal body, enjoying the bliss of heaven. Desiring, if possible, to throw light upon a dark subject, and to elucidate a disputed dogma, we shall describe the Christian, whose soul is separated from the body—whose body rests in the earth, whose soul is in Hades, where



the Saviour met the penitent thief, where He, in the language of the Creed, "descended into Hell."

"The dead! whom call we so?  
They that breathe purer air, that feel, that know,  
Things wrapt from us."

There are three distinct conditions of being to be experience by every human soul. These conditions are not only as certain as God's laws can make them, but God has unmistakably revealed them to mortals in His word, viz:

1. An immortal soul in union with a mortal body.
2. A soul existing separate and apart from the body—the body in the grave, "dust to dust," and soul in the invisible world.
3. An immortal soul in union with an immortal, spiritual, glorified, resurrection body.

"Whilst we are at home in the body, we are absent from the Lord," (2 Cor. 5 : 6.) proves, beyond a doubt, that man possesses a soul—a soul and body—a soul incarcerated—a soul absent from the body when with the Lord. "To-day thou shalt be with me in Paradise," (Luke 23 : 43) reveals the existence, the continued activity of the soul after its separation from the body, its consciousness after the vital functions of the body are destroyed. The Saviour and the penitent thief were in Paradise the very day their bodies were laid in the grave. "Thou wilt not leave my soul in hell," (Acts 2 : 27) is the quoted prediction of the resurrection of the body, the union of soul and body in an immortal, incorruptible and glorified state. The Saviour's body did not see corruption. He arose from the grave, the first-fruits of a glorious resurrection.

The deductions of reason teach that man possesses soul and body—possesses that which thinks, hopes, loves and aspires, in connexion with his material organism, thus differing from every other organized being. He was created in the image of his Maker. Remove an arm, a foot, a leg, and the thinking, rational soul remains the same. We know that the body dies and moulders to dust. The continued existence of the soul when the body crumbles to dust, and when clad in an

immortal body—a *σῶμα πνευματικόν*—is a truth above the deductions of reason—a truth beyond the powers of finite minds to discover—a truth which the starry heavens above us, and the green earth beneath us, have never made, and can never make known—a truth obtained only from revelation. We, then, direct the reader's attention, not to the Christian on earth—a soul in union with a mortal body; nor to the Christian in glory—a soul in a union with an immortal body; but to the Christian whose body is in the grave, and whose soul is in the invisible world—to the Christian who, following his Saviour, has, in the words of the Apostle's Creed, "descended into hell."

#### THE INTERMEDIATE STATE.

"Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job. 10 : 21, 22.

"I live, move, am conscious: what shall bar my being?  
Where is the rude hand to rend this tissue of existence?  
Not thine, shadowy Death; what art thou but a phantom?  
Not thine, foul corruption; what art thou but a fear?  
For death is merely absent life, as darkness absent light;  
Not even a suspension, for the life hath sailed away, steering gladly somewhere.

Who then shall bid me be annulled—He that gave me being?  
Amen, of God so will; I know that will is love:  
But love hath promised life, and therefore I shall live;  
So long as He is God, I shall be His creature!"

No one, unless insensible to the finer feelings of humanity, unless the mental and moral man is scarcely above the level of the brute creation, can stand by the open grave, or walk among the tombs, without the sad and mournful thought: "Is this the common lot of the human race?" To be confined in the dark and narrow chamber of the grave, is, indeed, solemn, repulsive, and dreadful; although our *Faith* assures us that our Redeemer went down to the tomb before us, and our bodies will, in God's own time, triumph over the grave. Go to some graveyard, a Magnolia Cemetery, "a



city of the dead;" look at the expensive tombs and tufted hillocks; think of the rich and poor, the learned and the ignorant, the wise and the idiot, the master and the slave, the governor and the governed, the most exalted and the least esteemed, the old man of fourscore years and the infant of a day, meeting here on a common level; and the impression made on the mind must be one of solemnity. When we bury our loved ones beneath the clods of the valley, the eye looks sadly down into the cold and cheerless grave, the bosom heaves the heavy sigh, tears chase each other down the cheek, mournful reflections flit across the mind, and a burden, known only to the afflicted, presses heavily on the soul. Death and the Grave were introduced into our world in consequence of disobedience, and are made fearful and terrific by wilful sin; and with a steady, uninterrupted, and unsympathising sway they have obeyed the mandates of the Offended One, and with a bold and fearless step they will march onward to accomplish the object of their mission.

#### THE INVISIBLE WORLD.

The שְׁאוֹל (sheol) of the Hebrew (Old Testament) Scriptures.

The ᾍδης (hades) of the Greek (New Testament) Scriptures.

The hell (ᾍδης) of the Apostles' Creed.

The place into which the Saviour "descended."

The place of departed spirits.

The *English Version* of the Old and New Testaments, commonly called King James' Translation, has been regarded by the Church as a good translation of the original Scriptures. There might be a better one. Attempts have been made to give the Church a better translation, but these efforts have not proved satisfactory. What may yet be done in this direction for the Church and the Redeemer's kingdom, the future will disclose. There are words, however, found in the original, and transferred into the English Version, that should have been translated, viz., Anathema, Maranatha, Hallelujah, and some others. There are other words translated, in the English Version, that ought to have remained as found in

the original, viz., λόγος, the name of Christ, הַיְשׁוּבִי and ἄδης, words that express the place and condition of the disembodied spirit, and a few others. There is no word in the English language that conveys the exact idea of הַיְשׁוּבִי and ἄδης. If Sheol and Hades had been introduced into the English Version of the Scriptures, instead of being translated, sometimes by the word “grave,” and at other times by the word “hell,” their meaning would have been known—the idea to be conveyed understood by the church, as well as the words “Hallelujah” and “Amen.”

No idea is more clearly revealed in Christian Theology, than that man has a rational, immaterial, and immortal soul—a soul whose existence is begun, but will never terminate—a soul that will be conscious of its existence, while the cycles of eternity roll on. It is to the immaterial being that God has given life. It is “Jehovah’s breath,” and cannot die. We are also assured by revelation that the souls of the departed are not only living, but waiting the resurrection of their “dust and ashes,” though washed by the waters or wafted by the winds, though lying in garnished sepulchres or devoured by wild beasts. Where are these immortal spirits? Where are Isaiah, Samuel, and Daniel, of the prophets; Peter, Paul, and John, of the apostles; Luther, Calvin, and Knox, of the reformers; Huss, Lambert, and Rodgers of the martyrs? Did their immortal spirits plume their wings at death for the land of uncreated bliss and glory? Were they conveyed by the angels to the throne of the great I Am, when the soul was separated from the body? Have they enjoyed, and are they now enjoying the rewards of that heaven, promised the worthy, when the firmament shall be rolled together as a scroll, the earth melt with fervant heat, and *Death* and *Hell* cast into the lake of fire? If so, what did the Saviour mean, on His return from Hades, after *His resurrection*, when He said to the grief-stricken Mary: “Touch me not, for I *am not yet ascended to my Father?*” These spirits are in the invisible world, where Christ went, when his human soul was separated from his human body, *waiting the resurrection morn.*



“When once we close our eyes in death,  
And flesh and spirit sever:  
When earth and fatherland and home,  
With all their beauty sink in gloom—  
Say, will it be forever?”

*Hades, as understood by the intelligent Heathen.* The intelligent Greek evidently understood his mother tongue. To him we must look for the literal meaning of ᾍδης (Hades) if not the idea conveyed by the word in Christian Theology. This word, like many others introduced into revealed religion, carries with it its primary meaning, modified by the idea it is intended to convey. It is derived from a negative and ἰδεῖν (idein) to see; hence its meaning, “*not to see*”—the dark invisible world. This dark world the Greeks located somewhere in the bosom of the earth, and near the foundation, for they were unacquainted with the modern developments of Astronomy. It was divided into two apartments, Elysium and Tartarus; the former the dwelling place of their heros, the virtuous, the good; the latter the place of torment for the wicked. They supposed that the place of departed spirits was as deep in the bosom of the earth, as high above it the visible heavens are spread. To this dark world they believed all were destined to go. The worthy were welcomed by their fabled deities to the fair fields of Elysium, and there they would feast forever upon nectar and ambrosia, the food of their Gods. The wicked were driven away to Tartarus, for punishment by the rulers of this underworld. Virgil thus describes this dark, invisible underworld, as translated by the poet.

“Here in two ample roads the way divides,  
The right directs, our destined journey guides  
By Pluto’s palace to the Elysian plains:  
The left to Tartarus, where bound in chains,  
Loud howl the damned in everlasting pains.”

This is the heathen view of the place and condition of the invisible world, the cheering hope of a soul abominating annihilation, the groping of the intellect, darkened and debased by superstition and gross idolatry. By this view we may ob-

tain the literal meaning of the term "Hades," if not the exact idea revealed in Christian theology.

2. *The Hebrew idea of Sheol.* שְׁאוֹל (Sheol) is derived from חָפַץ, a verb, which signifies *to dig, to excavate*, and means, like ᾍδης (Hades, "not to see,"), a hollow place under ground, invisible. The illustrious LXX, who translated the Hebrew Bible into Greek, with one exception, use the Greek word ᾍδης for the Hebrew שְׁאוֹל. We will present the views of Josephus, the Jewish historian, as a fair representation of the Hebrew idea of the invisible world. "Sheol," to the Hebrew mind, is a place in the earth not regularly finished, a subterraneous region, into which the light of this world can never penetrate. There is but one entrance to this invisible world, into which both the righteous and the wicked enter. The angels appointed to convey the departed spirits to their appropriate places stand at the gate of Sheol. The *righteous* are led to the *right*, with hymns sung by the angels, to a region of light, in which the just have dwelt from the beginning, waiting the resurrection of the body. No burning heat nor piercing cold is experienced there. No toil is endured nor sorrow felt. The smiles of the fathers beam upon them, while they wait for their eternal new life in heaven after the resurrection. This apartment they call Abraham's bosom. The *wicked* are dragged to the *left*, by angels appointed for this work, into the neighborhood of hell itself. The punishment they will endure until the resurrection of their bodies will consist in beholding the future destiny and happiness of the just in Abraham's bosom; and the consciousness of their unfitness for heaven. Between these two apartments of the invisible world is a chaos deep and large, and so situated that no one could pass over it, were he bold enough to attempt it.

To the Hebrew mind, Sheol comprehended both Abraham's bosom, and the dark invisible world of the wicked. It was situated in the bosom of the earth. The inmates of both apartments are waiting the decisions of the judgment day; when the righteous will reap the rewards promised them, and



the wicked be driven to their eternal home of despair. When the Jewish patriarch spake of being "gathered to his fathers," he was going into Sheol, and there, with his fathers, would wait for the morning of the resurrection.

The heathen idea of the intermediate state, was the futile reasoning of minds darkened by superstition, swayed by the mythology of their ancestors, and surrounded by the dense fogs of delusion. The dim future was presented to the Israelite in symbols and shadows, even while standing on the sublime heights of prophecy. Life and immortality had not been clearly brought to light. Both Heathen and Jews were satisfied with the hope of a future life; and although Elysium was dark and gloomy, and Sheol underground, yet the former rejoiced in meeting their heroes, and the latter gladly left the parting scenes of earth to be gathered to their fathers.

3. *The Scripture passage of the "rich man."* There appears to be, in this portion of the New Testament, an approach to the Jewish notion of the world of spirits. It is, in many particulars, an exact representation of it. Lazarus was in Abraham's bosom, and the rich man in torments. Both had died. The souls of both were separated from their bodies. Both were in the world of spirits. Each knew the condition and situation of the other. An impassable gulf separated them.

This Scripture is no where called a parable, yet it may not be a real history. In either case the truth taught is the same. In either case the doctrine concerning departed spirits, their condition and situation, is taught in the passage. If it be a real history of persons at or before the advent of Jesus, then the circumstances have taken place, and the Saviour favored the idea of the Jews. If it be a parable then the true Christian view of the world of spirits is taught in this inspired passage, or ought to be inferred from it. Believing the word of God to be true, resting assured that one part, when rightly understood, will harmonize with every other, knowing that Paul never contradicts Peter, nor Daniel, Jeremiah, we believe this portion of God's inspired word accords with the true

doctrine in reference to departed spirits, taught in other portions of Revelation.

4. *The Christian view—the Scripture Doctrine of the Intermediate State—the Soul of the Departed between Death and the Resurrection—the Descent into Hell.*

“Weep for the spirit withering  
In its cold, cheerless sorrowing;  
Weep for the young and lovely one  
That ruin darkly revels on;  
But never be a teardrop shed  
For them, the pure, enfranchised dead.”

The three states of man—a soul with a mortal body—a soul without the body—a soul with an immortal body—are distinctly revealed in the word of God. No believer in Christianity can deny the truth here asserted. Revelation distinctly asserts it, if human reason does not. The *first state* is under our own observation. The *third state* is a revealed truth from Heaven. The *second*—the intermediate state—now claims our candid and sincere attention.

It is either a *Place* or a *State of Being*. If it be a place, then where is it located? In what part of the universe are the souls of the departed confined until the resurrection of their bodies? Is it some revolving world, or some fixed locality in space? The Bible speaks of the righteous as going “*up*,” and the wicked as going “*down*”—up to heaven and down to hell. The Saviour ascended to heaven, and the earth swallowed Korah and his accomplices. It is high as heaven; what canst thou do? deeper than hell; what canst thou know? (Job 11 : 8.) Up and down are relative terms, and mean away from earth, and towards its centre. Up, to-day at noon, and up, to-night at midnight, are opposite directions in space. A perpendicular at any place would point in twenty-four hours to every part of the circle. In addition, the spot in the universe we occupied six months ago, is more than twice ninety millions of miles from that spot we now occupy. Then if it be a *place*, where is the invisible world? Where is the departed spirit?

If it be a state of being, then it is simply existence, and



may be anywhere and everywhere. The soul, liberated from this prison-house of clay, like the silver-winged butterfly, after bursting its casement, may roam anywhere in the universe, visiting world after world, the flowers of God's creation. The good will be happy, the wicked miserable. The soul will have no home, but the universe, until the resurrection of the body. It may visit God's vast creation, as system upon system, and world by world, rolls round and round, with the rapidity of the electric current, or the almost omnipresent thought.

"That mysterious thing  
Which hath no limit from the walls of sense.—  
The soul!—the soul!—with its eye of fire,  
Thus, thus shall it soar.—"

The Saviour's promise to the penitent thief, the parable of the rich man and Lazarus, the desire of Paul to be present with the Lord, the prayer of the proto-martyr Stephen, although favoring the idea of locality, yet by no means refute this view of the departed spirit.

"In yonder quiet room," says a modern author, (writing, however, to advocate a different theory of the departed spirit) "shaded with the mellow twilight of mourning and sorrow, lies a dear one dying. Weeping friends crowd around the couch waiting for the last breath. See! the last ebb of life recedes from mortal shores. The pulse grows weaker and weaker, the breathing is shorter and more feeble. He dies. The spirit has fled! Where is it? We ask again, where is it? Has it plumed its wings for heaven? Is it now, the moment after death, soaring away on its shining track, toward the fountain of uncreated and imperishable light and bliss? Will it stop on its way before it reaches its Father's house? Is it in any way and for any time detained? The spirit has just waved me its last earthly farewell, its body lies before me, but it must be somewhere! Oh where is it? I look around me and all is silent. The dead body tells me nothing. I look toward the radiant heaven in the starlit hour and still my heart inquires where is that spirit now? Who will forbid me these inquiries? Who, that can, will refuse

to answer them? Does Christianity forbid us to ask, where are the spirits of our departed dead?"

"Αἰδης (Hades) and שְׁאוֹל (Sheol) translated in the English Bible sometimes "*Hell*," and sometimes the "*Grave*," like the words eternity and immortality comprehend both happiness and misery—both the saved and the lost—the place for both the righteous and the wicked. When we say: "Our friend has gone to *eternity*," we neither affirm his happiness nor his woe—neither do we say he associates with angels nor with devils. Immortality is predicated both of the saved and the lost. Thus the Scripture writers speak of Hades or Sheol, without describing the blessedness or woe of its inmates. They simply mean the state, condition or place of the disembodied spirit, from the moment after death to the resurrection morn. "O שְׁאוֹל I will be thy destruction," says the word of God; for there will be no intermediate state or place after the resurrection. John says: "Αἰδης will be cast into the lake of fire;" for all departed spirits will have received immortal bodies, and Hades will have accomplished its mission. After the resurrection of the just and the unjust, when the disembodied spirit shall have received its resurrection body, Sheol will be destroyed—Hades cast into the lake of fire.

Before investigating this subject further, another point must be settled—a point of vital importance.

## II. THE CONDITION OF THE DEPARTED SPIRITS IN HADES.

The condition of the soul in Hades is evidently different from its condition in this life—a soul incarcerated in a mortal body. It is certainly different from that condition in which it will be after the resurrection—a soul united with a glorified body. In Hades it has no body, either mortal or immortal. The body has mouldered to dust, "earth to earth, dust to dust, ashes to ashes," only to be quickened by the fiat of the Almighty, at the clangor of the archangel's trump. What then is the condition of the disembodied spirit?

1. *The soul is not annihilated.* The annihilation of the conscious soul, maintained by a few atheists, is repulsive to hu-



manity. All the hopes and desires of man centre in life—eternal life. Man instinctively dreads annihilation. The sorrows, anxieties, aspirations, hopes, and longing desires lead to the assumption that there is another life beyond this vale of tears. The God of Abraham, Isaac, and Jacob, is not the God of the dead but of the living. The soul of man, “Jehovah’s breath,” can never be destroyed. The Bible teaches not only an immortal life, but a resurrection from the dead. We verily believe, that the debased and outcast, the filthy and abominable prefer conscious existence to annihilation. Suicide may be committed, when rationality is impaired or a better life expected.

2. *The condition of the soul in Hades is not an eternal sleep.* The eternal sleep of the dead, maintained by the infidel, is not as reasonable as the annihilation of the soul. To slumber in the cold grave while the cycles of eternity roll round and round is too horrible to entertain for a moment. It would be a difficult task to find comfort in such a doctrine, especially in the last hours of the life that now is. The “parable” of the rich man and Lazarus shows that the happiness of the righteous, and the misery of the wicked continue after death—the soul alive to its condition beyond the grave. God’s word reveals an immortal life. Admitting revelation to be a fable, there is no proof of an eternal sleep, even if it were our lot.

3. *Neither is this condition of the soul a sleep until the resurrection.* This doctrine maintains that when the body dies, the soul will slumber with it in its clayey bed, until awaked by the trump of the archangel. By this theory, the patriarchs and prophets, the apostles and martyrs, preachers and people, kings and subjects, believers and infidels, saints and sinners, old and young will slumber together in the tomb, from the death of Abel, through all succeeding ages; and only awake, “in the twinkling of the eye, at the last trump,” whose clangor shall reverberate through earth, and call forth from earth and ocean the teeming millions buried in them. The Saviour’s answer to the penitent thief: “To-day thou

shalt be with me in Paradise," is a successful refutation of this semi-infidel idea.

4. *The Heathen idea of transmigration*, in which the soul passes through successive stages of being, the righteous rising in the scale, and the wicked sinking down to inferior grades, is too monstrous to deserve a passing notice. The word of God never teaches such a dogma. Nature may reveal changes in organic life, and the material composing the present organism may be employed to form a future, but she reveals no such theory as this peculiar form of fatalism. Our reason could not determine the truth of this theory, even if we had risen high in the scale, or experienced every possible change.

Having removed from the subject all that does not belong to it, we are better prepared to receive the truth as revealed in the Scriptures.

*What is the CONDITION of the departed spirit in Hades?* The soul still lives. It will never die. God alone can destroy it, but God has promised life. From death until the resurrection, it will remain a disembodied spirit. The body, its instrument for weal or woe while on earth, is certainly under the power of death, "dust to dust;" the conscious soul is in the invisible world—in Hades. It matters not, for the present, where the soul is, its *condition* is evidently different from that which it experienced on earth, or which it will experience after the resurrection.

The worthy, whom God will save through Jesus Christ, will never lose their reward—the righteousness of Christ, the blood-washed garment of the jewels of salvation, that priceless treasure obtained only by faith. They never can lose their holiness. They will meet the worthy of all ages, and with them sing redeeming love. Being conscious of their endeavors to save their souls in God's appointed way, having the assurance of their acceptance in that mystic union, the "communion of saints," knowing that they have "fought the good fight," and "have kept the faith," they look forward with joyful anticipations to the resurrection, when they will enjoy their eternal new-life, in union with the glorified body.



They expect confidently to enter upon that never ending joy, those eternal rewards, which eye has not seen, nor ear heard, nor the disembodied spirit conceived. All the happiness the worthy soul is capable of enjoying in its disembodied state, it will experience. The reflex influence of a holy life on earth leads to peace and joy in the spirit world, and the inconceivable rewards bestowed, fill the soul unutterably full of glory.

The *wicked* are still living and will never die. They will meet the off-cast of Heaven, the abominable and filthy. The wail of remorse, like waves of woe, will roll over the souls of the damned. The gnawing worm of an outraged conscience, the unquenchable fires of neglected duty, the certain decisions of a coming judgment, like dreadful, dark, and dismal clouds, hovering over the soul, will fill the disembodied spirit with fear and woe. The lost spirit never will desire salvation. The "rich man" expressed no wish to be saved. A wicked soul can never love holiness. In Hades it will be out of his power to exercise faith, since "faith is the substance of things hoped for, the evidence of things not seen." All efforts to save, all sanctifying restraints will be removed, and no gospel invitation will woo heavenward.

One question remains to be answered—answered in the light of revelation: *Where is the departed spirit?* Where, in other words, is "Sheol"—"Hades"—the "Hell" of the creed? In what part of the universe is it located? Is it everywhere, some particular place, or a figment of the imagination? The Word of God favors the idea of a place in the use of such terms as Hades, Paradise, Abraham's bosom, Mansions, and others. If it be a place where is it? It must be somewhere within God's vast dominion. God has for His own wise purposes revealed this place

#### ONLY TO THE EYE OF FAITH.

Faith, "the evidence of things not seen," can see this invisible world. The eye of Faith is not blind to the invisible glories of the future world, nor the ear of faith deaf to its enrapturing melodies. Hades may be located in or on the earth, for the natural eye could not see a spirit. The air,

electricity, and even grosser forms of matter, in certain conditions, are beyond the powers of perception. Could mortals, then, see a spirit? It may be in the air around us, or some place far beyond our world. It may be in some appointed place far beyond our solar system. Whether it is in the earth or on it, whether above the earth or far beyond it, implicit trust in God's word, living faith in Jesus, assure us that the disembodied spirits are in Hades, where Christ promised to meet the penitent thief, to which place the Creed declares he "descended." Hades is not the heaven prepared for the heirs of salvation in union with their immortal bodies; nor the hell prepared for the devil and his angels, into which Death and Hades will be cast. Wherever located, it will receive the disembodied spirits until the resurrection from the dead, until Christ Jesus shall have finished His mediatorial work, until the "New Jerusalem" shall have descended to earth, until the Saviour shall have ascended His eternal throne to reign King of His people. Man, incarcerated in a mortal body, may see the abode of the disembodied spirit, and also the eternal home of the risen and glorified body; but God has wisely revealed both these homes *only to the eye of faith*, and any speculative idea could not satisfy every thinking mind.

We will present one view of the locality of Hades, speculative, indeed; and if it be not true as the departed spirit has found, there is nothing in nature or revelation, presented to our mind, that proves it to be *false*.

As the word of God favors the idea of locality, so we believe Hades is connected with the world we now inhabit. It is either in it, on it, or in the atmosphere around it. Jesus did not ascend from the world until after His resurrection, as he announced to Mary. The idea that the departed spirit is near us, so that the superstitious think it may be seen by us, is so deeply engraved on the mind of humanity, that, like the notion of a Deity, it may be considered universal. Perception by the spirit must be through a different medium from the perception of the soul of man incarcerated in a body; hence we cannot see them and they may not "see" us. Here the



disembodied spirit will remain, until God shall quicken into life the millions now mouldered into dust, and death and hades be destroyed. The righteous, then, having received their immortal bodies, will enter upon their eternal new-life, and receive the kingdom prepared for them. Then the wicked will be driven into that "bottomless pit," with the angels doomed and damned, never more to desire the light, love and bliss emanating from the Throne supernal.

The subject suggests a few thoughts which, in conclusion, require additional comment.

1. A ROMISH PURGATORY *is not taught in God's word, nor is it a reasonable dogma.*

A third place is admitted. An intermediate state is acknowledged. A disembodied condition of the soul is distinctly revealed. The righteous, however, will never lose their righteousness; nor will the wicked ever become better. Christ preaching to the "spirits in prison," whatever may have been the burden of his sermon, announced no cleansing process to the impure soul. "He that is holy let him be holy still, he that is filthy let him be filthy still," is the express declaration of the Scriptures. There is nothing in humanity, nothing in the soul, nothing in morality, nothing in Christian theology, that can qualify the soul for happiness and heaven, except a living union with Jesus Christ by faith, that living and life-giving principle which flows from the parent Vine to to every branch. Regret and remorse cannot remove moral stains, weeping cannot wash away guilt, and punishment can never atone for a single sin.

2. If this theory of hades does not agree with God's word, and is not in accordance with the deductions of reason, why has there been appointed a "*day in the which God will judge the world?*" Why would the heir of salvation receive his eternal inheritance at death, and then, at some future time, be arraigned at the bar of "judgment," for the purpose of examining his right and title to this reward already enjoyed, his right and title to receive the plaudit: "Well done, good and faithful seryant, enter into the joy of thy Lord?" Why would the culprit, at death, be cast into his deserved prison,

his final hell, and afterwards be arraigned before the assembled universe to hear the already known decision of the Judge: "Depart from me, I never knew you?" We ask the question, for it seems to us like mockery. The idea that the soul must be united to the body in order to be judged, is simply trifling with the Omniscient Mind and the conscious knowledge of the soul. No doubt the disembodied soul knows its eternal destiny at death, for it is conscious of its condition for weal or woe, and is assured that the final decision of the Judge will be right. In every trial of a free moral agent, the examinee is previously assured of the result, if justice be done and all the evidence well considered. The soul in hades is conscious of the result of the judgment day in its case, for the Omniscient is Judge, and the book of His remembrance accords with the soul's book of memory, in both of which is unmistakably written every deed done, every word spoken, every thought conceived by the soul in its probationary state.

3. *Where are heaven and hell*—heaven, the eternal home of the righteous, hell, the "bottomless pit" for the wicked? What part of the universe contains the Throne of the Great God, and where is the "lake of fire" into which hades will be cast? Where are the final homes of the saved and the lost? They are revealed only to the eye of faith.

"High as we may lift our reason up,  
By Faith directed, and confirmed by Hope:  
Yet we are able only to survey  
Dawnings of beams, and promises of day."

We will give the reader our speculative view of these eternal homes of Adam's race, which, if not *true*, cannot be proved to be *false*. It is absolutely true, that the moon revolves around the earth, and the earth and moon, with other planets and their moons, are moving around the sun. Astronomy teaches, and the word of God does not contradict, that the sun, with his train of planets and satellites, with other suns and their trains, is revolving around another grand centre. This central world, with its retinue of suns and planets, with other like centres, is revolving around the grand centre



of the universe, (for it is not necessary for our purpose to proceed from centre to cluster, and from cluster to nebulae). Standing in imagination at this last grand centre, around which all centres, suns, planets and moons revolve, in every conceivable direction, space is limitless, infinite, and knows no end. As creation had a beginning, for the first idea of God's word asserts it, matter is not eternal. There must be, then, a limit to material existence. There must be a limit, although the distance from centre to centre, from star to star, may exceed the powers of computation, or stagger the faculties of the finite mind. There must of necessity be an outside centre, an outside star, an outside world revolving around the grand centre. Here within creation's limits is heaven, the eternal abode of the saints! Here are the light, love and bliss of the saved! Although this earth regenerated, the curse removed, hades destroyed, will be the home of the race of Adam saved; yet as messengers of Jehovah Jesus, the King of saints, the sanctified host will visit the other worlds in the kingdom of the great God.

Beyond the outside revolving planet is the Outer Darkness, the fit abode of the doomed and damned, the place for those who hate the light emanating from the great White Throne; and the Scriptures use no unmeaning term when they call it the "bottomless pit," for space can have no end. This is the final abode of the wicked when hades shall have been destroyed.

4. *The "Descent into Hell"* is an important article of the Creed. It is, indeed, the only article that asserts the human soul of the Redeemer, that He was, is, and ever will be, in all respects, sin excepted, our Brother. The Creed declares His miraculous birth, untold sufferings, shameful death, and the burial of His body; and then asserts that His human soul went with all human souls into the invisible world, into hades, and remained there with them until His resurrection. His body did not see corruption, and hence His human soul did not remain in the world of spirits. He triumphed over death and hades, to the unspeakable joy of His people, both on earth and in hades. As the Captain of the sanctified host,

He arose the “*first fruits*” of a glorious resurrection, exclaiming: “O Death, I will be thy plague! O Sheol, I will be thy destruction!” and ascending to his Father, the Mediator of the heirs of salvation, He sent the Holy Ghost to quicken and bring into being that living organism, the Church of Jesus Christ.

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## ARTICLE VII.

### EXEGETICAL. TITUS 2 : 13.

*προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.*

“Looking for that blessed hope, the appearing of the glory of the great God, and our Saviour Jesus Christ.”—*Conybeare and Howson.*

“Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.”—*Ellicott.*

The true interpretation of this passage has been much disputed. The question of chief interest, theologically considered, is whether only one, or more than one person is here spoken of—whether *the great God* and *our Saviour* refer to one and the same, or denote different persons in the Godhead, God the Father, and Jesus Christ the Saviour. As learned critics have differed on this point, we may not be able to reach absolute certainty. Yet it is well to understand something of the merits of the case, and to be able to form an intelligent judgment, so that we may know in what light to consider the passage. To give a general view of how different parties have been disposed to regard it, a few authorities will be quoted.

Wiesinger, the continuator of Olshausen’s Commentary, says: “In favor of the former—that one subject is meant, are most of the Fathers, and many of the more recent commentators, as Mack, Matthies, Usteri; the latter view, however, has its representatives also among the Fathers, as Ambrose, and Grotius, Wetstein, Heinrichs, De Wette, have



acquiesced in it, while others are doubtful. Olshausen favors the former view, which refers both predicates to Christ."

Ellicott says: "It must be candidly avowed that it is *very* doubtful whether on the grammatical principle last alluded to, the interpretation of this passage can be fully settled." He claims, however, that the "*exegetical* considerations" are such as to make it "difficult to resist the conviction that our blessed Lord is here said to be our μέγας Θεός, and that this text is a direct, definite, and even *studied* declaration of the divinity of the Eternal Son."

Winer, whose authority is so great in New Testament Grammar, says: "For reasons which lie in the doctrinal system of Paul, I do not regard σωτηρὸς as a second predicate by the side of Θεοῦ, as if Christ were first styled ὁ μέγας Θεός and then σωτηρ."

The arguments advanced in support of two different subjects being referred to are not at all satisfactory. Winer grounds his conclusions not on grammatical considerations, but on "reasons which lie in the doctrinal system of Paul." There is, however, no proof that Paul's doctrinal system requires such an interpretation, and the very contrary might be more plausibly argued. It is certain that Paul does, again and again, use language that represents Christ as truly divine, as very God. The fact that the article is not needed before σωτηρὸς, even if a different subject were intended, proves nothing. The omission of the article may not prove that both predicates refer to the same subject, but it just as little proves that they must refer to different subjects. This Winer admits. He says "I did not mean to deny that σωτηρὸς ἡμῶν can grammatically be regarded as a second predicate dependent on the Article τοῦ."

Whilst the arguments in favor of two subjects or persons are weak and unsatisfactory, those in support of but one person being referred to, are various and weighty, more than sufficient to balance all opposition, if they do not completely settle the question.

a. The grammatical construction favors this view. Winer admits that it is not opposed to it. Ellicott claims that

grammatically there is a *presumption* in its favor. The passages referred to by Winer and others, to illustrate their view, are not entirely analogous, and by no means decisive. If, as has been said, "the article was not indispensable to mark the different individualities of *the Great God* and *our Saviour Jesus Christ*," still the common rule is to use it to individualize, and its absence here most naturally leads us to think of but one subject. The position of the article and pronoun is exactly what they should be, if only one person was to be understood. It is very certain that the apostle has used a form of expression, that has led many, and among them the ablest critics, ancient and modern, so to understand him, when he could easily have prevented any such interpretation had he not designed to represent our Lord as the "Great God."

b. ἐπιφάνεια is a term that is especially, and exclusively in the New Testament, used in reference to Christ. It occurs besides in this passage 1 Tim. 6 : 14; 2 Tim. 1 : 10; 4 : 1, 8, 2 Thess. 2 : 8. So marked is its usage that Cremer, in his Biblico-Theological Lexicon of New Testament Greek, says of the word, "In the New Testament of the appearing or manifestation of Jesus Christ on earth, 2 Tim. 1 : 10. In other New Testament texts of Christ's second advent, 2 Thess. 2 : 8; 1 Tim. 6 : 14; 2 Tim. 4 : 1, 8; Tit. 2 : 13." To this common use of the term it is replied that Christ is said to come in the glory of the Father, so that the ἐπιφάνεια τῆς δόξης may very well refer to both. Whilst it is very true that Christ will come thus in the glory of his Father, it does not seem to meet the fact that the established use of the term ἐπιφάνεια in the New Testament confines it to the coming of the Son. This is the blessed hope of Christians.

c. The term μεγάλου seems unnecessary in reference to God the Father. There is no occasion to use any such qualifying word, and it can hardly be made to accord with the apostle's style of writing. It is not however superfluous to use such terms when speaking or writing of Christ, since He appeared "in fashion as a man," and His proper divinity might be overlooked. Corresponding epithets are applied to Christ. He



is called "*the true God*," 1 Jno. V. 20. In all his writings the apostle is careful to set forth the dignity and honor of his Lord. If the question were simply, in regard to which the apostle would be most likely to use this term, there can be little doubt but that it would be more natural to apply it to the Son, who humbled Himself, than to the Father, whose glory had never been veiled. In the one case it is most appropriate, in the other it has no special signification.

d. The context leads us to think of but one person, and that one is He, "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." There is nothing in the context to lead us to think of any other than this one person, and so far at least as the language following the words in question is concerned, it limits the meaning and application to one person, and that one the Divine Redeemer. It must be, as Winer admits, only for doctrinal reasons that a second person is put into this text. It has been somewhat common to charge evangelical denominations with reading their own system into the divine word, but others are not quite free from such imputations.

In view of all the facts in the case, and guided by the plainest rules of interpretation, we render the text: "*Expecting the blessed hope and manifestation of the glory of our Great God and Saviour, Jesus Christ.*"

And thus interpreted, it presents one of the very strongest text-proofs for the supreme divinity of our blessed Lord. It is true that this great doctrine of our Christian faith does not depend on, or need the support of this passage. But we should not surrender any part of the inspired volume to the enemies, or doubtful friends of our Lord.

## ARTICLE VIII.

## LITERARY INTELLIGENCE.

As usual after the holidays, the book business has been dull for several months. Comparatively few important works have been published during the quarter. We give a list of the more valuable issues since our last number.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Revision of the English Version of the New Testament*, containing discussions of the Subject by Dr. Lightfoot, Archbishop French, and Bishop Ellicott, with an Introduction by Dr. P. Schaff, (see notice in this number;) *The Bible Commentary*, known as the Speaker's, volume II., containing Joshua, Judges, Ruth, Samuel, and First Book of Kings; *Christian Ethics*, by Dr. Adoff Wuttke, late Professor of Theology at Halle, with a special Preface by Dr. Riehm, Editor of the "Studien und Kritiken," translated by John P. Lacroix, in two volumes.

ECCLESIASTICAL.—*Lectures on the Re-union of the Church*, by Dr. J. I. Von Döllinger, a translation of the lectures delivered by Dr. Döllinger in Munich last year, designed to remove the difficulties in the way of a re-union of all Christians in one church; *Index Canonum*, compiled by Rev. John Fulton, containing the so-called Apostolical canons, the canons of the undisputed General Councils, and those of the Provincil Councils of Ancyra, Neo-Caesarea, Gangra, Antioch and Laodicea, in Greek and English, together with a digest of the whole Code of the Canon law of the primitive Church.

SCIENTIFIC AND PHILOSOPHICAL.—*Force*, by Jacob Abbott, a new vol. of Harper's series, "Science for the Young;" *The Ocean, Atmosphere and Life*, by Elisse Reclus, an important and valuable work, a notice of which see in the Book Notices of this number; *The Expression of the Emotions in Man and the Lower Animals*, by Darwin, published by D. Appleton & Co.; *Zoological Mythology*, or the Legends of Animals, by Prof. Gubernatis of the Institute of Florence, published by Macmillan & Co.; *Year-Book of Nature and Science*, for 1872, by Dr. J. C. Draper; *Alcohol, its Place and Power*, by James Miller, Prof. of Surgery, Edinburg, an able and moderate argument against alchhol.

HISTORICAL AND BIOGRAPHICAL.—*Thorvaldsen, His Life and Works*, by Eugene Plon, translated by Miss Luyster, with illustrations; *The*



*Great Events in History*, by Wm. Francis Collier, LL. D., edited and enlarged and brought down to the present time, being a Manual of reference for the use of students; *Ireland's Case stated in Reply* to Mr. Froude, by Rev. father T. N. Burke; *The Reformation*, by Prof. George P. Fisher, D. D.; *Life and Times of General Philip Schuyler*, in two vols. by Benj. J. Lossing.

ART AND POETRY.—*History and Sculpture* from the Earliest Ages to the Present Time, by Dr. Wm. Lubke, author of the "History of Art," a large work in two vols. with numerous illustrations, from the press of Lippincott & Co.; *The Brook and other Poems*, by Wm. B. Wright, published by Scribner, Armstrong & Co.; *The Wonders of Sculpture* from the French of Louis Viardot, with a Chapter on American Sculpture, and numerous illustrations; *The Minnesingers of Germany*, by A. E. Kroeger, published by Hurd & Houghton; the fourth and concluding vol. of *Winckelman's History of Ancient Art*, translated by Dr. G. H. Lodge; *The Poems of Henry Tamrod*.

MISCELLANEOUS.—*A Journey to Egypt and the Holy Land*, in 1869–70, by Henry M. Harmon, Prest. of Dickinson College; *History of Journalism in the United States*, a work of high value by Frederick Hudson, from the press of Harper & Bros.; *English of the Fourteenth Century*, by Prof. Carpenter of the University of Wisconsin; *The Lake Regions of Central Africa*, compiled by Bayard Taylor; *The Foreigner in Far Cathay*, by W. H. Medhurst, H. B. C. Consul, Shanghai, (see Book notice.)

#### GERMAN.

The union of the various States of Germany into an empire, has been made the occasion of renewed efforts to unite all the Evangelical churches into a national Evangelical church. *The Peace-mission of the Evangelical church of united Germany*, is the title of a book of one hundred and fifty pages, with this end in view. The author, name not given, is a native of Southern Germany. The doctrinal basis of the national church cannot be a return to the theology of the sixteenth century, but must be the fundamental doctrines of the gospel. The Bible must be regarded as the only rule of faith, Christ is the basis of all faith, and the universal priesthood of Christians must be recognized. The author sees the evils resulting from the exclusion of the laity from active participation in the affairs of the church. This evil is to be remedied by a better form of church government. The congregation is the source of all churchly authority. There shall be district Synods, but also a national general Synod of the whole church of the empire. United politically, it is natural that the Germans should also seek to be united religiously. And though the work must be slow and perhaps discouraging, we pray for the success of all proper efforts to unite more closely the Evangelical churches of Germany.

*State and Church*, by Prof. Dr. A. W. Dieckhoff, sixty pages, opposes

the growing tendency to separate the two. The author thinks that the results of the separation would be disastrous to both.

*State and Church*, by Dr. F. Fabri, also discusses the condition of the church in the new German empire. The independence of the church in the state is advocated. And in order that the church may be independent, there must be a separation of church and state.

*The Church in the new Empire*, is the title of a book by Dr. J. W. Harme, professor of theology and preacher in Greifswald. He discusses the disease and the cure of the church. Many pamphlets have also appeared, discussing the present state of the church, showing the need of reforms, and indicating the means of reformation. All the different parties in the Evangelical church, and also Roman Catholics and Rationalists, are engaged in these discussions. Religiously, Germany is in a state of fermentation, and men are anxiously awaiting the results.

From a small book on *The religious and social condition of Alsace*, by H. Romberg, we learn that in that country there are two hundred and fourteen Lutheran and thirty-six Reformed ministers. Of these, twenty belong to the strict confessional Lutherans, more to the moderate party, but by far the most are Rationalists. Of the two hundred and thirty thousand Protestants two hundred thousand are Lutherans. The worship is simple, the liturgic element being far less prominent than in most of the German churches.

As usual we have a number of books to report on the Reformation in the sixteenth century. A work of three hundred pages, by Rev. A. Baur, is entitled *Germany in the years 1517-1525*, viewed in the light of cotemporary anonymous and pseudonymous German pamphlets and popular writings.

Pamphlet on *Luther* by Prof. A. Schottmüller, and one on *Charles V. and the Augsburg Interim*, by Dr. O. Krabbe.

Prof. Dr. K. A. Nobbe has published a genealogical book of the descendants of Luther.

*History of the Reformation in Poland*, by O. Koniecki, first part. In this the author gives the history of this Reformation till the year 1570; in the second part he expects to describe the period from 1570 till the present. In the beginning the Reformation promised well in Poland, and strong hopes were cherished that the people would be brought as completely under the influence of the gospel as the inhabitants of Saxony. But the work was checked, and Romanism again gained the ascendancy. The author gives the following reasons for this. First, because there was no one who could properly be called the Polish reformer, and who in that critical period became the guide of the people in their efforts to throw off the Romish yoke. Second, the division of the Protestants into Lutherans, Calvinists, and Bohemian Brethren, which led to dissensions and persecutions. In 1556 Socinianism was also introduced and added still more dissension.



*Lutheranism before Luther*, by Dr. A. Pfeifer, is a reprint of a work published nearly two centuries ago, and is published at St. Louis and in Leipzig.

*Dr. Martin Luther, the German man*, by C. Becker. The aim of this work is dogmatical as well as historical, and is written for the German youth and people in the interest of exclusive Lutheranism, and in opposition to the Reformed church and the Union.

*Luther's Doctrine from 1517-1525*, by Dr. M. Schwalb, Reformed preacher in Bremen. An address. Here we have the great reformer and his doctrines viewed from a very different standpoint from that occupied by the last named book. Luther's supposed heresies are made specially prominent in this address.

*Dr. M. Luther*, by F. H. Eickhoff. One hundred voices of eminent men of four centuries on his person and his work. Three hundred and twenty pages. For more than forty years the author has been engaged in gathering the various testimonies of the most eminent men of all nations and churches, including the Reformed and the Roman Catholics.

*Christian Addresses*, by Prof. Dr. J. T. Beck, fifth collection, second edition. The fact that a second edition of this and the other collections of the author's Christian addresses is called for, shows that the deep Scriptural truths of the profound Tübingen professor, are appreciated, in spite of the prevailing infidelity. These addresses are university sermons. Rejecting all external divisions and meretricious ornaments, Beck simply aims to unfold the thoughts of his text and to lead his hearers into the rich treasures of God's word. His addresses are growths. The author's theory is, that the power of preaching consists in the clearest presentation of God's word, that the preacher has but to hold up that word, and that if he attempts to add to it he weakens, dilutes it. When he preaches, it is not Beck so much that speaks as the Scriptures, and the man is lost sight of while the truth is everything. His addresses are so powerful because so Scriptural. And their power over the human heart is an evidence of the adaptation of the gospel to the deepest wants of man.

We have seen fewer notices of German exegetical works than usual. The same is true of works on ethics. Yet there is great demand for the latter. The first edition of Martensen's *Ethik* was sold rapidly, and an effort made lately to secure a copy in the principal cities of Germany, proved a failure. In Germany as well as in this country more prominence is given than formerly to the ethical elements of Christianity.

Dr. H. Ewald, the celebrated oriental scholar, is publishing a new and revised edition of his works on the New Testament. A volume containing the first three Gospels and the Acts, six hundred and thirty pages, appeared in 1872. The numerous changes through which the theology of Germany has passed recently, seem not to have affected the views of the author, as he claims still to hold the views announced by him in 1827.

Whilst not regarded evangelical in all his views, he opposes with vigor the destructive criticism of Baur and Strauss.

In Apologetics a new work has appeared entitled, *The Christian Faith and the objections of its opponents*, by Dr. J. F. C. Hubert. One hundred and fifty pages. Also one by C. E. Baumstark, four hundred pages, I. Volume, called "*Christian Apologetics*." The numerous attacks on Christianity by materialists and other skeptics, have called forth many apologetical works of late, of which Luthardt's lectures, three volumes, are among the most popular. And in all the departments of theological literature the works are assuming more of an apologetic character.

*The Credibility of the Gospel history*, by J. L. Füller, two hundred and forty-eight pages, is apologetic in its character.

*The Christian doctrine of Salvation*, by Ph. Buttmann, three hundred and fourteen pages, aims to restore to the church those who have been alienated from it, by making the doctrines of the gospel plain and attractive.

A fourth edition of the translation of Dr. Mynster's (Danish bishop) work on *The Christian Doctrines*, five hundred and seventy-nine pages, has been published. It is popular in its character, and the fact that a fourth edition is demanded proves that the work is appreciated.

*Jesuitism*, by a converted Jesuit, one hundred and sixteen pages, is an exposition of the rules and practices of the order.

*History of Jesus of Nazareth*, by Th. Keim, six hundred and eighty pages, vol. III., completes this extensive work.

*The Russian Orthodox church*. A sketch of its origin and life, by Probst V. Basaroff. Thirty-six pages. 1873. The author is an enthusiastic advocate of his church. The sketch is interesting, especially that part which treats of the present life of the church.

*Hymnarium*, is a collection of one hundred and seven Latin Christian poems, by H. Petersen, Publisher and Bookseller in Halle.

J. H. W. S.

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## ARTICLE IX.

### NOTICES OF NEW BOOKS.

LUTHERAN BOARD OF PUBLICATION,  
42 North 9th Street, Philadelphia.

*Luther and the Bible*. By T. Stork, D. D. 1873. pp. 208.

This is another very attractive volume from our Publication House No. 42 North 9th St., Phila. We welcome these publications with peculiar gratification. This volume will add something to make its readers better acquainted with Luther, and to prize more highly the inspired volume.



The author tells us that the object is not to extol Luther, but to magnify the Word of God. It makes no pretence to originality or profound learning, but is written in the poetic style of the author, abounding in choice quotations and beautiful sentiments. The illustrations, of which the volume contains a number, serve to increase the interest and fix the subject on the mind. The topics discussed are ranged under the heads of—Discovery of the Bible; Luther at the Wartburg; Luther's Patmos; The New Testament; The Finished Work; The Bible in the Schools; Suggestions, Doctrinal, Practical. The discussions throughout have a practical bearing and are calculated to stimulate spiritual life. Dr. Stork has shown a special aptitude for making books of this class, and has done the church good service in furnishing a number of volumes, which breathe the tenderest, purest, and most elevated sentiments. He seems as fond of culling the choicest gems from all literature within his reach, as is the bee of gathering honey from every flower; and no more delightful volumes, than those he has prepared, can find their way into the family circle or the Christian household.

We submit however whether a volume of the kind before us is just the place, in which to discuss "the true relation of the Bible to the Creed." The amiable author possesses a nature so pliable that it readily yields to the impressions of the last book read. If we are not mistaken, some time ago, in another volume, he proposed to expurgate the oldest and most universally received Symbol of the Christian church. Now he proposes to expurgate the church, so as to exclude those who may not be able to receive all that the church from time to time sets forth as articles of belief. This two-fold precess of expurgation would soon, we fear, leave us neither creed nor church. The author has strangely confounded subjective personal faith with an objective confession or creed, and made, what he seems to think so simple, so obscure, that his imaginary light is all darkness. A subject that has sorely tried whole churches, as well as engaged the anxious thought of the greatest minds, cannot be so summarily disposed of by a few quotations of a partisan character. We think the author as unfortunate in this department as he is happy on most other points.

*The Explanatory Question-Book, for the use of Sunday Schools.* Containing Lessons for one year, arranged in quarterly parts, with Lessons for the leading church festivals. Vol. II. On the miracles of our Lord. By Rev. T. T. Titus, A. M., Professor of Theology in Hartwick Seminary, N. Y. pp. 109.

This little volume will have additional interest imparted to it by the recent lamented death of the author, and many will realize, in using it, that being dead he yet speaketh.

HARPER & BROTHERS, NEW YORK.

*The Revision of the Version of the New Testament.* By J. B. Lightfoot, D. D. Canon of St. Paul's and Hulsean Professor of Divinity,

Cambridge; Richard Chenevix Trench, D. D., Archbishop of Dublin; C. J. Ellicott, D. D., Bishop of Gloucester and Bristol. With an introduction by Philip Schaff, D. D., Professor of Divinity in the Union Theological Seminary, New York. 1873. pp. XLIX. 195; 193; 178.

This volume of over six hundred pages is one of great value to the intelligent student of the New Testament; and the editor and publishers have placed their readers under strong obligations for presenting the mass of information and critical material in so convenient a form. It is just what thousand of readers will desire, at this time, to have in their possession. So much has been said about the Revision of our English Bible, that many want to know exactly what it means, what it is proposed to do, what has been accomplished, and what we may reasonably expect? These, and other questions, will find an answer in the volume before us.

To those, who may happen to possess the volume or who will secure it, anything further would seem unnecessary; but for the benefit of other readers we will give some account of the volume, and of the movement which has called it forth. Dr. Schaff has here presented, in one substantial volume, the three most important recent discussions bearing on a revision of the New Testament. These discussions are by English scholars of acknowledged ability and judgment. They are severally, "*On a Fresh Revision of the New Testament*, by J. B. Lightfoot, D. D.; *On the Authorized Version of the New Testament in connection with some recent proposals for its Revision*, by Richard Chenevix Trench, D. D.; and *Considerations on the Revision of the English Version of the New Testament*, by C. J. Ellicott, D. D. The work of Archbishop Trench has been before the public for some time, the first edition having been published in this country as early as 1858, and an improved edition the year following. In 1870, Bishop Ellicott presented his views, accompanied by some illustrations of what had already been done, by himself and some others, in the way of a revision. Prof. Lightfoot prepared his work in 1871, and after the work of revision had been formally inaugurated. To these Dr. Schaff has himself contributed an Introduction, detailing the progress of the movement thus far, and giving a summary view of what it is proposed to accomplish. This Introduction is by no means the least interesting or valuable part of the volume. The treatises contained in this volume discuss the revision of the New Testament only, but the work aimed at extends to the entire English Bible, including the Old Testament as well as the New.

It is now no longer an open question whether or not we shall have a revision of our English Bible. The work has assumed such shape as to give assurance that it will be accomplished. The only questions are, how the work will be done, and how it will be received by the churches when completed.

For years the subject of a revision of our English Bible had engaged more or less attention, but it assumed a definite form in the year 1870,



when at the Convocation of Canterbury, May 6th, by a unanimous vote in the Upper House, and by a large majority in the Lower, it was declared, "That it is desirable that revision of the Authorized Version of the Holy Scriptures be undertaken." A committee of eight bishops and eight presbyters was appointed to carry out this and the accompanying resolutions of the Convocation. A large committee, composed of distinguished biblical scholars of different denominations, has been finally constituted, and divided into two companies, one for the Old and the other for the New Testament. On invitation from the British Committee, an American Committee has been organized to co-operate with their English brethren. Thus far the American Committee numbers twenty-four—about half as many as the British Committee. The public are to know little of their labors while in progress. As to the general design, it is distinctly understood that it is not a new translation, but simply a revision—to make a good translation if possible, a still better one. The English speaking and reading people are not willing to give up the present English translation for a new one. No one asks or desires it.

The changes or improvements proposed are presented under several distinct heads: The Text; Errors; Inaccuracies; Inconsistencies; Archaisms; Proper Names; Accessories; Arrangement.

It is well known to biblical scholars, that the original text of the New Testament, from which our translation was made, was by no means a pure or accurate one. Indeed it is not a settled point what edition of the Greek text was used by King James' translators, probably more than one, but it is certain that, at that time, comparatively little labor had been bestowed on the criticism of the sacred text. The most important MSS. were unknown or not accessible, and scholars had to rely on what they could obtain and use. Since then immense labor has been bestowed on the text of the Greek Testament, most important additions have been made to the stock of MSS., and a great deal accomplished towards determining a purer text, or one nearer to the inspired originals. "Over fifteen hundred MSS. of the Greek Testament have been more or less compared, and from one hundred thousand to one hundred and twenty thousand various readings have been accumulated from all textual sources, to the present day." These various readings do not shake any article of the Christian faith, and need not disturb any timid minds; but they serve to establish the general integrity of the text, and to enable us to arrive at greater certainty in regard to the actual originals. We are not yet in a condition to settle upon a text to be universally received as a final one. But great advances towards a more accurate and reliable text have been made, and it is right and proper that advantage should be taken of our superior position in this respect. This is a point however which will require special care and judgment on the part of those engaged in this work. This lies at the very basis of an improved version, and yet it is beset with many difficulties and dangers.

There is much less difficulty in regard to the original text of the Old

Testament. That text, having been settled by the Masorets at an early day, presents but few various readings, and these of comparatively little consequence. The difference in this respect between the texts of the Old and New Testaments is very remarkable. Those engaged in revising the translation of the Old Testament will have little to do with determining the text, whilst this must engage the first attention of those at work on the New.

The *errors* to be corrected relate chiefly to typography, grammar, and translation. Some errors in printing have crept into the standard editions of the English Bible, as also some errors in grammar. Besides, there are some clear cases of mistranslation, all of which may be corrected without materially disturbing the text.

The *inaccuracies* refer to such things as the omission or insertion of the definite article, neglect in the proper use of prepositions and particles, inadequate rendering of certain words and phrases, etc.

The *inconsistencies* apply to the different renderings given to the same word in the same connection, and rendering different words in the original by the same word in English, thus obscuring distinctions which exist in the original text. Our translators have defended this principle, but whilst it may be admitted in some cases, it has been carried to an extent in our Version that makes it a serious defect. A single verb in Greek is rendered by as many as seventeen different verbs in English, and some nouns have received even a greater variety of meanings, whilst as many different nouns and verbs in Greek are rendered by the same word in English. In correcting the extreme into which our translators have fallen, care should be taken to avoid a stiff, mechanical, verbal, uniformity.

The *archaisms* include obsolete words and phrases, which, by reason of time, have lost their meaning or become unintelligible to the ordinary reader. Of words of this kind our English Bible has a considerable number. Whilst most of these should be changed to more modern and intelligible forms of expression, there are some, classed under this head, that we would be slow to exchange for modern phraseology.

The *proper names* of the Bible, in our Version, are unnecessarily varied in the manner of spelling, where there should be uniformity. The same names are spelled so differently as very naturally to convey the idea of different persons or places. This is true, not only of names as having somewhat different forms in Hebrew and Greek, but the same names are spelled differently in the Old Testament, and also in the New, where in the original there is no ground for such diversity.

The *accessories* concern the orthography, punctuation, use of capitals, words in italics, marginal references, chronology, headings of chapters and columns, etc. Something of this kind was attempted by the American Bible Society more than twenty years ago, but it encountered such opposition as to constrain the Society to abandon the effort. It touches upon



the interpretation of Scripture, and that unsuccessful attempt shows how sensitive the public mind is on this point.

The *arrangement* would combine, with our received division into chapters and verses, that of paragraphs, and in the poetical parts of Scripture, such a style of printing as to indicate this peculiarity.

We should have been glad to furnish illustrations under these several heads, but our space will not permit, and we must point our readers to the volume for further information. Some particulars, not at all touched in this volume, are of quite as much importance as some that are. Whilst containing a great amount of very reliable critical material, it is by no means exhaustive, and especially in regard to the revision of the Old Testament, on which only the Introduction touches. The manner in which our translators have dealt with the name Jehovah will furnish an illustration of a needed revision in this particular in the Old Testament. The work which has been undertaken is confessedly one of great delicacy and difficulty. The churches, especially in this country, have no responsibility in the matter; yet they will await with interest the result. The best wishes and prayers of many will accompany those who are lending their efforts to furnish us an improved version of our English Bible. But time and the result alone can tell whether the effort will be a success, or only another failure in attempting to improve what was so well done two centuries and a half ago.

In the meantime we have a few suggestions to offer, whether they are accepted or not.

There should be no haste in completing this work. We have already an admirable Version, which has been used and admired, for centuries, wherever the English Language is read and spoken, and we can afford to be patient and wait until the work is well done. If done at all, and we hope it may be carried through, there should be no pains or labor spared to make it the very best possible. If many of these men engaged in it should not live to see the completion of the work, let them intrust it to others, who may come after them. It is not the work of a day or year, but should have all the time necessary to make it an enduring monument of sound learning and genuine wisdom.

Before the work, as a whole, is published for use in the churches and in families, let it be printed in parts and submitted to the fullest criticism of the public. None know better than the revisers that they are not infallible, and that there is a tribunal, higher than their judgment, before which their labor must sooner or later appear and be judged—that tribunal is the whole body of those competent to form a judgment. It may be very wise for the committee to keep their work "*strictly confidential*," and to allow it "*in no way to be made public*," so long as it is still undergoing revision in the Committee, but it may save great trouble to have the judgment of the public in some way, before it finally passes out of their hands. This might be done by publishing it in parts and inviting

criticism, or by publishing a sufficient number of provisional copies to send them to institutions and learned men, inviting candid criticism. Without some such precaution it would be safe to predict much criticism and dissatisfaction after its publication that should be avoided.

We hope to keep our readers posted in regard to the progress of this movement, and may in a future number have more to say on the general subject of revision.

*The Ocean, Atmosphere and Life.* Being the Second Series of a Descriptive History of the Life of the Globe. By Elsée Reclus, Author of "The Earth," etc. Illustrated with two hundred and fifty Maps or Figures, and twenty-seven Maps printed in Colors. 1873. pp. 534. \*

The eminent ability shown in the author's earlier work, "The Earth," has prepared the way for a favorable reception of this volume. It exhibits the same literary features as the former, and sustains the high reputation of the writer. It is divided into three Parts, which treat of The Ocean, The Atmosphere and Meteorology, and Life. The discussion of the Ocean is embraced in five Books, describing The Seas, Currents, The Tides, The Shores and Islands, and The Dunes. The second Part, also in five Books, gives an account of The Air and Winds, Hurricanes and Whirlwinds, Clouds and Rains, Thunderstorms, Auroras, Magnetic Currents, and Climates. The third Part covers three Books, treating of The Earth and its Flora, The Land and its Fauna, Earth and Man, and The Work of Man. This view of the Contents may give some conception of the general scope and arrangement of the work, but it furnishes no idea of the amount of varied and useful information brought together in its pages. The author exhibits a broad and thorough acquaintance with the latest investigations of science, and has presented the rich results in a very compact and attractive way. It is not a dry technical treatise, but deals with the varied topics it embraces in methods and language easily understood by all intelligent readers. The treatment is clear, fresh, and full of life. We know of no work, covering these subjects, that so admirably supplies concerning them the very information which should be possessed by all. The numerous excellent Maps and Figures it contains greatly aid in explaining and impressing its statements of facts.

In a volume which is so crowded throughout with the results of recent learned inquiry, it is difficult to indicate any parts of superior excellence. As an example, however, of the general character of the work, we may refer to the Chapter on the Gulf Stream. This, illustrated by a two-page colored map, presents the earliest information which mariners had of this most wonderful of the oceanic rivers; gives a clear and striking account of its course, depth, breadth and velocity, the cause of the current, the mass of water discharged through it; describes its general character and particular features, its meeting with the polar currents in the neighborhood of New Foundland, where its warm waters melt the icebergs from the north



and sink their fragments of rock and loads of earth so as to form that enormous plateau which stretches out so far into the ocean; and indicates the grand relations of the Stream as a highway of commerce, and even to the temperature of some western countries of Europe: "The quantity of heat which the Gulf Stream carries toward the northern regions forms a very considerable part of the caloric stored up in its waters under the tropics. \* \* The total warmth of the current would suffice, if it was centred in a single point, to fuse mountains of iron, and cause a river of metal as mighty as the Mississippi to flow forth. It would suffice to raise from a winter to a constant summer temperature the entire column of air which rests on France and the British Isles. But though it spreads over enormous spaces to the west and north of Europe, the Gulf Stream does nevertheless exercise a preponderating influence upon the climate of this part of the Old World. Owing to the warmth of its waters, the lakes of the F  roe and Shetland Isles never freeze during winter; Great Britain is enveloped in fogs as in an immense vapor-bath, and the myrtle grows on the shores of Ireland, the emerald isle of the seas, under the same latitude as Labrador, that land of snow and ice. In green Erin, an island privileged in so many respects, the western coasts (the first land which the Gulf Stream encounters after crossing the Atlantic) enjoy a temperature two degrees higher than the eastern coasts. In spite of the path of the sun, it is on an average, as warm in Ireland under the 52nd degree of latitude as in the United States under the 38th degree, or about 1025 miles nearer the equator."

The meteorological chapters on Rains and Storms are full of valuable information, which will be of special interest in connection with the progress science is making in this direction, and the already attained accuracy in fore-casting the weather.

We regret that in a work of such high ability and value, there should be one feature to which exception must be taken. But volumes of this kind ought not to be made to teach infidelity and atheism. Mr. Reclus ranges amid the crowded marvels of nature, and brings to view its great forces, laws, and wonderful adaptations, and never gives a sign of any recognition of a Divine Cause. It is hard to see how any one could show himself more completely atheistic in his science than he seems to be. And when he comes to treat of man, revelation is wholly ignored, and the origin of the race is thrown back into utter darkness. A developmental theory of some sort is assumed, and men "are children of the 'beneficent mother' [earth,] like the trees of the forests and the reeds of the rivers." The "savage theory" of infidel scientism manifestly underlies the whole account of man, and his existence on earth for millions of years is treated as if it were a scientific fact. The best investigation and science of our times have reached no such conclusions as these, and it is to be regretted that, in an able work like this, it should be arbitrarily assumed that the teachings of revelation are no longer worthy of recognition. It is an impertinence.

Though the author does not regard Darwin's hypothesis of man's descent from some species of monkeys as proved, he says: "We have here a theory which, far from being humiliating to mankind, should on the contrary, be a source of pride; our immense progress would justify a very considerable expectation on this point." Even if Darwinism were proved true, most persons would feel that this origin is a sad descent, to be owned instead of that in which the connection ranges back to an "Adam, which was the son of God."

SCRIBNER, ARMSTRONG & CO., NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*The Reformation.* By Geo. P. Fisher, D. D., Professor of Ecclesiastical History in Yale College, New York. 8vo. pp. xxxiv; 620. 1873.

Prof. Fisher's great work, for as such we are persuaded it will be regarded, calls for a much more extended critical review than this brief notice can give. It is a History of the Reformation in its totality, tracing briefly its causes and origin, giving in detail the lines of its advance in Germany, Switzerland, the Slavonic Kingdoms, France, England, Scotland, Spain and Italy, and concluding with a vigorous delineation of the spirit of Protestantism, its relation to the history of civilization, and to the probable future of human culture. According to the author's account, it grew "out of a course of lectures which were given at the Lowell Institute in Boston in the Spring of 1871."

We propose to do our share in the criticism of Prof. Fisher's work from the point of view of the Lutheran Church. And, at the outset, we cannot refrain from expressing our admiration of the thorough and impartial tone of the whole work. It is nothing wonderful that a cultivated scholar of New England should recognize the extraordinary character and powers which gave Luther his pre-eminent, almost solitary place in the Reformation. In this respect Prof. Fisher has shown not merely an appreciative but even an enthusiastic understanding of the great Reformer. His sketch of Luther's character and the part he played though very brief is highly individual and even picturesque. To recognize the grand lineaments which are so striking in the Reformer is not strange in these days of catholic criticism; but the large and wise charity which is able to discern that soul of good in things evil, with which Luther's faults and mistakes were informed is something note-worthy. Nothing has more chilled the enthusiasm of sympathy for Luther than his obstinate refusal to enter into the defensive league against the Emperor, with the Swiss, because of what he considered their heretical doctrine of the sacrament,—and that too though it was urged by one so sound in the faith at the Landgrave of Hesse. But Prof. Fisher does him full justice and, to our thinking, something more than justice in the vindication he makes of what he calls "the sublime disregard of expediency" on the part of the Saxon reformers, (p. 118.)



The light, too, in which the hostility felt by Luther for Zwingli and his doctrine of the sacrament is put, is creditable alike to the sagacity and charity of the author. He even goes so far as to defend, or at least to palliate Luther's application of the opprobrious epithet "schwärmer" to the Zwinglian, on the ground that Luther felt strongly the danger in the Zwinglian doctrine of sacrificing the grand objective character of the means of grace, (p. 150).

But whilst there is so much on this score to admire in Prof. Fisher's work, we have a quarrel with him in regard to the old charge he brings that the Lutheran Church holds the doctrine of *Consubstantiation*. Writing of the English reformation, (p. 340), Prof. F. says, "after giving up transubstantiation, Cranmer adopted the Lutheran doctrine of consubstantiation." Who would not suppose from this that the doctrine of consubstantiation was as confessedly a tenet of the Lutheran theology as transubstantiation is of the Romish? But no Lutheran theologian ever accepted the name or the conception represented by the name. Again we read, (p. 148,) "Luther affirmed the actual, objective presence of the glorified body and blood of Christ, in connection with the bread and wine." So far, well and good; this is a fair enough representation of the high Lutheran doctrine. But he goes on: "It is the doctrine of two substances in the sacrament, or consubstantiation." Now this is Prof. F.'s inference, or rather an inference drawn by some one many generations ago which Lutheran theologians of every sort have steadily repudiated, but which in spite of all their efforts their critics have as steadily persisted in fixing on them.

In a note on the *Form of Concord*, (p. 481,) Prof. F. points out that the Lutheran theology differed from Calvinism by the exclusion of anything like Reprobation and by holding "the Lutheran Consubstantiation." Dr. Hodge and other Calvinists affirm that the denial by the Lutheran symbols of Synergism and the power of man to co-operate in his conversion, contradicts the Lutheran doctrine that the non-elect are passed by because of their voluntary resistance of God's proffered grace. Perhaps it does; but what should we say of the inference, in the face of the declarations of the *Form of Concord*, that since the Lutheran theology denied Synergism it therefore held the doctrine of Reprobation? The inference may be logical enough, but it is certainly dishonest to wittingly charge it on those who deny it point-blank. It is just so with the charge that the Lutheran theology holds the doctrine of consubstantiation. "You," affirms the Zwinglian or Calvinistic theologian, "hold the actual, objective presence of the glorified body and blood of Christ in connection with the bread and wine." "Admitted," replies the Lutheran. "Then, to be logical you must hold to the doctrine of consubstantiation," continues the Zwinglian. "But, logic or no logic, I do not hold the doctrine, and I totally repudiate the name of consubstantiation." And so they separate. But the Zwinglian in his next reference to Lutheran theology serenely

alludes to "the Lutheran consubstantiation" as an undisputed fact. Now this may seem very logical, but it is certainly very disingenuous.

It is time that theologians of all shades should understand, and act as if they understood, that the Lutheran Church has always and unwaveringly denied that she holds the doctrine of consubstantiation. She may be inconsistent in so doing; her theologians may be monsters of bad logic in denying the alleged doctrine to be any legitimate part of their system or inference from it; we are not concerned at present to defend either her consistency or the logic of her symbols. But even bad logicians and in consequent theologians have rights, and one of the most sacred of these is that a theologian and a Church be held accountable only for what they affirm and not for what their critics may judge to be logically inferable from their acknowledged tenets. This seems to be common sense and good morals. Shall not the Lutheran theology have the benefit of them hereafter?

It is really too bad to find a Professor of Yale, in the year of our Lord 1873, repeating this stale charge against Lutherans, of which even Leibnitz, nearly two centuries ago, said, "*no one could impute it to them, unless he had failed to make himself properly acquainted with their views.*" The light is very slow in penetrating some quarters, but it is almost time that Yale should be enlightened on this subject.

Having settled our quarrel with Prof. Fisher, we hasten to express our admiration of his work and our settled judgment that he has made a substantial addition to our material for a better understanding of the great Reformation-struggle.

*The Bible Commentary.* The Holy Bible according to the Authorized Version (A. D. 1611) with an explanatory and critical Commentary, and a Revision of the Translation. By Bishops and other Clergy of the Anglican church. Edited by F. C. Cook, M. A. Canon of Exeter. Vol. II. Joshua—I Kings. pp. 624. 1873.

In a former number of the *Review*, January, 1872, we gave some account of the origin, plan, and general character of this valuable Commentary. The appearance of the second volume, extending from Joshua to I Kings, gives assurance that the work is being vigorously carried forward. This volume is marked by the same general character as the former one, a part of it being prepared by the same hand. The different parts of this volume, according to the plan, were intrusted severally to the following distinguished scholars. Joshua, to Rev. T. E. Espin, B. D.; Judges, Ruth, and Samuel, to Right Rev. Lord Arthur Hervey, M. A., Lord Bishop of Bath and Wells; Kings, etc., to Rev. George Rawlinson, M. A., Camden Professor of Ancient History at Oxford. We regret however to find this volume containing only about two thirds as many pages as the former, and giving rise to the apprehension that the number of volumes will be increased beyond the first expectation, thus delaying the completion of



the work, and adding to its cost. For this it is presumed the authors and English publishers alone are responsible. We hope the publishers will give us full measure and not swell the number of volumes. The list of names of those engaged in preparing this work includes a number of those now at work on the revision of the English Bible, and embraces some of England's first biblical scholars. We renew our cordial endorsement of the undertaking, and cannot withhold our expression of gratification at what the enterprising firm of Scribner, Armstrong & Co., are doing to furnish the public with the very best productions of English and American scholarship.

*The Foreigner in Far Cathay.* By W. H. Medhurst, H. B. M. Consul, Shanghai. pp. 204. 1873.

The aim of this beautifully printed little volume is to furnish a view of the circumstances or conditions in which Foreigners find themselves in China, or "Far Cathay," and to supply some information, part of it new, and part of it hitherto misapprehended, respecting the Chinese themselves. Mr. Medhurst's official residence at Shanghai, has given him excellent opportunity for gaining accurate knowledge, and forming intelligent opinions, on the points of which he writes. The Table of Contents well indicates the range of interesting topics covered by the book: Introductory, Position of Foreigners in China, Character and Habits of Foreign Residents in China, Missionaries in China, Consuls and Customs, Authorities, &c., Customs of the Chinese, Advertising, Mandarin Yamens in China, Opium Smoking, Infanticide, Eating and Drinking in China, Chinese Social Institutions, Correspondence and the Press, Modes of Sepulture, Use of the written Character for Decoration, Chinese Proper Names, Travelling and Portage, The Character of the Chinese, Concluding Remarks. The author shows a calm and discriminating judgment, and writes in a style at once easy and attractive. His account of the mission work is appreciative, and presents some points that deserve attention. Of the traffic in opium, whose evils he admits, it does not amount to much of an excuse, when he says apologetically of the merchants in China, that taking part in it cannot involve "any more demoralization of character to the individual than a connection with the bear, wine, or liquor trade is found to do in this country." In his concluding chapter, the author indicates a hopeful feeling in reference to the future regeneration of China under the influence of the power of Christian civilization. He has produced a delightful book, admirably suited to give the reader an intelligent view of the condition of things in "Far Cathay."

*Galama, Or The Beggars.* (The Founders of the Dutch Republic.) By J. B. De Liefde. 8 vo. pp. 166.

This is the second volume of the "Library of Choice Fiction" which this house is now publishing—the first volume being Mrs. Oliphant's new

novel, "At His Gates." It is a story of love and adventure, with clearly drawn characters whose fortunes awaken the reader's sympathies and hold his interest to the close.

NELSON & PHILLIPS, NEW YORK.

*Christian Ethics.* By Dr. Adolf Wuttke, late Professor of Theology at Halle. With Special Preface by Dr. Riehm, Editor of the "Studien und Kritiken." Translated by John P. Lacroix. In two volumes. 12mo. 1873.

We greet with great pleasure the appearance, in English, of this work of Dr. Wuttke. The great want, among us, of any thorough and systematic presentation of distinctively Christian ethics, and the eminent ability with which this work has been prepared, must secure it a welcome from all who desire to cultivate this rich field of thought. For ourselves, it is, as we are sure it will be to hundreds throughout our Church, still, further welcome, as the production of an able and earnest representative of the Lutheran Faith.

Dr. Wuttke, who died in 1870, though sustaining an honorable name in Germany, has been but little known in America. He was born in Breslau in 1819, and obtained his earlier education under circumstances of much difficulty and self-denial. In 1840 he entered the University of Breslau with a view of studying theology, but the superficial rationalism prevalent failed to satisfy him, and he turned for a while to philosophy. His academic career began in 1848, in Breslau, as doctor and private docent of philosophy. In 1852 he published his *History of Heathenism*, a work which established his reputation as a scholar. Subsequently he devoted himself specially to the study of theology. In 1854 he was called to an extraordinary professorship of theology in Berlin. In settling his theological system, he found in the Lutheran form of doctrine what, to him, was, in its essential features, the purest and truest presentation of evangelical truth. While at Berlin, though occupying a less stringently confessional standpoint, he enjoyed the intimate friendship and regard of Dr. Hengstenberg. In 1861, he accepted a call to an ordinary professorship of systematic theology in the University of Halle, where as a representative of a strictly churchly theology, he labored with great fidelity and success until his death. His *Christian Ethics* was published first in 1861-'62. A second, revised and enlarged, edition was issued in 1864-'65.

Dr. Wuttke was led to write these volumes from a conviction of the need of some work of the sort. Previous treatment of the subject had been unsatisfactory. He felt that Christian ethics should not, as has been the case for some time, be made subject to the shaping of ever changing philosophies. The surrender, on the part of theology, of its own independence and controlling individuality, to a slavish subordination to the Protean forms of metaphysical or scientific speculation, he regarded as a



serious and intolerable wrong to Christian truth. The aim of the author, in the plan of the work is set forth in his Preface to the first edition: "What we attempt in the present work is neither speculative ethics, not yet Biblical ethics in the sense of a purely exegetico-historical science, but, in fact, a system of theological ethics based on the substance and spirit of the Bible, and constructed into scientific form, not by the help of a philosophy foreign to that spirit, but by the inner self-development of the spirit itself." The statement of Dr. Riehm, in a Special Preface to this translation, characterizes the plan: "*Wuttke* was the *first* theologian who made the attempt, upon the foundation of the Lutheran dogmatical ground-views as enriched and vitalized by personal self-immersion in the study of the Scriptures, to carry out, by means of the dialectical method, a strictly scientific organic structure of Christian ethics, which should embody in itself the fruits of precedent labors upon this field, and also polemically elucidate its relation to the various other ethical systems." This allusion to his "Lutheran dogmatical ground-views," must not be understood to mean that he shaped his work in the mould of any narrow or distinctive denominationalism; for Dr. Wuttke distinctly and repeatedly declares his aim to be "honest loyalty to the Gospel," and his determination "to construct a system of *Christian* ethics, and not simply of the ethical views of this or that Church."

The first volume contains a History of Christian ethics. In this, after some fundamental definitions, he traces the ethical views from the most ancient times, and among all the chief nations, the Chinese, Indians, Egyptians, Persians, and the Greeks, Old Testament and Jewish ethics, Christian ethics of the ancient Church, the Middle Ages, of the Reformers, and of the Churches and Philosophers, down to the present. The second volume embraces Pure Ethics, and unfolds the moral system of Christianity, according to the apprehension of it by our author. The arrangement is compact and comprehensive. The foundation of moral activity is found in the free will of a rational creature. God is the perfect prototype and pattern of all morality. The highest good is the highest perfection of the rational personality, the perfect agreement of the actual state of man's entire being and life with the will of God. The Divine Will is made known to man through Revelation and Conscience. Conscience is primitively and fundamentally a cognizing faculty, judging of moral thoughts and actions. The natural conscience is enlightened by revelation, and quickened by the Spirit. There is an immutable morality—rightness being no mere form of thought. Duty is not merely of a subjective character, a something with no better basis than a merely fortuitous power of the individual, but the law as a standard of right valid for all; and so the whole position of Positivism is rejected. Christian ethics blends in indissoluble union the duties of piety and the duties of morality. The whole work has been wrought out with such clearness and force, that we feel justified, without accepting every statement made, in regarding Dr. Wuttke, as he

has been styled: "One of the most deservedly distinguished ethicists of modern times."

With the ministers and intelligent men of our Church, the sentiment of Dr. W. F. Warren, of the Boston University, will be appreciated, when he says, in a brief Introduction to the second volume: "Especially welcome to the English reader must be a thorough scientific presentation of Christian ethics from the Lutheran standpoint. Hitherto none has been accessible. The whole theological literature of Lutheranism in the English language is deplorably meager. Considering the historic interest and present relations of this great Church of the Reformation, the deficiency is almost inexplicable. In this country the actual numerical proportions of the Communion, its rapid growth from immigration, the close affinities of its best theology and best life with the dominant theology and life of the country, conspire to render its teachings and spirit a study of great interest to every intelligent American believer. Nor can the unedifying controversies and schism which have hitherto so excessively characterized the body, or even the high-churchly self-complacency of such representatives as the author of "The Conservative Reformation and its Theology," effectually prevent the Christians of neighboring folds from cherishing a growing interest in their ecclesiastical life, and in that of their confessional and ethnological kindred in the Fatherland. An English translation of Wuttke's great work on 'Christian Ethics' ought, therefore, to be warmly welcomed on many accounts.'"

These volumes deserve a place on the shelves of the library of every minister.

*The New Life Dawning*, and Other Discourses, of Bernard H. Nadal, D. D., late Professor of Historical Theology in the Drew Theological Seminary. Edited, with a Memoir, by Rev. Henry A. Buttz, M. A. And an Introduction by Bishop R. S. Foster, D. D., LL. D. pp. 421, 1873.

Dr. Nadal occupied a prominent and honorable position in the Methodist Church. With talent of eminent order, great force of character, and tireless industry, he rose to high rank, and great usefulness. The Memoir covering eighty-six pages of this volume, presents a clear idea of the man, and exhibits an interesting view of his earnest services in cause of Christ and the Church. The Introduction by Bishop Foster is a tender tribute of admiring friendship and warm affection.

The volume contains nineteen of Dr. Nadal's pulpit discourses, the first of which gives the title to the book. They are marked by a high degree of freshness and vigor of thought. They do not move in beaten paths. They are eminently practical in their aim, and exhibit the preacher as looking to immediate results. The style is clear and oratorical—often full of fervor and beauty. Many passages rise to true and stirring eloquence. All through, the discourses bear evidences of the author's original and affluent mind. They are full of tenderness and strong faith. They reveal



the secret of the interest and attention which his preaching ever commanded.

*The Land of Shadowing Wings: Or The Empire of the Sea.* By H. Loomis, late Corresponding Secretary of American Seamen's Friend Society. pp. 279. 1873.

The long service of Dr. Loomis in the Seamen's Friend Society has given him special preparation for the work accomplished in this volume. Though the book bears a somewhat poetical title, it treats of soberest questions of Christian duty in reference to the spiritual interest of sailors, and the restoration of the empire of the sea to Christ. The design of the discourses that compose the volume is "to exhibit the agency of man on the sea, and the power of that agency in the development of the intellectual, political, social, and moral state of the nations," and "to urge upon the Church the duty of converting that agency and power to her own work of evangelizing the world." The subject is an important one, and receives too little attention from the Churches. Commerce needs to be evangelized. The power of Christ should go forth through it. The sailors who carry it on—the millions who have their home on the sea—should have the Gospel. This volume is well suited to enlarge the views and increase the interest of its readers in reference to this department of Christian effort.

*The Man with the Book; or the Bible Among the People.* By John Matthias Weylland. Four Illustrations. pp. 268.

This little book, belonging to the "Sunday School Department" of the publisher's issues, should be read by all who are interested in the work of evangelization among the degraded population in our large cities. It presents an account of the labors of one of the most faithful home missionaries in the city of London. It was originally written in detached papers for different English periodicals. The sketches are full of exciting incident, and intensely interesting. They exhibit the Gospel of Christ as "the power of God" for the salvation of even the lowest, and for the regeneration of the most degraded communities.

*Martyrs to the Tract Cause.* A Contribution to the History of the Reformation. Tract Writers—Tract Distributors—Tract Readers. By J. F. Hurst, D. D. pp. 164. 1872.

Dr. Hurst has done a good service in this brief "contribution to the history of the Reformation." In the presentation of the connection of the use of tracts with the progress and success of that grand work, and in the sketches given of a few of the writers, distributors, &c., of the tracts of that day, he has brought to the view of American readers some features of the more practical and popular side of the Reformation. These pages illustrate the heroic faith and valiant service of Christ's humbler workers in those days.

*Outline of Bible History.* By John F. Hurst, D.D. pp. 62.

This is a well arranged help, in the study of the word of God—primarily designed for the Normal Department of Sunday Schools, or Bible Classes, but adapted also for more general use. The whole cause of Sacred History is given in summary, divided into periods in regular chronological order. The tabular views of events, &c., and four excellent maps, add to the convenience and worth of the "Outline."

*From Atheism to Christianity.* By Rev. George P. Porter, Pastor of Adams Avenue Methodist Episcopal Church, Scranton, Pa. pp. 121. 1873.

This little volume indicates "the line of thought taken by the author in his journey from Atheism to Christianity." It is written with considerable freshness and vigor, and is an earnest plea for a supernatural religion to meet the wants of the soul.

CONGREGATIONAL PUBLISHING BOARD, BOSTON.

*History of the Mission of the American Board of Commissioners for Foreign Missions to the Sandwich Islands.* By Rufus Anderson, D.D., LL. D., Late Foreign Secretary of the Board. Third edition pp. 408. 1872.

*History of the Missions of the American Board of Commissioners for Foreign to the Oriental Churches.* By Rufus Anderson, D.D., LL. D., Late Foreign Secretary of the Board. In two vols. pp. 426, 532. 1873.

These three volumes are a substantial contribution to the history of Missions, and furnish material not only to increase our stock of information on this interesting subject, but for profoundest gratitude to God for what he has wrought and for hopeful encouragement in the great work of evangelizing the world. They are published in a very plain and neat style suited to the character of the contents.

The venerable author, Dr. Anderson, retired from official life in 1866, after a connection, as Secretary, with the Board of more than forty years. His position gave him peculiar opportunities and advantages for the work he has undertaken, and perhaps no man living could have done it so well as he has. It must be a matter of peculiar gratification, both to himself and the friends of Missions, that life and strength have been granted him to do this "labor of love" for the churches. No more valuable service could have been rendered the cause, than the preparation and publication of these volumes.

We are here presented with the history and the results of a little over half a century's labors in two very important, but widely different, fields of missionary activity. The first volume, already briefly noticed in a former number of our REVIEW, exhibits the influence of the Gospel among a people that were entirely heathen, and sunk to the very lowest depths of moral and social degradation; the other two volumes exhibit the "re-



publication of the Gospel in Bible Lands." The working of the Gospel in these different fields must of course be somewhat different, but in both is illustrated its "power of God unto salvation."

The mission to the Sandwich Islands was properly commenced in the year 1820. Up to near that time, idolatry, in its grossest forms, including human sacrifices, prevailed. The system called the *tabu* subjected the people to constant dread, and very often to the most cruel sufferings. On the death of Kamehameha, May 8th, 1819, this cruel system was overthrown, and the people left virtually without a religion. Thus, one of the greatest obstacles was out of the way, when the missionaries landed, April 4th, 1820. With the idols and temples destroyed, the priesthood abolished, human sacrifices at an end, the people were, in some sense prepared for the Gospel; and so early and rapid were its conquests that in a little more than thirty years the people of these Islands were declared to be Christianized. This however was only relatively true. But a great work had been wrought. So early as the year 1842, John Quincy Adams, as chairman of the Committee on foreign relations, reported to Congress the cheering fact, "that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, the people of this group of Islands have been converted from the lowest debasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property and mind; and invested with all the elements of right and power which entitle them to be acknowledged by their brethren of the human race as a separate and independent community." It has been officially declared that "in no part of the world are life and property more safe than in the Sandwich Islands." The churches have become self supporting, and no religion is recognized but Christianity. Here we have presented the spectacle of a people, within the life time of many now living, being lifted up from the lowest depths of heathen superstition to the blessed privileges and hopes of the children of God. The history of the Missions to the Sandwich Islands will always remain as an evidence of the transforming power of the Gospel.

The Missions to the Oriental Churches were undertaken about the same time as those to the Sandwich Islands. The American Board has never considered its labors restricted to pagan nations. It has accordingly not hesitated to send the Gospel where Christ had once been named. The communities embraced in the history under consideration, are "The Greeks, The Armenians; The Nestorians; The Jacobites; The Bulgarians; The Roman Catholics of Turkey; The Jews of Turkey; and the Mohammedans," The Missions enumerated are, "The Palestine Mission; The Syria Mission; The Greek Mission; The Armenians Mission; The Nestorian Mission; The Assyrian Mission; The Mission to the Jews; and that to the Mohammedans." These Missions are among people who once possessed

the Gospel, but who had so far lost or corrupted it, that it had ceased to be a "savour of life unto life." These volumes cover a history of intense interest, and furnish lessons and reflections of the highest moment. We here see a people, or peoples, among whom in former ages churches flourished, where apostles labored and died, and from whom we, under God, have received our Christianity, needing to have the Gospel sent to them anew. The candlesticks have been removed, and they have been left in darkness. But the light has again been kindled, and all over these Bible Lands there are dawns of a brighter day. The history of each one of these Missions is complete in itself, as far as the work carries us. We have not space to notice them separately, or to present any details. Some of the Missions have changed relations to different Boards, but we are only or chiefly concerned with their success. No one can read the calm and deliberate statements contained in these volumes without being convinced that here also a great work has been wrought. Multitudes have been converted to a true and living Christianity, Churches have been planted, Schools established, Colleges and Theological Seminaries founded, the printing press has been busy pouring forth a flood of Christian literature, and all the elements of a new Christian civilization introduced. Although much remains to be done, yet much has already been accomplished. These volumes furnish the very best plea for Missions, and will serve to stimulate the activity and zeal of those who labor and pray for the coming of Christ's kingdom.

ROBERT CARTER & BROTHERS, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*"Comfort Ye, Comfort Ye;"* Or The Harp Taken from the Willows. Being God's Words of Comfort addressed to His Church in the last Twenty-seven Chapters of Isaiah. By J. R. Macduff, D. D., Author of *"Morning and Night Watches,"* *"Memories of Bethany,"* *"Memories of Gennesaret,"* &c., &c. pp. 486. 1873.

As a writer of practical and devotional exposition of Holy Scripture Dr. Macduff is scarcely surpassed. His books are marked by a vigor of thought, a clearness and beauty of style, and earnestness and glow of feeling, that make them at once most delightful and most useful. They are made so simple that the masses can understand them, while their exquisite thought and scholarly finish are a charm to the educated.

The object of this volume is to declare some of the words of God's comfort to His people—of which cheering words the last twenty-seven chapters of Isaiah furnish so rich a storehouse or repertory. The expositions are arranged in thirty-one sections, to adapt them for daily perusal. Some of the "words of comfort" may be more peculiarly suited for the afflicted. But they are by no means restricted to such. "They speak a language which has a response in every human heart that has been brought face to face with the great problems of life and death—the soul and immortality."



*The Wonderful Lamp*, and Other Talks to Children. By Alexander Macleod, D. D., Birkenhead, England. pp. 262. 1873.

The delightful way in which Dr. Macleod here talks to children must make this little volume a welcome and a useful one among them. It is one of the very best of books for the young.

*Moray: A Tale of the Highlands of Scotland*. pp. 373. 1873.

This story is woven out of the incidents connected with the residence of an English family, of high position, in Scotland. The chief characters in it are a daughter in this family, and a child of a poor Highland forester. It is well written, full of touching scenes, and exhibits the power and blessedness of the grace of Christ.

*Not Bread Alone; or Miss Helen's Neighbors*. By Jennie M. Drinkwater, author of "Only Ned; or Grandma's Message." pp. 386. 1873.

The readers of that delightful little book, "Only Ned," will be glad to get another volume from the same pen. The author has shown that she possesses rare talent for writing for the young. This story is marked by naturalness and simplicity, teaching beautiful lessons of faith, prayer and piety.

*Matthew Frost, Carrier; or Little Snow-drop's Mission*. By Emma Marshall, author of "Three Little Sisters," "Stellafont Abbey," "The Little Peat-cutters," etc. pp. 214. 1873.

This is a most enjoyable story—in conception, style, and moral influence just what a story for the young should be.

*The Master's Home-Call; Or Brief Memorials of Alice Francis Bickersteth*. By her Father, the Rev. E. H. Bickersteth, M. A., author of *Yesterday, To-day and Forever*. pp. 86. 1873.

A very tender and touching memorial of a gifted and pious daughter, early called home. It illustrates impressively the beauty and value of Christian character especially in the young; but it is very doubtful whether it be in good taste to pour these private griefs into the public ear.

*The White Rabbit*. By Joanna H. Matherrs, author of the "Bessie Books," "The Flowerets," and "Little Sunbeams." pp. 240. 1873.

This is one of the sett called "Kitty and Lulu Books." These are charming volumes for the young. They interest children and convey salutary lessons of instruction.

J. C. GARRIGUES & CO., 608 ARCH ST., PHILA.

*Rose Thorpe's Ambition*. By Mrs. M. E. Rockwell, author of "Tom Miller; or after Many days." pp. 348. 1873.

The contents of this volume appeared first, we believe, as a serial in the *Sunday School Times*. It is here reproduced in a very neat style designed for Sunday School Libraries. We confess to a distaste for the everlasting

*story* for children in our Sunday Schools. Still, if we must have stories, and little else, it is better to have good instructive ones than those which have little sense and less of moral and spiritual truth. We are disposed to place this volume among the best of its kind. The story is made attractive, and the lessons taught are instructive and salutary. The reader will learn that nothing but the religion of Christ can satisfy the soul, and that this religion does not consist in Pharisaical observances, but that true religion is a heart service cheerfully rendered. The folly of being too ambitious in our aims, whilst we lose sight of the true end of life is clearly illustrated. The reading of the book by the young cannot fail of doing them good, and we accord to it a place among the volumes that may safely go into the Sunday School and the family. Several illustrations adorn the volume, making it internally as it is externally quite attractive in appearance.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

*A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments.* By the Rev. Robert Jamieson, D. D., St. Paul's Glasgow; Rev. A. R. Fausset, A. M., St. Cuthbert's, York; and the Rev. David Brown, D. D., Professor of Theology, Aberdeen. Vol. IV. Jeremiah—Malachi. By the Rev. A. R. Fausset, A. M. pp. 728.

This fourth volume completes this valuable commentary on the Old Testament. The publishers have done well in presenting the work in so attractive a form before American Christians. It is just what many will desire to have in their possession to aid them in studying the divine word. Having given so cordial an endorsement to this Commentary for its general excellence, we feel bound to caution our readers in regard to the Millenarian tinge which so strongly marks the part prepared by the Rev. Mr. Fausset. He seems to belong to the school of Literalists, and whilst his views are not offensively obtruded in the Commentary, they mould his interpretations of prophecy. The world is not to be converted to Christ during the present dispensation, or by the means now employed, but a new dispensation is to be ushered in, by the second coming of Christ, the restoration of the Jews, and the resurrection of the sainted dead. He says, p. 425, "Christianity is not at present Christianizing the world, but saving souls out of it, so as not to be condemned with it, but to reign over the regenerated nations during the millenium." Again, p. 457, "Israel's national resurrection, and the first or the literal resurrection of the elect saints, shall be about the same time." Christ's throne, p. 379, "is to be hereafter in the temple at Jerusalem; and from Him as the fountain, and from the temple as the earthly locality of the fountain; the living waters shall flow forth \* \* \* diffusing life, health and beauty throughout the whole earth." There is considerable, of the same sort, in these two volumes by Fausset, and as we believe the leading features of



Millenarianism to be unscriptural and false, in endorsing this work we enter our entire dissent from such views. This we regard as the greatest defect in this Commentary.

As the previous volume contained an Introduction to all the books embraced in the two volumes, this one is entirely taken up with the text and the notes; the latter being what is professed, "critical, experimental and practical." The author is a reverent and devout student and expounder of the sacred word.

THE LUTHERAN BOOK STORE, PHILADELPHIA,  
117 North 6th Street.

*The Prophecies of Isaiah.* A new and critical translation, from Franz Delitzsch, D. D., Professor in the University of Erlangen. pp. 201. 1872.

This is a translation of a translation. We can imagine but one reason for this, the anonymous translator knows less of Hebrew than he thinks he does of German. It may be that he imagines the name of Delitzsch will cover his own deficiencies. Why it is called *critical* will puzzle the reader, but he will be in little danger of mistaking it for an *improved* version.

*The Baptism of Children.* By Rev. E. Greenwald, D. D., Pastor of the Evangelical Lutheran Church of the Holy Trinity, Lancaster Pa. pp. 48.

This tract discusses a very important subject, and many will be glad to have the argument for Infant Baptism thus briefly presented by the author, in his clear and simple style.

T. NELSON & SONS, NEW YORK.

For sale by E. S. German, Harrisburg, Pa.

*The Bridge of History over the Gulf of Time.* A popular view of the Historical Evidence for the truth of Christianity. By Thomas Cooper, Lecturer on Christianity, etc. pp. ix. 162.

This little volume is another presentation of the historical argument, in a specific direction, for the truth of Christianity. Beginning with our own times it goes back, century by century, to show the impossibility of such a system of religion having originated in any other way than that revealed in the gospels. As might be expected, the chief labor is bestowed on the first two centuries, as no one is hardy enough now to question the existence of Christianity and all the New Testament writings in the third century. The question to be answered is: "*Where did Christianity come from?*" The Mythical Theory of Strauss is vigorously combatted, and its absurdity exposed. The author informs us that the contents of this book have been spoken in all the large towns, and in many of the other towns and villages of England, Scotland and Wales, within the last fourteen

years. This gives to the book a very colloquial style, and will make it all the more readable to the multitudes. It does not profess to be a learned or exhaustive treatise on Christian evidences, but is a popular argument, in popular form, and calculated to do good.

*Our Morals and Manners*, I. Young Men and Maidens, II. Buying and Selling and Getting gain. By J. Baldwin Brown, B. A., Author of "First Principles of Ecclesiastical Truth." "The Home Life," etc. pp. iii., 132.

The author of this little volume here gives us a series of pastoral addresses. They consist of two parts; the former addressed severally to, "our young men, our young women, and our elders;" the latter discussing, "Trade: Its ancient and essential dignity; Trade: its besetting sin; Trade: its conduct and legitimate prize." These addresses are very direct and pungent in style. They bring right home the simplest questions of every day Christian duty. It were well if the plain truths here set forth were more thoughtfully considered and the lessons inculcated more carefully practiced. They are well calculated to impress us with the importance of a higher style of Christian living.

JAMES R. OSGOOD & CO., BOSTON.

*Lars: A Pastoral of Norway.* By Bayard Taylor. pp. 144. 1873.

This beautiful pastoral is from the pen of one of our best known and most gifted writers in prose and poetry. The story of the poem is one of attractive interest, and we are carried along by the graceful numbers until we reach its close. Additional interest is given by part of the narrative transpiring in our own land, and the introduction of familiar Pennsylvania names. There is a touching dedication to the Quaker poet, John Greenleaf Whittier, and this pastoral breathes the spirit of that peace loving people. The moral of the poem is contained in the closing beautiful lines:

Though the name of Lars  
Be never heard, the healing of the world  
Is in its nameless saints. Each separate star  
Seems nothing, but a myriad scattered stars  
Break up the Night, and make it beautiful.

IVISON, BLAKEMAN, TAYLOR & CO., NEW YORK AND CHICAGO.

For Sale by A. D. Buehler, Gettysburg.

*The Chapel Hymn Book*, with Tunes; For the Worship of God. pp. 292. 1873.

This is an abridged edition of the excellent *Church Hymn Book*, prepared by Dr. E. F. Hatfield. It is designed for the Chapel, the Lecture-Room, the Social Meeting, and the Family. The most familiar and best approved Hymns and Tunes of the large work have been incorporated in this, without abridgment or alteration, and in the same order of topics. The selection contains seven hundred and fifty-two Hymns, chosen with



admirable judgment and taste from the best hymnological treasures of the language. The volume is one of the very best manuals of praise we have seen.

*Literature of the English Language*; Comprising Representative Selections from the Best Authors; also Lists of Contemporaneous Writers and their Principal Works. By E. Hunt, LL. D., Head Master Girl's High and Normal School, Boston. pp. 640.

The author states, in the Preface, the object of this book: "to illustrate the power and growth of the English language by representative selections from some of the most successful authors, and to introduce the student to those whose contributions to its literature are worthy of his attention." A peculiarity of the work is, that it begins with the literature of the present and takes us backward to the times of Spenser and Chaucer. The selections have been made with excellent discrimination and taste, and from a volume that well reflects the literary characteristics of the chief English writers.

*First Principles of Chemistry*: For the Use of Colleges and Schools, by Benj. Silliman, Jr., M. A., M. D., Professor in Yale College of Chemistry as applied to the Arts, &c. With four hundred Illustrations. Fiftieth Edition. Rewritten and Enlarged. pp. 555.

The high rank of this text-book of Chemistry has long been recognized. Its excellence has been tested by its use, for years, in the class-room. The progress of chemistry recently has introduced some new methods and changes in nomenclature, to which it would be well if this manual could be conformed.

*A New Manual of the Elements of Astronomy*; Descriptive and Mathematical; comprising the latest Discoveries and Theoretical Views, with Directions for the Use of the Globes, and for Studying the Constellations. By Henry Kiddle, A. M., Assistant Superintendent of Schools, New York. pp. 284.

This small work is one of the completest and best arranged text books, that we have seen, on the subject, for High Schools and Academies.

*A Short Course in Astronomy and the Use of the Globes*. By Henry Kiddle, A. M. pp. 190.

This is an abridgment of the above work, in many parts simplified, for the use of young pupils.

*A Condensed School History of the United States*, constructed for Definite Results in Recitation, and containing a New Method of Topical Review. By Wm. Swinton, A. M., Professor of History in the University of California, and author of "Campaigns of the Army of the Potomac," "Decisive Battles of the War," etc. With Maps and Illustrations. pp. 325. 1873.

*First Lessons in Our Country's History*: Bringing out its Salient Points, and aiming to combine simplicity with sense. By the same. With numerous Illustrations. pp. 199. 1873.

The titles of these two books indicate their character. They are admirable little histories for the school-room. The study is made attractive, and comparatively easy, by the excellent arrangement of the matter.

*Word-Analysis*: A Graded Class-Book of English Derivative Words, with Practical Exercises in Spelling, Analyzing, Defining, Synonyms, and the Use of Words. By Wm. Swinton, A. M. pp. 125. 1873.

*Word-Book of English Spelling*, Oral and Written. Designed to attain Practical Results in the Acquisition of the Ordinary English Vocabulary, and to serve as an Introduction to Word-Analysis. By the same. pp. 154. 1873.

If this *Word-Analysis* were thoroughly used in our Schools and Academies, the scholars would soon know a good deal more about their own language than they do.

*Spencerian Drawing Book*. By H. Hutchings. Nos. 1—4.

These Drawing-Books furnish very good designs and material for learners in the art of drawing.

HENRY HOYT, NO. 9 CORNHILL, BOSTON.

For sale by T. Newton Kurtz, 151 Pratt Street, Baltimore.

*Miriam Rosenbaum*. A Story of Jewish Life. By the Rev. Dr. Ederheim, author of "Robbie and his Mother," etc. pp. 253.

*The City of Nocross, and its Famous Physician*. By the author of "Morcroft Hatch," "New Stories," etc. pp. 299.

*Jessie's Work*; or Faithfulness in Little Things. A Story for Girls. By Mary E. Shipley. pp. 320.

*Adventures of Kwei*, the Chinese Girl. By Myra, author of "Little Lizette," "Louis Michaud," etc. pp. 276.

These four volumes from the popular publisher of Sunday School Books, Henry Hoyt, Boston, reach us just as the printer is setting up the last form of this Number of the REVIEW, and too late for anything more than the most general notice. To say that the volumes are attractive in appearance is too feeble an expression of the really beautiful style in which they are published. Externally, the binding for such books might be called gorgeous; and internally, the printing and illustrations make them a pleasure to the eye.

The first volume is an exciting story of Jewish life, exhibiting the strong prejudice of the Jews, and through what difficulties such find their way to the Messiah that has come.

The next volume, modeled somewhat after Bunyan's Pilgrim's Progress,



is designed as an "antidote to some of the poisons prevailing modern society." The evil of self-deception is vividly portrayed, and the soul put on its guard against its own dangers.

The third volume, *Jessie's Work*, illustrates and enforces lessons too often neglected. In nothing is character more distinctly marked than in "faithfulness in little things."

The last volume toughens upon a field likely to become more familiar to us. "The Chinese Girl" bids fair to be a well known character in American society. This book is one of exciting interest.

The responsible publishing house and the character of the authors are the best guarantee for the fitness of these volumes for the young.

#### PAMPHLETS, ETC.

*The Penn Monthly*, Devoted to Literature, Science, Art, and Politics.  
February Number.

*The Earth a Great Magnet*: A Lecture delivered before the Yale Scientific Club, February 14th, 1872, by Alfred Marshall Mayer, Ph. D., Professor of Physics in the Stevens Institute of Technology. No. 9, University Series. pp. 72.

*Mysteries of the Voice and Ear*. By Prof. O. N. Rood, Columbia College, New York. No. 10, University Series. pp. 43.

These are deeply interesting scientific lectures, and well worthy of a place in the Series.

*That Alabaster Box*. A discourse preached the third Sunday after Epiphany, 1873, in St. John's Church, Philadelphia, by Joseph A. Seiss, D. D. pp. 16.

*Christian Liberty*: A solution of the Sanctification or Higher Life Question, with its Concomitant Movement in the Churches, by Rev. J. Doerksen, Dayton, Ohio. pp. 32. 1873.

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*The Edinburgh Review*, January, 1873.

*The London Quarterly Review*, January, 1873

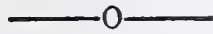
*The British Quarterly Review*, January, 1873.

*The Westminster Review*, January, 1873.

*Blackwood's Edinburgh Magazine*, for January and February, 1873.

These four great Quarterlies, and Blackwood, from "The Leonard Scott Publishing Company," always bring some of the ablest and most valuable Review literature of Great Britain. Among the most interesting articles in the above numbers are "The Recovery of Jerusalem," "Froude's English in Ireland," "The German Arbitration," in *The Edinburgh*; "The Ministry and University Education in Ireland," in *The London Quarterly*; "The Bampton Lectures or Dissent," and "Frederick Denison Maurice," in *The British Quarterly*. Very instructive articles in Blackwood, are "The Issues raised by the Protestant Synod of France," and "Christian Philosophy in England."

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## AMERICAN.

Biblical and Theological—Ecclesiastical—Scientific and Philosophical—Historical and Biographical—Art and Poetry—Miscellaneous.

## GERMAN.

Ecclesiastical—Historical—Biographical—Exegetical—Apologetical.

## NEW BOOKS.

Luther and the Bible—The Explanatory Question-Book, for the Use of Sunday Schools—The Revision of the Version of the New Testament—The Ocean, Atmosphere and Life—The Reformation—The Bible Commentary—The Foreigner in Far Cathay—Galama, or the Beggars—Christian Ethics—The New Life Dawning—The Land of Shadowing Wings—The Man with the Book—Martyrs to the Tract Cause—Outline of Bible History—From Atheism to Christianity—History of the Mission of the American Board of Commissioners for Foreign Missions to the Sandwich Islands—History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches—"Comfort Ye, Comfort Ye"—The Wonderful Lamp—Morag—Not Bread Alone—Matthew Frost, Carrier—The Master's Home-Call—The White Rabbit—Rose Thorpe's Ambition—A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments—The Prophecies of Isaiah—The Baptism of Children—The Bridge of History over the Gulf of Time—Our Morals and Manners—Lars, a Pastoral of Norway—The Chapel Hymn Book—Literature of the English Language—First Principles of Chemistry—A New Manual of the Elements of Astronomy—A Short Course in Astronomy—A Condensed School History of the United States—First Lessons in Our Country's History—Word-Analysis—Word-Book of English Spelling—Spencerian Drawing Book—Miriam Rosenbaum—The City of Nocross—Jessie's Work—Adventures of Kwei.

THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
JULY, 1873.

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ARTICLE I.

SOME ASSUMPTIONS AGAINST CHRISTIANITY.

By Rev. C. A. STORK, Baltimore, Md.

A shrewd observer of his own mental operations once remarked that his faith in Christianity was always strongest when he considered the attacks of its enemies. So fully assured was he of this that it was his habit, as he averred, to relieve any passing spasm of doubt to which he might be subject, by a course of reading in the ablest skeptical writers. The explanation of this paradox is not far to seek.

The power of the skeptical tendency in the mind, is to be credited as much to the influence of the imagination as it is to the force of clear and measurable arguments. Men doubt the truth of the supernatural because of a vague, impressive sense of the immensity of that region of ignorance of which they are conscious, and which imagination peoples with shadowy outlines of objections never clearly brought out nor tested, but which, nevertheless, weigh heavily in the final judgment. We are so ignorant of the universe: what may there not be hidden behind that veil to confound all our established principles of belief. Who knows what revelations of science,



what disclosures of the mechanism of the mind, what discoveries of a remote antiquity may yet undermine all the established principles on which our present religious beliefs are built. Who, indeed! But this argument is drawn, not from science, but from nescience. We do not know what may yet be discovered to make against the truth of Christianity; therefore we can have no confidence in its positive evidences.

Now, when the arguments against Christianity are drawn out in clear array, and we have before us in a defined shape the worst that can be said against it, this covert appeal to the imagination is cut off. The evil which is seen is never so formidable as that we have imagined. When the real, substantial objections to Christianity can be set over against its solid front of positive evidence, faith is confirmed. The first impulse is to say, "Is that all?" This may serve to solve the apparently unreasonable experience quoted above.

The enemies of Christianity have not been slow to avail themselves of the advantage afforded by a skillful use of this influence of the imagination. It has been very easy with its aid to build up hypothetical theories of the universe which have the semblance of solid truth and seem to contemptuously crush every rational bulwark of revealed religion. But, after all, these theories, are found to have the slenderest foundation in fact. It has been the custom to pass judgment on much of the defence of Christianity as not admissible, because derived only from what the purely scientific mind includes under one broad generalization as *the imagination*. The argument from the fitness of Christianity to meet the wants of the soul as exhibited in the joy of belief, the peace of pardon, the animating hopes of eternal life, has been condemned as the dream of a heated fancy. But this condemnation may be retorted with powerful effect upon some of the most approved methods of attack upon Christianity that our age has produced.

The lines of attack followed by the older skepticism have been virtually abandoned. The coarse, vulgar Deism of the last century has lost its power. Voltairianism, outside of France, has ceased to have any weight with the thoughtful

mind. Direct assaults on the doctrines and historical basis of Christianity, of which Germany has been so prolific, no longer seriously interest either the Christian or the skeptical world. How far off, and wide of the mark does Coleuso's famous attack on the historical value of the Pentateuch seem to-day; his new book of criticism on the first volume of the Speaker's Commentary fails to call forth even a passing notice. He belongs to a superseded order of critical thought. Even Matthew Arnold, who is no friend to revealed religion, feels constrained to protest with a certain air of contempt against such attacks on Christianity as his arithmetical puzzles. Criticisms of this superficial character are felt to be futile. If there is any validity in the demands of the religious nature at all, then the religion of the New Testament is felt by virtue of its adaptation to our wants, and by all its history, to be the only reasonable system of spiritual truth that has ever been offered to man. Dr. Strauss, in his last book (*Der alte und neue Glaube*), in which he renounces all belief in the supernatural and strips off the last rag of even natural religion, sharply exposes the untenable position of those who profess to hold a middle ground between revealed religion and mere naturalism. It is, according to him, either Christianity or blank denial of all faith. In this utterance he speaks the settled conviction of the really formidable part of the skeptical community.

The basis of attack has in consequence been wholly shifted. It is assumed that all religion other than a merely vague sense of awe and wonder, is simply a delusion. Herbert Spencer finds that religion, when analyzed to its last constituent, is only a blank, uneasy consciousness of ignorance as to the origin of the universe. Prof. Tyndall sees in that which is essentially the most religious of all acts, prayer, only a discipline "necessary to man's highest culture." Dr. Strauss proposes to substitute for the faith of the Scriptures a feeling of reverence for that universal order of which men are minute specks. Prof. Huxley has gone so far as to picture his ideal of a Church without creed, worship, or object of reverence even,—“a Church in which week by week services should be



devoted not to the iteration of abstract propositions in theology, but to the setting before men's minds an ideal of true, just and pure living; a place in which those who are weary of the burdens of daily cares, should find a moment's rest in the contemplation of the higher life which is possible for all, though obtained by so few." These all speak substantially the same thing: "There is no God; or, if there be, we can know nothing of him."

The word 'assumed' is deliberately chosen in this connection. It is well to keep in mind that no solid arguments against the validity of the religious idea, its demands and aspirations, have yet been put forth. It is 'assumed' that the revelations of science have established a theory of the universe, including, of course, man's place and destiny in that universe, destructive of all the grounds of reasoning formerly admitted as first principles. It is 'assumed' that with these the significance of man's moral and spiritual nature as the foundation of supernatural, revealed religion has passed away. It is 'assumed' that the scientific habit of mind characteristic of our modern culture controls the leaders of thought, and from them filters down in its influence upon the mental character even of the masses. It is 'assumed' as a consequence of this enlargement of the domain of scientific knowledge, that Christianity has altogether lost its hold on the leaders of thought and is fast becoming inoperative practically on the masses of men.

With these assumptions as a basis, the trenches have been opened for a fresh assault on the citadel of faith. The batteries of sneer and insinuation, of lofty disdain and pitying contempt, have been raining their missiles upon the Church, the Bible, the systems of theology, the active schemes for the propagation of Christianity, till men have almost forgotten that the basis of attack has no foundation in any established truth. The skeptical spirit of the age manifests itself no longer in solid volumes of argument and among select philosophical circles; it has become popular. It finds its organs in the quarterly, the monthly, the weekly, and even in the daily newspaper. It works towards its end through poetry and the novel. What more effective means of assault upon

the truth, not only of Christianity, but of all religion, has the skeptical spirit found than the poetry of Matthew Arnold and Arthur Clough, and the novels of George Eliot? It mounts the lyceum platform and even the pulpit. It was certainly an ingenious device that suggested that doubt should take the Bible for its text-book and preach destructive criticism of the doctrines of faith from the pulpits of Theodore Parker, Alger, and Wasson. It would be hard to find any department of literature or any avenue of direct and popular address to the public mind that the skeptical spirit has not suborned for its purposes.

Now in all these various lines of assault it will be noticed that the basis of attack is almost wholly 'assumed.' There is very little of direct argument against the historical basis or the doctrines of Christianity. There is abundance of insinuation, of assertion, of rhetoric, of appeals to passion, sentiment; but very little that is addressed to the question, "Is it true?"

What is it that is assumed, and what valid ground is there for the assumption made? To answer that question will be the object of this paper.

1. It is 'assumed' that a theory of the origin and history of the universe has been established which invalidates all previously accepted principles of reasoning concerning man's moral and spiritual nature and his destiny. It will be understood that the theory assumed to be established is that of evolution. The universe, including of course man and his highest moral and spiritual endowments, according to this theory came into existence not by the intelligent, voluntary, creative act of a personal God, but as the gradual unfolding of an unknown and unknowable force through certain laws of development.

This theory, of course, blots out at one blow the whole realm of final causes. What does an unknown and unknowable force know of ends and means, of design and fitnesses? The complex organism of universal life is not the work of any designing mind, but the fortuitous result of certain blind tendencies. The eye is fitted for light not by any pre-conceived plan of



adaptation, but because it struggled up out of inorganic matter into its present harmony of mechanism under the law of "survival of the fittest." It exists, with all its apparatus of lenses and adjusting machinery and sensitive retina, not because it was designed to receive the light, but because its present powers enable its possessor to contend most successfully in the struggle for existence.

This theory cuts away of necessity all argument from the moral and spiritual nature of man. These are not implanted, according to this theory, by a creative mind, but have grown up out of the necessities of man's position among other animals. He has a conscience, not that he may respond to the law of a holy God, but because conscience best arms him to wage the battle of life with success. He has a religious nature prompting him to reverence and worship, to prayer and trust and love, not because God lit them in him for communion with Himself and for an eternal unfolding of happiness, but because they are the finest equipment for the purposes of conflict for existence on the earth.

It will be seen at a glance that the establishment of such a theory sweeps away at once every vestige of foundation for any religion at all. If evolution be true then it is idle to discuss the credibility of the historical evidences or the reasonableness of the doctrines of Christianity. They are all but the cunning fabric of a dream; the most beautiful but most empty of delusions.

The criticism we have to offer upon this destructive theory is very simple, and as sufficient as it is simple: *its truth is not proved but only assumed.* It is a vast hypothesis, not yet sufficiently tested to be entitled even to Prof. Huxley's favorite name, "a good working hypothesis." The field in which it has been most elaborately applied is in the investigation of the question as to the Origin of Species. Are the different species into which we find the animal kingdom divided the result of an act or series of acts of original creation, or are they the outgrowth of a gradual development the one from the other by the laws of hereditary transmission, variation and sexual selection, as laid down by Mr. Darwin in his great works?"

If this question were settled on an undisputed basis of scientific proofs, as the structure of the solar system has been established, the field cleared up would be only an infinitesimal corner of the whole domain the origin of which is in debate. Next in order would come the solution of the question, is the division between the animal and the vegetable also susceptible of bridging by the same theory of evolution, or is there here an impassable gulf clearly evincing the necessity of an original creation in the initiation at least of each kingdom. This question solved, we pass to a still wider field of inquiry, viz: is there any scientific proof, such as that on the strength of which we accept the law of gravitation in its mathematical formula, that by a process of development organic matter has ever been evolved from inorganic? But still we have only completed the smaller part of our work. Is there any proof, other than that derived from the broadest and most unsubstantial analogies, that the mind of man, his moral and spiritual nature as we know them, have been developed from the merely physical forces which build up and organize his body?

Until the theory of evolution has demonstrated by the exhibition of actual cases of transition from the inorganic to the organic, thence from the vegetable to the animal, thence from the animal through all the ascending grades to the human frame, that the body of man has been gradually developed from the inorganic material of the universe, and then accounted for the phenomena of the mental and moral nature on purely physical grounds proven, not by analogies and inferences, but by actually witnessed and verified cases exhibiting the process of transition, it is no more than a mere hypothesis. It is not enough for a scientific basis, to show how the clod might have become by the action of known physical laws a spore, the spore a living cell, the cell developed into an animal and so on upwards till we have the complete man, body, mind, conscience; but each step of the advance must be verified by actual instances putting before us the transition in completed form.

This Prof. Huxley in effect admits. Criticising Mr. Dar-



win's theory of the origin of species, he says, "the new doctrine must," until certain very essential but yet unattained conditions of verification have been fulfilled, "be content to remain an extremely valuable, and in the highest degree probable, doctrine, indeed the only extant hypothesis which is worth anything in a scientific point of view; *but still a hypothesis, and not yet the theory of species.*"\* The first step of the great advance were taken so many ages ago, according to the confession of all, that the testimonies of their processes are either lost or so defaced as to be illegible. "The conditions," writes Prof. Huxley," which have determined the existence of species are not only exceedingly complex, but, so far as the great majority of them are concerned, are necessarily beyond our cognizance."\* If this uncertainty hangs over that particular field of investigation which has been most thoroughly examined what degree of probability ought to attach to the theory of evolution in its application to other tracts of research less carefully studied? No man has yet found a bridge between the inorganic and the organic; no one but Prof. Huxley expects to find it. No scientific observer has seen a veritable case of the development of a lower form of animal life into a higher. No record has been discovered, and no one, not even Mr. Darwin, expects to discover it, of the propagation of a transitional animal between the blue-faced monkey, alleged to be the immediate progenitor of man, and the lowest savage known to science, who shall carry in himself the evident marks of his being the link in the broken line. From the nature of the case the most the scientific observer hopes to do is to narrow the gulf till he can bring us to the hither verge and pointing across to the other side ask if it is not highly probable that the leap was made. To show the leap in the act of accomplishment passes the power of science, and always must.

But it is urged by the defenders of the theory of evolution that all we can ever hope to reach in the way of solution of the problem of the universe is a probable hypothesis. This we

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\*Lay Sermons, etc. pp. 294, 295.

grant. Christianity as a system of truth is built on probable evidence: the hope of immortality, the belief in a personal God, the trust in a supernatural revelation, the faith of the Christian in his Saviour, when rationally accounted for are all based on probabilities. The only question between the theory of evolution and the Scriptural account of the origin, nature and destiny of man is a question of probabilities. We who believe in the supernatural origin of the Christian religion and the truth of its revelation as to man's destiny do not ask any other rational ground for our faith.

But this is a marvelous shifting of the ground of debate. The evolutionist begins by rejecting Christianity on the ground that it is contradicted by the facts of the physical universe. Now the first impression made by this rejection is that there are certain laws and well-established facts with reference to the origin and nature of man which the Bible system flatly contradicts. This seems formidable: but what are these laws and facts? Are they, for instance, of the nature of the law of gravitation, as thoroughly known, as capable of scientific demonstration? Are they facts such as that the earth is an oblate spheroid, that it revolves about the sun? These are not hypothetical in any sense, but demonstrable without the shadow of a possibility that they may yet be found false. Are the laws propounded by the theory of evolution, and the facts it alleges, of this nature? Who can say so? Certainly, Mr. Spencer, Prof. Huxley and Mr. Darwin would be the last to affirm it. They are only on their own confession extremely probable. It is not known that the blue-faced monkey propagated a man, or anything that could be determined to be a transitional form between itself and man; it is only extremely probable. It is not known by absolute experiment that a bit of dead protoplasm can be transmuted by any material forces into living protoplasm; it is only inferable by analogy that it may be, and probably has been. It is not known that a barking monkey has ever begot a descendant which modulates its bark into articulate, volun-



tary, expressive speech ; it is only possible and from the stress of metaphysical reasoning probable that it did.

We have then a grand hypothesis. In view of the unity, the symmetry, the plausibility, the audacity of a theory which professes to explain everything by one law, which holds "the human mind itself—emotion, intellect, will, and all their phenomena—to have been once latent in a fiery cloud, and all our philosophy, all our poetry, all our science, all our art—Plato, Shakespeare, Newton, and Raphael—to be potential in the fires of the sun,"\*—it is perhaps nothing wonderful that the ordinary mind has forgotten to ask the plain question, Is it true? The appeal has been made to the imagination with such power that many have failed to recognize it to be only a beautiful theory and not a scientifically tested and proven system of laws to which they have given in their adhesion. It is a question of probability against probability. Is it more probable that the Theistic conception of man and God is true, or that put forth by the theory of evolution? This is the actual state of the question.

We need not go farther. So far as the solution of the problem of the universe goes, to allege the theory of evolution as a scientific contradiction of the system of truth set forth in the Scriptures is a pure assumption. It is simply a beautiful and fascinating theory which has discovered many wonderful analogies and promises to throw new light on the methods of the Divine mind in the creation of the material world ; but as a system of ascertained facts and established laws it has no claim to call itself science. As a mere hypothesis it must come down from the proud position it has arrogated to itself of acknowledged and indisputable truth and submit to have its validity weighed in the same balances of probability with Christianity. This puts an entirely new phase on the question. It may be an assumption that God created man in his own image, that man fell, that the Divine Being became incarnated in the person of Jesus Christ to redeem the race from sin, and that a future life of holiness and

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\* Prof. Tyndall on "The Scientific Use of the Imagination."

blessedness awaits those thus redeemed ; but that assumption, if it be an assumption, cannot be summarily swept by a theory of the origin, history, and destiny of the universe which is itself an unverified though exceedingly ingenious and captivating hypothesis.

The facts of the entrance of Christianity into the world, the history of its conquest over the most influential and intellectual part of the race, its solution of that most difficult of all problems—the reconciliation of the common human heart to itself and to the order of things, adverse and perplexing, in which it finds itself,—its power to eradicate the evil tendencies of human nature, its inspiration of large and irrepressible life, its capacity of adaptation to the changing orders of society, to keep abreast and in the front of the most advanced civilization, its creation of a new order of virtue—one of mingled heroism and humility—in minds of the meanest capacity, its one supreme motive-power of love to its obscure and unseen Founder reaching down through eighteen centuries as strong to-day as when first felt by the early disciples, giving tone and color and life to all the vast elaboration of the Christian organization and society in this most complex civilization ;—all these present a convergence of evidence in support of Christianity which it is reasonable to claim as inexpugnable to the assault of any theory which is itself only an unverified hypothesis.

But here we meet another assumption against Christianity. It is assumed as a fact too palpable to call for detailed proof that one, and that perhaps the most convincing, evidence of the truth of Christianity has within the last fifty years failed. It is assumed in a thousand ways by the community of thinkers hostile to Christianity that the religion of Christ has reached the limit of its influence over the race. Sometimes we are pointed to the waning influence of the pulpit, then to the decrepitude of the religious press, here to the tone of hardly repressed skepticism pervading the popular literature, there to the loss of interest on the part of the masses of our population in the rites and teaching of the Church, now to the growing materialism of the age, to the alienation of great



communities of Europe from the national Churches, to the failure of missions, to the timidity and incapacity of the Church in facing and repressing great moral evils, to the divisions and wranglings in the ranks of the faithful.

This constitutes a formidable indictment against Christianity. If it could be proved, one certainly of the great props of the truth of the Christian system would be shorn away. But is the indictment true?

2. The declaration made so often and so triumphantly that Christianity has entered on its period of decadence is a pure assumption. It is no new declaration. When honest Martin Luther protested indignantly, on his visit to Rome, against the venal practices and horrible corruption he saw parading themselves unblushingly in the highest places of the Church, he was answered by such men of wit and culture as Leo X. that Christianity was fallen into decay and that nobody of sense believed in the immortality of the soul any more. When Voltaire was in the height of his glory in the last century he called on the world to take notice how he would presently crush Christ and his religion. It is no remarkable portent that certain classes of men are beginning to prophesy the speedy dissolution of the Christian faith. It is true enough that a superficial view of the state of society seems to offer evidence looking that way. Christianity has been subject to the great law of flux and reflux that seems to mark all human progress. With the founding of the early church it swept like a deluge over the civilized world; then came the reflux wave when with the incursions of the northern barbarians the fires of faith seemed quenched. At one time with the awakening of the Reformation it thrills all Europe; then with the apathy and frigidity of the seventeenth century it sinks into an apparent torpor. It woke up with the revival that swept over England and Germany in the latter part of the last century, and now it is numbed by the spiritual palsy of an age too exclusively devoted to the methods of physical science.

It must first be shown that the apparent decadence of the Christian faith, granting for the moment its apparent decrease

of power, is anything more serious than one of those oscillations in its tide of success which have so often occurred, and as often reverted to a still more overwhelming onward movement. The scientific impulse, in its Positive form, which refuses to recognize any province of knowledge in which its methods and tests are not applicable, is a birth of the last eighty years, or even less than that. It is now at its flood: and under its influence the spiritual instincts of men are stifled. But no one who has studied the history of human thought can suppose for a moment that this tide is to have no ebb. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." As Dr. Hitchcock pointedly remarked at the late Tyndall dinner, "mankind at large manage to get along very well without much science, but mankind at large have never managed to get along without religion." The religious sense is rooted in the very substance of human nature. Its force is continually asserting itself. The prodigious outburst of belief in so fatuous a form of faith in the supernatural as the Spiritualism of our day is but a protest of outraged nature against the merely material philosophy which modern science has brought into fashion. Even the men who boast that they have most thoroughly stripped themselves of what they are pleased to call traditionary faiths are compelled to bear witness to something deeper in them than their scientific schemes of the universe can satisfy. Dr. Strauss declares that it is impossible to believe in "God the Creator of Heaven and Earth and of all things visible and invisible;" but he has invented a "Totality of existence in the All," or *Universum*, in which he insists it is *necessary* to believe and to which he persuades himself he has a dim sort of religious loyalty. The Positivists having abolished the God of the Bible suddenly find themselves gasping in the thin air of their godless Universe and have to invent a new God or *etre supreme* of ideal humanity to which they invite their fellow men to offer their devotions. Sir Henry Thompson, Prof. Tyndall's anonymous friend of the famous Prayer-test, having analyzed into nothing the God who "is a rewarder of them that diligently seek Him," must



needs set up an "Unerring Order" in which he affirms himself to "rejoice, confide, hope, trust." Even Prof. Huxley breathes a sigh after an ideal, but to his mind evidently unattainable, religion, "an ideal of true, just, and pure living." So the very science of the age is compelled to do involuntary homage to that religious nature which it has denied.

But we are not concerned to press this view of the case farther. The apparent determination of the intellect of the age to be satisfied only with scientifically verifiable knowledge is not a final development. Until it is made evident that the present set of the human intellect to positive inquiry is final and man has changed his nature, we are amply justified in looking for the return movement. When physical inquiry pushed to the farthest verge has failed, as from the nature of its limitations it always must, to meet those spiritual instincts which are as much a part of the human constitution as the faculty of reason and the powers of reasoning, the inevitable reaction will assert itself. What we specially propose is to call in question the broad assumption that there is any real decay at the root and in the vital fibre of the Christian faith.

It is easy by vague allusions, by persistent harping on the too apparent weaknesses of the Church, by vivid portraiture of those spiritual defections which have always attended the main current of religious belief, as eddies and backwater form alongside the swiftest streams, by assuming the temporary anarchy in men's beliefs incident to a period of transition from one stage of religious development to another to be a permanent collapse of faith, by magnifying the tendencies that make toward skepticism,—by these and many other representations and misrepresentations it is easy to produce the impression that our age is witnessing the death-struggle of Christianity. But when we analyze the portentous cloud that is conjured up over the future, what, after all, of substance do we find? Let us define some of the particulars on which this assumption of the decay of the Christian faith is based.

It is alleged that the solid front of faith in a defined sys-

tem of supernaturally revealed truth which Christianity once presented to the world is disintegrating, and the implication is that the Christian faith must die of internal discords and weakness. An able writer, remarking on the Mohammedan revival in India, puts it thus: "What impression Christendom, with its jangle of contending creeds, and lukewarm and skeptical professors, its confusion of thought and practice on all questions of morality, the total want of stability in all its systems and organizations, and its growing devotion to material ends and aims, can oppose to this revival, remains to be seen. Probably very little." This may stand for a vigorous summary of the usual charges made on this score. Now how much of truth is there in all this? The creed of Christendom is still embraced in the two great symbols, the Apostles' Creed and the Nicene Creed. Whatever diversity of belief there may be on minor points there is no clashing on those great fundamentals which constitute essential Christianity. "Lukewarm and skeptical professors" there certainly are; but how much greater is the percentage now than there has ever been at those fermenting periods in the history of the church when she was full of the agitations and sap of growth? The jangling heresies of this age are no more discredit than those of the first four centuries of the Christian faith, and lukewarm and skeptical professors no more abound than they did in the heats of the Reformation. As to "the confusion of thought and practice on questions of morality," and the lack of stability in system and organization, these are no more alarming now than they have ever been. It is true that the devotion of Christendom to material ends and aims is great, and, under the influence of a materialistic philosophy, in many parts of the Church it is growing. But the Church that has sent five thousand missionaries to die in heathen lands for an idea, putting it on the lowest ground, and the age that has made such cheerful sacrifices of life and treasure for the cause of truth and human freedom as our late civil war witnessed can hardly be charged with materialism as compared with other ages of Christian history.

Another writer in the same vein warns us not to expect



too much from the late revolt of the Old Catholics from the spiritual tyranny of the Vatican Council. "The times have changed since Luther defied the Pope and wrestled with the Devil, and men have changed too. Luther led out from the church, which then contained the only key the age had at its command for the solution of any social or religious problem, a body of men to whom belief was as necessary as the air they breathed, and who approached none of the world's mysteries except from the theological side; they could not do without a new church, and they possessed an absolutely new light—indeed to them a new revelation—the Bible, to help them to build it up. The intended implication is that the age of faith is past, that men care no more for truth of the supernatural sort and expect no remedy for the ills of this life from religion. But was the ferment of the Reformation only a religious ferment? Did Protestantism grow up only under the impulse of faith? Those who read the history of those days know how large a part political ambitions, national prejudices, personal ends, the thousand influences of a worldly and prudential sort which are always active in such movements had to do with the ongoing and final issue of the struggle. And though no sane man looks for such a revolution as Luther headed, since the spiritual exigencies of the age do not call for it, yet the forces political, ecclesiastical and religious that are working out to day in the German Empire the Old Catholic movement are not unlike the play of the same influences as they were wrought out in the final product of the Reformation. There is no such deadly torpor now as that from which the Church was then to be aroused; there is no such famine of spiritual nourishment in Christendom as that which brought on the fever of the Reformation; there is no Luther in the field; and no man looks for such an Exodus from Rome. Why should men burst forth into the heroism of an expedition into the wilderness when the every-day, beaten road is open before them? But this does not indicate any failure of the spiritual instincts which are the life of religion. We no more expect an outburst of enthusiastic faith as an attendant of the departure of men to-day from the old

spiritual tyrannies than we look for an imposing show of heroism in the great armies of emigrants who quietly sail over the Atlantic in the track the daring and lofty minded discoverer of the 16th century first explored. But there is as intense a life animating these peaceful emigrations as those bold first ventures. It is a pure assumption that there is not now any body of men the legitimate successors of those heroes of the Reformation "to whom belief was as necessary as the air they breathed."

Another common assumption against the vitality of Christianity is that the masses are no longer concerned to have any share in the rites and services of religion. The pulpit has lost its power, the churches are deserted, few accessions are made to the body of believers, interest in religious topics has died out or been thrust aside by the attractions of scientific, literary, political or social questions. A correspondent of the *London Times* depicts, in a series of letters, the empty churches of Germany, the decay of all zeal for the observances of religion. An authority in England declares that the great mass of the artizans of London never enter a church. An American journal of eminence inquires, with a show of solicitude, why it is that only women and children and feeble-minded men care to hear sermons. These and the like representations floating in the air like motes in the sunbeam, like those motes make what appears to be a solid mass of matter. If it were true that the common people no longer heard the gospel gladly it would be a grave presumption against the power of Christianity in this generation. But how much of real force belongs to these assertions? Do they tell the whole story?

Rationalism has emptied the churches of Protestant Germany; but rationalism is dying at the root in the Universities; a new generation of preachers preaching the old gospel is attracting the people to the house of God. When the hand of God lay heavy on the German people in the late war the churches were filled again not only on the Sabbath but even through the week. Sunday Schools are springing up all



over the land; the publications of evangelical literature by various Societies of Germany are flooding the country; they are eagerly sought and read. The reflex wave has already set in. True enough it is that religion is at a low ebb in Germany among the common people; but with all these indications of the return movement, and in the face of the signs of life and growing interest in the Church in other parts of Christendom, it is idle to base on such ephemeral phenomena as the church-going of Germany in the last twenty years any solid conclusions as to the strength of Christianity.

When we turn to England we find a far different state of affairs. With Spurgeon preaching to three thousand hearers every Sunday, Newman Hall and the wonderful organization having its head-quarters at Surrey Chapel reaching two hundred thousand with the gospel every year, Dr. Parker filling his church with an audience of business men at his week-day services, and a host of others reaching through a thousand unobserved channels the great masses of England, Scotland and Wales, it is something like disingenuousness to harp on the non-attendance on church services of the artizan class, a class which in every age of the Church has been the most disposed to materialistic skepticism. What, too, means the great increase in church accommodations that has been made throughout Great Britain within the last twenty years? A writer in the *Contemporary Review* says "within the last thirty or forty years our passion for new churches has risen to the standard of something like a national enthusiasm. They are to be reckoned by thousands; they are to be seen alike in the remotest village and in the busiest centre of population. We raise new churches to satisfy the spiritual wants of an ever-increasing population." If men are losing their interest in Christianity how shall we account for the fervid agitation now showing itself in England on the question of secular or non-secular education. So far from seeing any sign of growing indifference to matters of faith we observe that the most hotly debated, solicitously watched movements of the day are those touching religious questions. Even such men as Prof. Huxley catch the flame and blaze up into pas-

sionate assault or defence of religious dogmas. If any man hoped or feared that the masses of England had travelled into an atmosphere of indifference to things religious, he must have been rather rudely shaken out of his fancy by the universal outburst of religious feeling witnessed on the restoration to health of the Prince of Wales. It was not simply that men were aroused to loyalty and touched by the spectacle of affliction visiting exalted personages, but that these natural feelings instinctively and irrepressibly sought for themselves a religious channel. All England was praying for the sick Prince, and the joy that greeted his recovery took the form of solemn thanksgiving to God. It may have been very unscientific to make these prayers, and very childish to thank God for what the skill of the physicians had effected, but the conclusion, for all that, remains unshaken that these signs do not indicate any decay of religious faith, at least in the popular mind of Great Britain.

If possible, the case in this country is still stronger. The American people, after all that has been said of the decline of the pulpit, are a great church going people. The press with its immense access to the popular mind has superseded a large part of the preacher's work. But who does not know that such men as Beecher, Cuyler, Storrs, Murray, Hepworth, Bellows, Chapin, Talmage, Simpson, Hall and a score of others are a power in the land as mighty in their day, and in proportion to the new forces of the times, as Wycliffe and Luther, Latimer and Knox were in theirs? It would be hard to prove that thoughtful men do not attend church in this country. Perhaps for "*thoughtful*" we ought to substitute the synonym which generally lurks in the mind of those making this assertion, viz: "*skeptical*." Certain it is that even these know by some means or other what is taught in our pulpits and are influenced by it, if to nothing else at least to active antagonism. It is no sign of indifference to religion that the ministry has for the last forty years increased steadily in numbers in a tenfold ratio above the increase of population. Upon the assertion that "faith is insolvent," it is a curious comment that in two months, dating from



the first of February last, fifteen thousand have been reported as added to the membership of the various churches of the northern States with the interest in religion steadily deepening with each successive week. Another striking comment upon this assertion is the fact quoted from an advertising circular that twenty-eight of our religious newspapers, exclusive of the great religious weeklies known to all, have a circulation of two hundred and fifty thousand and are read by over half-a-million of our population. The share that the religious press, the Tract and Bible Societies, the Young Men's Christian Associations, the Home Missionary and Educational Societies take in moulding public opinion is no mean measure of the interest that is felt by this vigorous nation in matters of faith.

Again, a presumption that faith is on the decline is found in the decidedly skeptical tone pervading a great section of the popular literature of the day. A living faith, it is said, would not tolerate such a poison in the body social. Mr. Lecky builds his whole argument for the decay of faith, in his *History of Rationalism in Europe*, on the evidence he finds that the subtle, pervasive ideas of modern inquiry have little by little changed the atmosphere of men's thinking and so insensibly dissolved their belief in the supernatural. To this class of evidence there are two separate answers.

One is that the skeptical spirit though very loud and obtrusive does not bulk as largely in the whole range and influence of our literature as at first sight appears. One doubter makes more noise than ten believers; but he does not therefore represent as much force. One *Westminster Review* makes more fluttering in the republic of letters than all the other Reviews put together. The destroyer is always louder and more conspicuous than the builder. A few congenial thinkers of the destructive order of criticism form a select coterie who interchange ideas, arrogate to themselves the control of the critical field and, impervious as such coterie generally are to modes of thought alien to their own, assume that their beliefs are the beliefs of the thinking public in general, complacently affirm that the old order of ideas has

passed away, and publish their private opinions as the voice of the age. But the great mass of men, while it is agitated and temporarily distracted by the doubting spirit injected into the public thinking, steadily pursues its way in the old track. As an evidence of this, consider for a moment the vast body of literature of every sort that represents the Christian spirit. There are ten books of skeptical tendency published now where one hundred years ago there was one; but the religious journals, tracts, theological treatises, works on practical religion, books of sermons and the like are a hundred-fold what was produced a century ago. To the great mass the influence skeptical bias in the literature of the age is almost, if not quite, for all purpose of permanent effect, as if it were not.

A second answer to this class of evidence is to be found in the reception which the skeptical and destructive element of modern criticism has met at the hands of the Christian public. The Christian mind of our age has begun to profit more largely by Burke's axiom that "our antagonist is our helper." So far from the prevalence in certain classes of our literature of the free critical method of handling subjects once held sacred being any sign of decay, it is a mark of vitality in the Christian faith that with all this current against it, it tolerates it, invites it, is able to extract the good from the evil, and still presses on its aggressive way. It is true that the forces of doubt in our age are strong and in certain phases alarming, but it must be remembered as a late Christian thinker points out that "Christianity has never been more in any age of the world than a thin stratum of powerfully modifying belief in relation to the great mass of its nominal adherents, an ingredient in, rather than the substance of, the world's living principles." Christianity has always been met by forces in the human intellect that threatened its destruction. It has had to struggle through storms of skeptical criticism and objection. But it has outlived a thousand such battles, and it is a mere assumption to call the present phase of struggle a sign of loss of power. The impunity with which such works as Strauss's *Life of Christ* and Renan's re-



markable book on the Life of Jesus have been received, read, and in so far as true, assimilated by the Christian thinking of our times, is not a note of weakness. With the new assaults upon it, Christianity has discovered a new capacity for defence. It has learned the art of war from its assailants. If it has been driven out of old and untenable positions, it has only been to take up a more impregnable situation. The secret of its vitality under the bold assaults of this age, as under those of past centuries, is that it draws its power from the consciousness of life coming from above our own. "If," says a competent observer, "we needed a proof that this age feels the meaning of that mysterious descent of power from above as much as ever, it would be afforded by the reception which was given to 'Ecce Homo' a few years ago,—a book the great literary point of which was to set forth the absolutely imperative character of Christ's personal claims." It is not too much to say that the result of the heaviest assaults made by the destructive criticism of this century on the records of the Christian faith have been to bring forth the claims of Christ to the supreme allegiance of men in a clearer, more startling light than the world has ever before witnessed. Faith has not been poisoned by the skeptical literature of the age: she has only found in it a tonic.

Another element in this cunning fabric of assumption is the alleged decay of faith among the cultivated strata of society. "Have any of the rulers believed on Him?" It is true, this criticism says in substance, that the common people who follow the old ways of tradition still hold their religious beliefs after a fashion, but where men have learned to think for themselves and been made familiar with the modes of inquiry proper to science, the old faiths are dying out. It is the custom of these supercilious critics of Christianity, the *Pall Mall Gazette* and the *Westminster Review*, to assume that men of intellect and culture have drifted, without any blame to themselves, but by the mere force of human progress, quite away from the anchorage of faith where past ages swung at ease, that "to return to a profound faith in Christianity is as hopeless as it would have been for the world of the Roman

Emperors to have returned to a profound faith in the old mythologies." Now, if this were true it would not tell very heavily against Christianity. It is one of the old tricks of faith to let the wise tangle themselves in the intricacies of speculation, and to choose the simple to conquer the world and confound the wise. When Christianity first swept as a flood over the Roman Empire the philosophers and wits stood aloof from it, and it was the scandal of the culture of that age, that shoe-makers, slaves and women made up the bulk of believers. But Christianity struggled into life and fought its way to supremacy, no thanks to the philosophers, but very largely in defiance of them, and when once on the throne, philosophy made its peace with the reigning faith as best it could. When the Reformation shook the Universities of Europe the Humanists, the Platonists, and the skeptical philosophers of Italy were not converted. But the stream swept past the philosophers and deposited its riches of spiritual faith all over the North of Europe. The wise men and men of science, no disparagement to them or to their work, have always looked, to say the least, doubtfully on a movement that claimed to have sources of knowledge and inspiration not discoverable by the methods of science or amenable to the principles of human philosophy. The secret of this curious ability in Christianity to live and flourish in the face of all the opposition that human speculation can bring against it is put forcibly by a modern writer: "The simple truth is that the habit of answering to thoughts too divine for us to comprehend, though not to apprehend,—to thoughts which are not as our thoughts, and ways that are not as our ways,—is far too deeply rooted in the mind to be surrendered on this injunction to restrain our hearts from springing up in faith at the voice which comes from above and beyond them. Faith means something yet even in human affairs. We recognize and are loyal to greater capacity and power than our own by methods of recognition which no laws of induction would explain."

But though Christianity does not call the wise to secure its triumphs, it does not therefore reject them. And the assertion



that only the unscientific, the uncultured and weak are capable, in our age, of a spiritual faith, is simply an assumption. There are a few great names of our times, who have rejected not only Christianity, but all faith that has any supernatural basis, and who, if they have any religion at all, have it to themselves after the most private and silent fashion. Such leaders are Herbert Spencer, Mill, Huxley and, doubtfully, Tyndall, in England; Taine and Renan, in France; in Germany there are no leading minds in philosophy or science avowedly unbelieving, save such exceedingly doubtful specimens of greatness as Büchner and Strauss. These have a following of lesser lights who speak the dialect of their masters. But to erect these into a supreme Areopagus of culture and scientific thought, is, shall we say it, slightly arrogant. What provision under this constitution of the world of letters shall be made for such minds in science as Sir John Herschel, the chief name in modern astronomy, Faraday, the one supreme genius that England in this century has given to chemistry, Wallace, the not unworthy competitor of Darwin, for Proctor and Dana, for Silliman and Mivart, for Carpenter and the late lamented Torrey, and a host of other and lesser lights? J. Stuart Mill is a great name in philosophy, and all its weight has been thrown unreservedly into the scale of hostility to Christianity; but what shall we do, on the other hand, with Sir Wm. Hamilton and Mansel, with Ferrier and Porter, McCosh and Hopkins? These are not men unacquainted with modern speculation and incapable of understanding the higher philosophy. There are scholars whose names give force to the destructive criticism of the age, but what account shall we make of such minds as Woolsey, almost the sole authority on International Law this country has afforded, Hadley, the great Greek scholar, Shairp, the accomplished Principal of St. Andrews, and Blackie, the moral philosopher? It seems a cheap way of measuring the truth of any doctrine or system to count the heads of those who are for or against it; but if the assailants of Christianity have chosen that mode of attack, we must needs follow though they do take us into shabby corners. What shall we

say then of such minds at the head of the great governments, as Hatherley, Gladstone, Bright, Roundell Palmer and Miall, in England, Guizot, till lately, in France, and Bismarck in Germany? If the cultured mind of the age is unchristian, or non-christian, how shall we account for the Christian faith of poets like Browning, Tennyson, Bryant, Longfellow, Whittier, and for the belief in Christianity that, notwithstanding his prejudices against certain classes of the clergy and particular forms of religious teaching, breathes through the novels of Dickens, shines clearly in the writings of Thackeray and his accomplished daughter, and haunted Hawthorne like a ghost that he would have laid if he could, but which really informs the greater part of his work? Of course among the soldiers and sailors there are abundant instances of Christian faith. But such names as Wellington, Havelock, Napier, Sir Henry Lawrence, Howard, Sherman, Foote, Moltke, though they are names of power, will hardly be acknowledged as belonging to the aristocracy of culture. Of these all we can say, they are names either of earnest Christians, or at least of profound believers in the truths of Christianity. If the assertion that only uncultured, unscientific, trammelled minds are now capable of faith in the Christian system, is to be proven anything more than a mere assumption, a new note of culture must be defined, viz.: that the only infallible mark of intellectual vigor is skepticism in matters of faith.

The assertion that Christianity has lost its power of control over the selfish and malignant passions of human nature, needs for its refutation only that we compare for a moment what it was able to effect in this respect in past ages with what it is doing now. The comparative moral influence exerted by Christian teaching and life in the various stages of human progress, is something very difficult to measure. But when we compare the almost unbridled tyranny of the later Roman and Byzantine empires, the coarseness, brutality and cruelty of the Middle Ages, the contempt for human life and suffering of the century of the break-up of the feudal relation, and the corruption in the social life of France and Eng-



land in the last century, with the spectacle of comparative order, sympathy, justice and temperance characteristic of Germany, Great Britain and America to-day, it will not seem that Christianity has lost any of its control over human nature. It never yet has had very much. But it certainly has not less now than when all Europe was in a state of chronic petty warfare, when every man's hand was against his neighbor, and no one could feel secure in the possession of life, liberty, or property, for a week at a time.

One point only remains to be touched upon. When the ability of Christianity to live and grow in the area where it has established itself has been reluctantly conceded, the last assumption is, that it has at least lost its aggressive, propagating power as against the heathen world. Christianity, it is said, is dying out as the Roman Empire fell into decay, by ceasing to extend its conquests: the next step it is prophesied will be the abandonment of its outlying provinces and the gradual contraction of its boundaries to keep the citadel at home. Missions, it is claimed, are a failure. And the Christian Church, if not a mission organization, it is rightly argued, is nothing. Well, how is it? Are missions a failure? If they have accomplished less than the Church had a right to expect it is simply because the method of faith and the enthusiasm of self-sacrificing devotion to which Christ called his followers, has been in a measure superseded by a complex system of organization copied from the methods of the unbelieving world. It is suggested in a late number of the *Spectator* that "the secret of our missionary failures is the attempt to treat the missions as if they were ordinary undertakings, to be remunerated in proportion to the self-sacrifice involved, instead of undertakings to be remunerated *by* the self-sacrifice involved." But this mistake, if it be a mistake, only marks one of those periodical ebbs of spiritual force to which Christianity, like all other movements having human nature for one of the factors, is and always must be subject. The Church has seen many such reversions and witnessed presently the inevitable flood again. We may be on the ebbing

wave; but it is too soon to prophesy that there will be no return.

But is it true that Christianity has made no impression on the heathen world? A vigorous presentation of this assumption has been made in an article entitled, "Wanted—A Religion for the Hindoos," which appeared in *Fraser's Magazine* for December, 1871. That paper, under the form of an imaginary dialogue between a learned Brahmin of the Brahme Somaj and a young and inexperienced missionary, makes a sweeping attack on the whole system of Christian missions. "Everything connected with your missions," says the Brahmin, "is a blunder:" the races chosen as material for mission work have been the feeblest, the places selected the worst possible, the methods adopted the most impracticable and unworthy, and the general result has been a complete failure. Such is the drift of this notable and, as we may call it, representative article. Now it must be remembered that the revival of missions is but in its infancy. It is not much more than fifty years since Carey in England, Schwartz in Germany, and Mills in America, first roused the Church to the Foreign Mission movement. It has been a half century of beginnings, laying of foundations, pioneering the way, throwing up the King's highway, battering down the walls. "In the first age of the Reformation," writes Prof. Fisher in his late work, "Protestants were not in a situation to establish missions among the heathen. Apart from other circumstances, the dominion of the sea was in the hands of the Catholic powers. In the seventeenth century, for a long time, Protestants were too busy in defending their faith, in Europe, to think of enterprises abroad. The Dutch, in the seventeenth century, did much missionary work among their settlements in the East; sometimes in too sectarian a spirit and with too great a desire to swell the number of nominal adherents. Cromwell formed a scheme for a society for the diffusion of Protestant Christianity over the globe. In the last century and in the present, Protestant missions have been prosecuted by different religious bodies with zeal and success." But not till the opening of this century did the Church really understand the



meaning of the mission-work and and spirit, or enter upon it with any general enthusiasm. How rash, then, must it be from this half-century of beginnings to pronounce on the aggressive power of Christianity.

Yet the Church has no reason to despond when the fruits of these fifty years of labor are summed up. Without entering into details, let us consider a few striking features of these results. The actual missionary work done in Polynesia would more than attest the vitality of Christianity.

"Sixty years ago," says the report of the London Missionary Society for 1866, "there was not a solitary native Christian in Polynesia; now, it would be difficult to find a professed idolater in the islands of Eastern or Central Polynesia, where Christian missionaries have been established. \* \* \* On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches. They educate their children, endeavoring to train them for usefulness in after life."

As to the quality of the work done, let this passage from Darwin's *Voyage of a Naturalist* speak:

"Before we laid ourselves down to sleep, the elder Tahitian fell on his knees, and with closed eyes repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence, and without the fear of ridicule or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travelers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side.

"On the whole, it appears to to me that the morality and religion of the inhabitants are highly creditable. There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection. They expect the mis-

sionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide—a consequence of that system, bloody wars—where the conquerors spared neither women nor children,—that all these have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude, for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended so far.”\*

If we recall the christianization of the Sandwich islands, the ninety thousand Feegeans gathered regularly for worship on the Sabbath, the marvelous conversion of Madagascar, where the Christian community, between the years 1862 and 1872, increased from a few hundreds to more than two hundred thousand, and where now two thousand native preachers are ministering in the gospel, and the progress of Christianity in India where, in the face of all obstacles, the numbers embraced in Christian congregations have grown in the last twenty years from ninety three thousand to over two hundred thousand, it will not seem as if Missions were a failure. The Rev. N. G. Clark, in a late number of the *Missionary Herald*, sums up briefly the striking fruits of the missionary work of the Church in this century: “as the results of missionary enterprise, ten thousand native preachers, in more than a hundred different languages, unite with the missionaries of many lands in repeating the story of the Cross; and three hundred thousand disciples, in Christian communities numbering more than a million, gathered from almost every

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\* These extracts and general statistics are derived mostly from a paper prepared for the *Missionary Herald*, for May, 1872, by one of the Secretaries of the American Board of Commissioners for Foreign Missions, in answer to the article published in Fraser.



tribe of the children of men, bear witness to its saving power, and the blessed hopes it inspires. And then the Bible and a Christian literature in most, if not in all, of these many tongues; the undermining of heathenism: the despair of the popular faiths; the conviction that the truth is with us, and all the vast preparation for the final conquest! Give us fifty years more of the same sort of 'blundering,' and we will hope to have the gospel in every household, and opportunities for Christian instruction within the reach of every child of the human race!"

We leave the subject here. It is enough if we have been able to point out the unfounded character of the most of those assumptions against Christianity which have tended to shake the confidence of believers and to fortify the unthinking enemies of the faith in their contempt for revealed religion.

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## ARTICLE II.

### THE RELIGION OF OUR CIVIL GOVERNMENT.

By REV. J. HAWKINS, Shepherdstown, W. Va.

"1. We demand that churches and other ecclesiastical property shall no longer be exempted from just taxation.

"2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"3. We demand that all public appropriations for sectarian, educational, and charitable institutions shall cease.

"4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

"5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and feasts shall wholly cease.

"6. We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation, under pains and penalty of perjury, shall be established in its stead.

"7. We demand that all laws, directly or indirectly, enforcing the observance of Sunday, as the Sabbath, shall be repealed.

“8. We demand that all laws looking to the enforcement of ‘Christian’ morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

“9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.”—*Toledo Index*.

Such are the dogmatic demands of a large and increasing party in our country, styling themselves *Liberals*. It is presumed that they owe allegiance to no religious party, as these demands evince a very hostile feeling and decided opposition to any influence that religion, in any form, might exert upon our civil institutions. They array themselves unmistakably against all connection between religion and civil government, and unreservedly commit themselves to the defence and protection, of the civil government wholly divorced from religion. They declare it a patriotic work to sever the two. They avow themselves the guardians of liberty, freedom, and law. But while these leaders of modern civilization are “the people,” and speak as mouth-pieces for the “sovereign majesty of the people,” and in their demands show that they despise and reject Christianity, many professors of Christianity, and among them ministers of the gospel, learned, esteemed, and influential among their brethren, are committed, either in whole or in part, to these views. We are told, on good authority, that the party, not yet fully organized, numbers not hundreds, but thousands, and among them are classes audaciously bold and fearfully dangerous.

The matter then is one that needs discussion, and should be better understood. It is one of vital importance to us all, and one too that will force itself into notice, into prominence, and to an issue; and that issue will materially affect the happiness of the people and the destiny of the nation. It cannot be that this heterogeneous mass gathering in our land, both in and out of the government, in the crude forms of infidelity, atheism, deism and materialism, including much



that has effervesced from the scum and sediment of European and Asiatic society, can annually assume more and more gigantic proportions, more systematic and definite form, and more concentration of power, without a tremendous commotion. It cannot be that it can accumulate, and ferment, and decompose, and quietly disappear. Nor can it be that it will be neutralized, and purified, and moulded into the religious sentiment of our nation, when that sentiment has already become permeated, and in a measure vitiated, by it. It will settle, take form, crystalize, and rise up against Christianity, the red Dragon of the Apocalypse. And if Christianity is not vigilant and aggressive, she will, like Samson, be betrayed through her own indifference, and be compelled, however much against her will, to make sport for Dagon, and grind in the Philistines' mill.

It has been said that the greatest danger Christianity has to fear is from within—from “wolves in sheep’s clothing,” but our misfortune is, that these compound with the men of the world who are “wiser in their generation than the children of light,” and the two together combine their influence against the power of Christianity. Wherever a Saviour appears, there too will be a Judas to betray, and a mob to crucify.

The sum of these presumptuous demands of the editor of the *Index*, which are important only because they may be taken as a fair exhibit of the creed of the Liberals when fully developed, is the complete severance of all connection between religion in any form and the civil government. It assumes that civil government is exclusively *secular*, and that the government of the U. States must necessarily be such to answer the purposes of republican rule—to answer the demands of the freedom of the Nineteenth Century, the advanced state of civilization, and the general intelligence of our citizens. This is *assumed*, and assumed by some Christians as well as by the Liberals. This assumption we most emphatically deny, and shall proceed to show that there never was, nor can be, such a thing as a purely secular government wholly separated from religion, but that every government on earth has had a relig-

ion, a religion of the government—not of the people, that our government is eminently a Christian government, and has a commission from heaven to exercise all the functions it has assumed, and more than these, in the interests of Christianity.

THE STATE IS A MORAL RESPONSIBLE AGENT.

All power is of God, and is responsible to him. The State is a power, a power of God, is subject to him, and must acknowledge him. “The powers that be are ordained of God.” “Who would not fear Thee, O King of nations!” Any legitimate government, and we can discuss no other, is but a link in the endless chain of God’s eternal providence. It is the agency through which he governs any particular people. His government over a multitude associated together is the same in its object and end as that over the individual. Its object must be the highest good temporal and spiritual of the governed. Government is an institution of his own appointment, though like religion, it has been *secularized* until it has been perverted from its high and holy purpose to the base designs of selfish men, and thereby degraded and corrupted until it has ceased to answer the purpose for which it was ordained.

God is the author and end of all things. He speaks to us in the Bible of nations as his, and of nations as his enemies, of national sins, and national punishments, of national virtues and national rewards. History and the Bible agree in teaching the superintending providence of God over nations and national interests. God is the author of man, of the family, of social and national relations. Man is not complete and independent in and of himself; and God never deals with him as an isolated individual separated from his fellows. He is eminently a social being. The family, society, and government are all given him as blessings from God, adapted to his nature and the necessities of that nature, and all of them must be enjoyed in a social capacity. But being social, and intended to fill social relations, he must also be moral, else his social qualities would be either wholly useless or destruc-



tive of the highest good of society. His moral nature must of necessity impress itself upon every out-growth of that nature, and hence upon the State as well as upon the family; for the State is as much an out-growth of his nature as the family.

Government and governmental relations are real, not imaginary, just as real as those of the family. Government is not a mere name without the thing. There is indeed such a veritable entity as the government of the United States of America. It is not the people. Our officials are its agents, its representatives, to whom the responsibility of the State is intrusted,—intrusted, not by the people alone, but by God himself, and they are amenable to him, not as private individuals, but in their official capacity, as the responsible agents of an institution of his own appointment.

Within this government we have the Christian Church, but it is not this fact that makes us a Christian nation. The Christian Church exists in India and Africa, but these are not Christian nations, they have not Christian governments.

It is not the Christianity of the people that the Liberals complain of, but the religion of the government. These very complaints, if founded in any thing, whether just or unjust, involve a recognition of the fact of national, moral responsibility. If the government has the right to legislate, or relinquish all legislation, on morals, it becomes itself a moral agent. It is an outgrowth of man's moral nature; and it must be conceded that the very highest impulse, the noblest effort, the most exalted calling of man is to recognize, cultivate, and develop the spiritual life of that nature. Man's first and dearest relation is to God. He is first to "seek the kingdom of God and his righteousness," and then "render to Cæsar the things that are Cæsar's." He is to make this his rule of conduct in all the relations of life. It is evident also that the glory of God is primary and paramount to all other things in his own eyes, and should be in all government. The interests of his Son, Jesus Christ, and of his Church, as committed "to earthen vessels," are dearer to him than secular government; and being primary, civil government, the family and all social relations and interests are doubtless to

be held subservient to the interests of these things which are to him dear as "the apple of his eye." All are factors for and agents in the greater, higher, and more valuable interests of man.

But a difficulty arises here. It has been said that national life is temporal and cannot be rewarded in the future world, and therefore it has no moral, responsible obligation resting upon it. Says an able writer, in the adopted language of Castellar, the famous Spanish orator: "I wonder where in the valley of Jehoshaphat, at the great day, will be found that entity called the United States of America, giving up its account."

We are unable to locate "the valley of Jehoshaphat, at the great day," or to fix the position of the United States in that valley, but we do know that the Saviour said to the Jews: "Upon you shall come all the righteous blood shed upon the earth, from the days of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the altar and the temple. Verily, I say unto you, All these things shall come upon this generation." Nations, like individuals, may be suffered to grow old in iniquity, before being punished for the sins of their youth; but God is not forgetful of sin, nor will he allow it to go unpunished, whether that sin be individual or national. Time and eternity are all one with God. It is all an eternal now with him, and he selects his own time to punish. "And it shall come to pass, when seventy years are accomplished, I will punish Babylon and this nation for their iniquity, saith their Lord." "The kingdom is the Lord's; and he is governor among the nations." "And he shall judge among the nations." "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down; and to destroy, and to throw down, and to build, and to plant." "Who would not fear Thee, O King of nations!"

Although the nation, as a "veritable entity" may not exist in a future world, yet its agents and representatives do, and they are there judged and rewarded for their official acts, as surely and as truly as for their private deeds. It is not the



abstract idea that is addressed when God speaks to nations, but those to whom the administration of government is committed.

Indeed it is impossible for us to judge intelligently and advisedly of a wholly secular government—one entirely separated from religion, from moral obligations and moral sanctions. No such government has ever existed. No such experiment has ever been made. A partial experiment was tried in France, but the *conscience* of the people and the officials had been acted on and somewhat tinged with the truths of Christianity, before the effort was made; and it lasted but a little time; but that short period was marked by deeds of treachery, debauch, murder and blood, too fearful to justify another and longer experiment. Is not that dark and bloody page in the world's history sufficient for ministers of the gospel and other good people, who join with the infidels and atheists of our country in the hue and cry against complicity between religion and government? Would they repeat those scenes on American soil? This little scrap of history aside, and the light of the world's history shines alone on one side.

“There has never been a human government wholly apart from religion. The civil institutes of the ancient world were formed by the most effective religious belief. The Roman Empire, whether Pagan or Christian, never dreamed of exercising its functions without a divinity. The Mohammedan power made religion the most vigorous element in its administration, both civil and military. From the year 325, Christianity became visible in the then chief power of the world;” and so it has continued down to the present. So essential has the religious element been considered, that all the leading nations of the old world, have taken it in and made it a constituent part of the government. Why so? For temporal ends it may be, but necessary nevertheless. Subjects without a religion are incapable of government. Law has no binding or restraining force. Man, acknowledging no tie from God, cannot be expected to regard any tie that binds him to his fellows.

The design of government is not, as has been claimed, simply to "protect life and property," but it is designed to establish relations, fit the sphere of man's rights and duties, and then confine and restrain him within just bounds. Man is the subject of law, and not law the subject of man. Purely secular laws, that have no regard to man's moral obligations, and do not recognize the necessity of moral restraint, are but a set of rules for the government and protection of irresponsible beings, such as we enact for the government of our barnyards and pig-sties. Such laws are worthless for the government of man. Zallinger is correct when he says: "A rule of outward actions is not sufficient of itself for the government of mankind."

If, as it is claimed, the government has no right to inquire whether I am a Christian or not, when I present myself to take an office, why am I sworn on the Bible? If the government is purely secular, without a religion, why, in judging of criminals, does the law inquire into the *intention* and *motvie* that prompted the act? It is said that "law deals with crime, not sin." If the want of connection between crime and sin can be established, then there may be truth in the remark. It is certain that law deals with *guilt* and in judging of that guilt, it inquires into its degree, and the probable influence it may exert upon the morals of the community. It does this as a moral agent of a moral government, for the moral good of the community. But we take higher ground than this.

OUR GOVERNMENT IS TO BE MOULDED AND ADMINISTERED IN THE  
INTEREST OF REDEMPTION.

It is not only true that all good government is of God, but it is equally true that it is in the interests of the Redemption which is in Christ Jesus. It is not enough that the State have a religion, but it should have the *Christian Religion*. This is true of all governments. No ideal government is perfect that ignores the Atonement of Christ. None but that which recognizes Redemption should be thought of as a model. Especially is this important to us of the United States, the asylum and refuge of "all nations, and kindreds, and tongues, and peoples."



It is plain to us that Christianity, and Mohammedanism, and Paganism, and Mormonism, cannot easily coalesce and fuse into a constituent part of our government. And to overcome the difficulty, Christian men have taken the ground, that government, being purely secular, must have nothing to do with any of the forms of religion in our midst, but leave them to adjust themselves. It is fondly hoped that the difficulty can be bridged over in this way. But it is a fearful expedient, and one, to say the least, that does but little honor to the Christianity they profess. It puts that Christianity on a level with the other forms of religion. It would have our government think no better of Christ than of Confucius or Mohammed, or Joe Smith. Covering the crater will not smother and extinguish the volcanic fires beneath—compromising with evil emboldens it, and aids it. The difficulties exist, and they must be met and overcome, and the sooner the better. Original facts and Christian obligation, lie far back of existing evils. These evils must be viewed in the light of those facts and duties, though it cost the sacrifice of long cherished views, and present feelings. All the Chinese in the Celestial Empire, and all the Mormons in Salt Lake City cannot alter our government's relation to God, nor release us from a single obligation to his Son, Jesus Christ. "To Christ is committed all power and authority, and rule and dominion, and all judgment; and he must reign until all enemies are put under his feet."

God is "now in Christ reconciling the world unto himself." Christianity is the organic life of all things—of the State. The State sustains vital relations to Christ, and to God through Christ. Since the fall of man, it is through Christ alone that God reveals himself. Has not Christ said, "No man knoweth the Father save the Son, and he to whom the Son will reveal him!"

The State, as well as the individual, has nothing to do with an absolute God. The kingdom of the Absolute is administered through the kingdom of the Manifested. The absolute kingdom of God comes to man only through the mediatorial kingdom of the Lord Jesus Christ. The Absolute never gov-

erns transgressors by laws, and counsels, and threatenings; by incentives to virtue, and denunciations against evil, but damns them at once and forever. He did not tolerate for one moment the angels that sinned, but cast them beyond the means of repentance or redemption. "God out of Christ is a consuming fire." All the laws, and reprieves, and promises and threatenings under which we live, are regulations and sanctions of the mediatorial government of Christ, who is the "Head over all things to the Church." Every blessing, regulation, right and emolument that man enjoys now, has been *forfeited* by him, and has been *restored* by Christ. The world, and all things in it, are the redeemed heritage of the Son. To *grace* we owe all debt. It is grace that gives us the blessings of government as fully and as surely as the blessings of the church. All belong of right to Christ, and through his mercy and favor they are transferred to his redeemed church. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours, and ye are Christ's, and Christ is God's."

Civil government is founded in man's nature; Christ is the Restorer of that nature, and with it all that pertains to, or is dependent on it. And if that nature owes its redemption to Christ, it owes it now, and every moment, and forever, in all the various forms and out-growths of its noble qualities and its dependent necessities.

The object of government then, is not simply to protect man and property, but first, and above all, to secure to God the glory due to him, and then the good of man, as contributable to that glory.

That is an infidel proposition, wherever made, that any institution designed for the good of man, terminates on itself or on man. The issue of every plan and purpose of Christ, and of every plan and purpose of man as the agent and redeemed subject of Christ's kingdom, is eternal. To deny the rule of Christ in government, is simply atheism; to refuse allegiance to him is treason; to withhold from him the glory due, for the purpose of substituting for it the glory of man,



is idolatry. "By me kings reign and princes decree justice." "By me princes reign, and nobles, even all the kings of the earth." Kings, as such in their official capacity, are to "kiss the Son lest he be angry," for so jealous is he of his glory that they "perish from the way when his wrath is kindled but a little." "And there was given the Son of Man"—not the absolute God, but the God-man—"dominion and glory, and a kingdom, that all people, and nations, and languages should serve him." "And the kingdom, and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominion shall serve and obey him." "The nation that will not serve Thee shall perish."

Here is language referring directly to the Lord Jesus Christ, explicit, pointed, fearful, and glorious; giving him and his church rule, sway, dominion, priority, and superiority over kings and potentates, rulers and legislators, everywhere and under all circumstances. "All things were created by him, and *for him*." "The Father hath delivered all things into the hands of the Son." "The Father judgeth no man, but hath committed all judgment to the Son." "The Father hath put all things under his feet, and hath given him to be Head over all things to the Church."

It was simply a recognition of this universal law of the Headship of Christ, that determined the fate of all the ancient nations, and so it will continue. "Assyria God used as a scourge and rod to his rebellious people, and when that purpose was subserved, the indignation of God laid Nineveh in the grave. Babylon was the prison-house in which the Israelites were cured of their idolatry. Cyrus and his dominion were made the deliverers of God's Church, and the avenger of her wrongs on Babylon," and then in turn that proud people were "shattered to atoms by the conquering power of Alexander." And Alexander's victories spread abroad the Greek language, and thus prepared the way for the gospel of Jesus Christ. Rome, the law-giver of the pagans, had a large share in preparing the way for the introduction of Christianity,

but neglecting that Christianity, and refusing to incorporate it, with its life-centre, Christ, into her civilization and government, she, too, in her turn, sank before the future depositaries and restorers of Christianity, the Germans. In all this "rising and falling of nations," the Church and her interests are, to the honest student of history, a very prominent fact. It is interesting, too, to observe, in all these nations, that in all their states of greatest prosperity, their religion rose grandly superior to all other considerations. It formed the very bone and sinew of their political life.

The material aid, both political and religious, that all these great nations derived from the Israelites, into whose very life the idea of a Mediator and mediatorial sacrifice entered so largely, is well known and need not be delineated here. Aristobulus says to Plato: "From the Hebrews you have borrowed all your good laws, and your opinions respecting the deity." Nemenius writes: "What was Plato, but Moses Atticising?" And Tertullian asks: "Which of the poets, which of the sophists, did not drink altogether of the prophets' fountain? Thence also the philosophers quenched their thirst; so that what they had from our Scriptures, that we receive again from them." Was this drinking at "the prophets' fountain" of any benefit to them in the administration of their secular governments? Let Lord Bacon answer: "There never was found, in any age of the world, either philosophy, or sect, or religion, or laws, or discipline, which did so highly exalt the public good, as the Christian faith. Whence it is very evident that one and the same God gave to his creatures the laws of nature; and to man the laws of Christianity."

Now, it is evident from these considerations, and others that might easily be mentioned, that the state—civil government—is a moral agent under God, and that as such it should be in the interest and under the control of Christ, through whom alone God deals with man. This being so, another important question is,

HOW SHALL THE STATE ACKNOWLEDGE ITS OBLIGATIONS TO CHRIST?

Evidently not as a church, but as her agent. But the



question has already been asked, Which sect? Which branch of the church? We answer, none of them. The state is the agent of the church that acknowledges and confesses the Lord Jesus Christ, in his mediatorial capacity; for "every spirit that confesseth that Jesus Christ hath come in the flesh, is of God," and "No man, speaking by the Holy Ghost, calleth Jesus accursed." The only province of government lies between Christianity and idolatry. It cannot assume the office of umpire between sects of the Christian religion—not even between Protestantism and Roman Catholicism; for they both acknowledge God, and the mediatorship of Christ, though one may hold the truth more clearly than the other.

There is one question now before the government of the United States that certainly calls for legislation. It is the Chinese question—whether idolatry shall be tolerated in a Christian country or not. Shall the two hundred thousand Chinese already here, and the millions that may come, set up heathen temples beside our churches, and pay divine worship to Joss in California, New York, and Washington, as they have done, without any interference of the government? The answer has already been given: "The Constitution forbids interference." This may or may not be true; but, either way, it affects the moral obligations of the government very little. If the government is bound by the Bible to refuse to tolerate idolatry, or paganism, and the Constitution says it shall not make such refusal, then the Constitution is wrong and ought to be altered. No doubt when that amendment to the Constitution was adopted, the Congress of the United States never dreamed of such a thing as idol worship in our country; and they had reference only to the then existing forms of worship, and meant to refer only to the worship of God. The worship of the Chinese is an open, positive denial of the Lord God, and of the redemption by Christ. It is that form of idolatry we know to be most positively forbidden throughout the Bible, destructive of the interests of Christ's kingdom, and destined to bring down the vengeance of heaven on those who worship at the idol's shrine. The government, as the agent of the church and jealous of the

glory of Christ, not only has the right, but is bound to withhold its toleration of any religion that comes into direct antagonism with that she professes, when hers is the religion of the Bible. Was not the Jewish commonwealth most solemnly commanded not to tolerate idolatry? Did not the king of Nineveh, under the preaching of Jonah, interfere with the creed of his subjects, and change their religion? And did not his proclamation meet with the approbation of God, and secure the temporal salvation of the people? Nebuchadnezzar changed the worship of his subjects by decree, and God blessed him for it. So, too, with Darius and others. All these were heathen kings; and yet, with our eminently Christian government, even ministers of the gospel cry out, "Cæsar must keep his hands off the ark of God." Let me ask those ministers, if idolatry is any worse in China than in the United States? And, is it any more persecution to forbid idolatry where we have the power and authority from God, than to send missionaries to China to persuade the "poor heathen" to abandon idol worship? Christian nations expend millions of money, with the sanction and approval and protection of their governments, to convert the heathen from idolatry, but our Christian government must sit and wink at idol worship in the very heart of the nation, because, forsooth, the Constitution forbids interference?

We appreciate as highly as any one the inviolable sacredness of these national bonds and safe-guards of national liberty and right, but we appreciate as more sacred and inviolable the everlasting gospel of the ever blessed God. The will of heaven is higher than the will of man; and the legislation of the "King of kings" is wiser, better, and more binding on man than any human legislation.

Government, as appointed of God, and made by him the agent of his church, for the glory of Christ, is bound to protect that church from idolatry, and aid it in all its lawful efforts to evangelize the world. Its commission is from the Lord, as truly as is that of the church.

We are not contending for any union between church and state closer than that which already exists, farther than the



authority of the state to forbid idolatry. That belongs of right to the state and not to the church. The state, as a Christian institution, is sacredly bound to see to it that this is done. The *oath of office*, by which the executive power of the government is conferred, binds the state to the religion of the New Testament, and lays it under obligation to protect that religion against all threatening danger. That oath constitutes ours a Christian government. The proposed amendment to the Constitution, acknowledging God, and the Lord Jesus Christ as Head of the nation, is well enough, or would have been well enough, if inserted at first, but that would not have made our government any more Christian than it is. The promissory oath of office is religious and is Christian, and binds all officials to the Christian religion. This oath, and also the assertory oath of witnesses in courts of justice, are objected to by the Liberals, *because* they bind to religion, and by even ministers of religion, because of the secular character of the government. One is too secular to handle the other, in one case; and one is too sacred to interfere with the other, in the other case. But in both, the *oath* is looked upon as sacred, binding, religious, Christian. Let us examine it.

Truth in courts of justice, and fidelity and integrity in public office, are matters of the utmost importance. In most countries, if not in all, recourse is had to conscience in order to elicit truth and secure integrity. This appeal to conscience is said to be an expedient resorted to by government to bring out the truth, and bind the official to the faithful performance of his trust. It is further contended that, being an expedient simply, it does not at all bind the administering party to any religion. That party may be supposed to have no religion at all. Let us see. The oath supposes a conscience in man, a sense of amenability to some higher power than conscience, and higher too than the administering power. The agency for this purpose, employed by all nations, is religion—the religion of the country in which the official or witness is qualified. It appeals to man's *religion*, and not his moral sensibility. This expedient of the law is the hap-

piest and most fortunate one ever devised. It has proved the most effectual of any; and no government has been able to discover a better. We are informed by history that where the judicial oath has been sacredly regarded, there the government has been strongest and most permanent. In Greece, where the rise of national infidelity produced a disregard for the judicial oath, corruption and bribery soon destroyed the Republic; while in Rome, where the sacredness of the oath was felt, and its obligation regarded as binding at and beyond death, the most "enormous sums of the public money were disbursed with the most scrupulous integrity." The one hundred and twenty millions of Romans were governed with ease amidst unprecedented prosperity, and under the strictest discipline, and such a thing as purjury, embezzlement, or fraud, was scarcely ever known. Their prosperity, it is said, was attributable to their national and individual integrity, and their integrity was produced by a solemn sense of the sacredness of their oaths.

It is evident that the only safe-guard a nation can have is religion, and the only guarantee of fidelity, an abiding sense of the binding obligation of the judicial oath administered in the name of, and with the sanctions of that religion. We must have a God to swear by, and that God must be the nation's God, as well as the individual's. Take him away from either party, and you destroy conscience, and with it truth and integrity, the only bonds between the individual and his government. Secular interest alone, which it is claimed is the only province of government, is powerless to legislate, and powerless to administer government. It has no executive faculty, no binding sanctions. It cannot sustain its dignity, maintain its power, protect its subjects, nor guard their interests. In short, there can be no such thing as purely secular government, wholly apart from religion. Religion, of what ever form it may be, enters into all the ramifications of governmental science, and affects the smallest and most secular interest of the individual, and through him all those of his government. It is this life-germ, this vital principle, in all gov-



ernment that the Liberals wish to displace; and it is this that good Christian men fail to recognize.

They seem not to be aware of the fact that they are striking at the very vitals of the national government, and the material agencies of their own individual interests and personal security; the preventive of a flood of evils against which they have no other protection. Separate religion from conscience, and you kill conscience, and that destroyed, you have lost the last ray of hope, and the last security against fraud and corruption.

But it is denied that the administering of the judicial oath, either promissory or assertory, binds the party so administering to any religion. We admit that it does not bind the administering party to any particular form of religion. The English court that swears the foreign subject, at a foreign court, on the Koran, does not commit itself to the Mohammedan religion; but is that court not bound to a religion? Could it administer an oath without being itself first bound by oath to a religion?

An individual appears to be qualified for office, or to give evidence in court. If no question is raised, he is presumed to be of the religion of his country, and is sworn on whatever book contains the doctrines of his religious faith. If a Christian, that book is the Bible; if a Mohammedan, it is the Koran; if a Hindoo, it is the Shaster; if a Jew, it is only the Old Testament; if a Roman Catholic, he may be required to swear upon some edition of the Bible authorized by the Pope; if an Irish Catholic, a cross on the outside of the Bible will increase the sanctity of his oath. If a question is raised, as to a man's religion, and he declare that he is an unbeliever in God and future rewards and punishments, he is rejected. He cannot be sworn, cannot hold office, cannot give testimony. Here again comes in the absolute necessity for a religion in order to administer secular government. Suppose, that all the men of this nation were atheists, the wheels of government would stop at once. Either the oath must be abandoned and a process far less effective resorted to, or things would

not only come to a stand-still, but the government would cease to exist.

In all this, religion is not only an important element in the machinery of government, but the very foundation stone upon which the whole structure is erected. It is absolutely essential to its very existence. It is the *test* of qualification in the highest matters of government. And the government and court, in all their officials, from the chief magistrate down to the humblest post-master, and from the Chief Justice down to the most subordinate county court officer, bind themselves to the religion of their country by the oath of office, through which they become servants of the law. They have, in the most solemn manner, appealed to their God, and in that oath, which an unbeliever cannot take, they have acknowledged that God, and sworn before him to be faithful to their trust through fear of him. Is it not evident, then, that a purely secular government, and a court, without a religion, cannot be constituted? We can conceive of neither wholly apart from religion. The government in all its parts demands it.

The government of the United States is a Christian government, made such by the appointment of God, by being in the interests of the Lord Jesus Christ, and by its judicial oath taken on the Bible of Christianity, in which God is revealed through Christ. Our government, at its organization, became Christian when it qualified upon the Bible and there has been a succession of such qualifying ever since. It is therefore a Christian government and not Mohammedan. The first official committed himself to Christianity when he assumed his office, and by his oath was qualified, and so on down to the present. And if every man, woman, and child in the United States, except the present officials, were to-day suddenly to turn Pagan and those officials were, to a man, non-communicants in any Christian church, still, as long as they continued in office, and held their oath inviolable, this would be a Christian nation in the proper sense of the term. It is not Christian simply because its officers and subjects are of the Christian faith, but it is such because it has acknowl-



edged its faith in assuming its judicial oath. It has the right, it is its high and Christian prerogative, to administer the judicial oath upon the Bible; for it has in its corporate, official capacity itself acknowledged that Bible and the Christian religion.

Now suppose that the Congress of the United States enact a law abolishing the judicial oath and substituting affirmation in its stead—an affirmation in which there is no appeal to God. That act would not abolish religion among the people, but it would abolish it in the government. It would be a virtual denial of God; and from the nature of the affirmation no stranger could judge of our religion. Indeed the nation, as such, would have none.

It is not to make the obligation of faithfulness in office any stronger, that the Liberals wish the oath abolished, but to get God, and man's fearful obligations to him out of the way. They will not argue—they cannot contend—that a removal of the fear of God from men assuming office under the government, will make them more honest and faithful than they are under the oath. No man becomes dishonest and unfaithful in office, but by violating his oath; and no one will pretend that the oath is calculated to make him lose his integrity.

In no light in which we can view the judicial oath, can we see that it would be better to abolish it. And the only plea for it, is to get God out of the government, that man may have *conscience* for bribery, embezzlement, and fraud, of which, heaven knows, we have too much now.

The administering of the judicial oath, and sacredly guarding the nation against the approach or encroachments of idolatry—the public official acknowledgment of God, and the Lord Jesus Christ, then, is one of the ways the national government is to exercise its agency in the interests of Redemption. This cannot be abandoned without losing the nation's birthright and compromising its position as a Christian nation.

There are other ways in which the nation declares its religion, and exercises its legitimate functions as the agent of the church. There is the legislation of the government in regard to Sunday, polygamy, profane swearing, fasts and

thanksgivings, chaplains, and reading the Bible in the schools.

Our limits will not allow us to speak of all these separately and at length. They are, some of them at least, grave matters. The legislation and action of the general and State governments in regard to all, is summarily condemned by the Liberals, and severely criticised by Christians. They are looked upon as the points where religion and government touch each other, and the attrition is thought to be jarring and unpleasant. The state is assuming too much, and the church is denied her legitimate sphere. All this is argued from different stand-points. Infidelity would take all these matters from the government, as unworthy of consideration, and derogatory to the civilization of this enlightened age and country. Christians would take them out of the hands of government, and give them to the church, or, if left with the government, would have them considered as secular interests, and not as religious, or intended to affect religion in any way.

We contend that they are the hooks at the point of contact between the church and state, which have caught each the other, and which hold both to their proper place. Let us admit that the legislation of the government in regard to them, is for secular ends. That does not affect the religious character of the thing itself. Everything connected with them involves the idea of a religion, and infidels object to such legislation, because it has a restraining religious influence upon them. But, taking the view of government presented in the foregoing pages, how much more consistent, charitable, noble and Christian it is to think that the government, in legislating on these matters, did so from a consciousness of the Headship of Christ, and the pious conviction that not "the demonstrations of physiology" and the "secular interests of government," but the God of heaven demands the observance of these laws; and, as the agent of Christianity and the loyal servant of the church, it is bound to recognize them, and require obedience to his injunctions. Nothing is



gained by taking an entirely secular view of them. Talk about laws against profanity being enacted, not because it is forbidden in the Decalogue, but because it is an offence against society! Pray, what is society? Would the irreverent use of God's holy name be an offence to a company of profane infidels? If Christian society is meant, such as society is expected to be in our Christian land, then the meaning is simply that it is an offence to their *religion*. So that it comes back to God's law at last. And so with all the other points of contact.

For government to take its citizens from the means of grace at home, and send them elsewhere, and not provide for their spiritual welfare, is not only secularizing its subjects, but it is making itself an agent in the destruction of souls. If the state is Christian, it is its duty to see to it that those whom it employs are furnished with the means of grace; and hence chaplains are appointed and supported by government. Not only the Christian, but the humane and kindly character of our State governments is seen in the appointment of chaplains to penitentiaries and prisons. To deny these poor criminals the means of moral improvement and reformation, would be uncharitable and unchristian.

To deny a nation the right to proclaim a fast in time of public calamity, and public thanksgiving in time of national prosperity, would be to deny national obligation altogether, and the necessity of prayer for national blessings. It is the pious act of calling upon the people, that belongs to the government. The response to the call is optional: but my option does not make the proclamation any the more or less pious and praiseworthy. The call is the nation's confession of its dependence on God, and its high appreciation both of God's blessings and the Christian religion. It is its own declaration of its faith in the God of Christianity and the Saviour of the Christian.

In regard to public schools, and the reading of the Bible in them, we are not sure that the government, especially that of States, has not transcended the proper bounds. It is a question that yet allows of discussion, whether public schools,

such as are under the free-school system, are a proper subject for state legislation. But we do not propose to discuss it here. It may, or may not, be best for the public good to establish the free-school system. But we would be disposed to annul all legislation in regard to the reading of the Scriptures in such schools. It is a matter that will regulate itself, and legislation seems only to embarrass the subject with more difficulties. Then, too, as has been said, government is not to sit as umpire between any two forms of the Christian religion. The government is bound to see to it that no one is debarred the privilege of reading the Bible, but for it to say that my son shall read it in school, is assuming too much. And to say that any teacher, however heterodox he may be, may interpret its doctrines, is legislative oppression.

The government cannot, with justice and safety to the public good, enact laws in regard to the use of the Bible in schools; nor can it with any more justice or safety make appropriations to sectarian institutions. It is not the province of government to introduce the Bible into common schools. Its sphere is to protect the Christian religion, not to teach it. If it can be taught in peace and with safety to the public good, it certainly should be.

Where the Roman Catholics interfere with the reading of king James' version of the Scriptures, they should have their own separate schools. But in that event each school should support itself, and the government should not furnish any aid.

But if the Chinese introduce their sacred books into free schools in our country, it is plain that the government should interfere and prohibit their use. In the non-interference of the law in the question of Bible reading in common schools, the government makes no compromise of its religious character. It should not claim the right to force religion upon its subjects; it can only provide for the destitute in its own employment, and punish offence against its laws respecting good morals. It is the executive officer of the church, in as far as the church and its Head delegate authority, but no farther.



Still, religion must be taught. The education of our nation must be leavened with the principles of the gospel. The Christianity of this nation is its only safe-guard against the encroachments of infidelity and atheism that already begin to make their demands upon the piety of our people. Religion has, from the very earliest age, been incorporated into the secular education of the people. It has been found necessary not only to have a religion, but necessary also to teach that religion to the youth of the nation. In the great nations of antiquity, religion and science were closely allied to each other, and both inculcated in the schools. The Grecian philosophers taught, as the highest and most important of all study, the nature and office of the gods and the spiritual nature of man. Aristotle was eminently a theological teacher. Pythagoras taught man's immortality and destiny beyond the grave. From the third century of the Christian era onward, sacred and secular knowledge were taught together as necessary parts of the same system. The conviction of the civilized world is, and has always been, that secular education wholly apart from religious training, as secular government wholly separated from religion, is incompatible with the public interests and public good. This can be done even by sanction and protection of government, without the intervention of secular law forcing the reading of the Bible. Take the Bible out altogether and still the teacher can instill all the religious knowledge necessary to be taught in secular schools.

In the matter of free schools, the law may, or may not have transcended its proper bounds; that is an open question. Properly guarded, and properly managed it may be the most excellent of all systems of education, but no laws should compel the Bible to be read where the reading causes dissatisfaction, and frustrates the very object it is designed to effect; not that it takes away any freedom that belongs to man, not that its teachings are not absolutely necessary to the government, not that the government by withholding legislation denies its obligations to that Bible, not that we mean to educate without it, not that it may not be justly used in schools;

but for the reason that grave difficulties have arisen, and will yet arise, in regard to its reading, and because we can dispense with all compulsory reading, and because the religion of our people and our government, is not a religion of constraint, but of love and of peace.

It has been objected to what has here been argued, that the government of our country is notoriously corrupt; the judicial oath is disregarded by officers of government and by witnesses on the stand; perjury, fraud, theft, and all manner of wickedness are but too common in the land. All this is lamentably true. And being true, many good men are restless, and join with the ever restless infidels in the cry for changes. But we know of nothing better. History and experience furnish nothing better. Our only redress lies in the public sentiment, in the ballot box, and in the strong arm of the law. We must be brought back to the point where we started, to the sacredness and inviolability of the judicial oath. Men must be made honest. But how? Not surely by removing the bars that hold them in check. Not by making them freer, for they are too free to do evil now. Not by removing restraint, but by using constraint. The religious life of the people must be quickened and led to manifest its power. It must make its majesty and its superiority over all other forms of greatness to be felt and realized by the people. We must be made to confess that national greatness, official pomp and military glory, are all eclipsed by the effulgence of the Sun of Righteousness. Christ must be set on the throne as Head of the nation. His presence in the capitol, in the executive mansion, on the bench, and in all the departments of government, must be realized. The tremendous issues of life, and the awful realities of the judgment of the great day must exert their influence upon officials and subjects. Religion must bear sway and rule; then the people will put those in office who have the fear of God before their eyes, and who will not shirk responsibility, nor fail to punish crime. Then they will be sustained by the people, confidence will be restored, and the nation will rejoice.

The evil among us in this regard, is that there is a decline



from our former standard. That decline has been brought about by the very idea we are combatting—the idea that the government is wholly secular, and religion is not needed in the national councils. We, as a people, have listened to the voice of deceivers, deceiving never so adroitly, “charmers, charming never so wisely,” until we begin to feel that so great and wise a people as we are, can do without God and religion. This is our sin, our shame. We must return, ‘repent, and do our first works.’ “Righteousness exalteth a nation; but sin is a reproach to any people.”

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### ARTICLE III.

#### ANGELOLOGY.

The subject of Angels is one, not merely of curious speculation, but also of great practical importance, both to the right understanding of the divine word, and to the proper conduct of the Christian life. This must appear to any, who will consider the part they are represented as taking in the fall and recovery of man, in the dispensations of providence and grace, and in the great conflict going on for the supremacy in this world. It is difficult to reconcile the apparent indifference of many to this subject, with any firm conviction of the truths of revelation, or the realities of an invisible world, beyond the reach of our senses.

For all reliable information in regard to this class of beings we are indebted to the inspired volume; and its divine Author has been pleased to reveal only so much as it was important that we should know, and little or nothing to gratify a prurient curiosity, or vain imagination. In this respect there is a consistent harmony in divine revelation; and a late ingenious writer has turned to good account the manner in which the Bible speaks of Angels, as serving to prove that it is not of man, but of God. Alluding to the very limited information afforded us by the Bible on this subject, and that

“the notices there occurring of Angels, are few, and very brief and scanty,” he argues “that this very circumstance is a strong confirmation of the divine origin of our Scriptures.” They are altogether, in this respect, unlike pretended revelations, or such as a “crafty imposter,” or zealous “enthusiast” would naturally devise, and “since they differ in so important a point from anything that has come, or that would be likely to come from man, we cannot doubt that they are from heaven.” (Archbishop Whately, *Good and Evil Angels*.)

It will be the design in this Article to gather what knowledge we can, chiefly from the Bible, on this subject, and to present it in a somewhat systematic and connected form.

I. The *existence* of such an order of beings is so fully recognized in the Scriptures, that it may seem strange how any, acknowledging their authority, could call this truth in question. And yet we learn that a whole sect of the Jews utterly discarded the doctrine. “For the Sadducees say that there is no resurrection, neither angel nor spirit.” Acts 23 : 8. And in later times, some, following their mode of interpretation, would explain away the existence and agency of angelic beings, as not in harmony with reason and sound philosophy. But that there is nothing in the doctrine of the existence of Angels opposed to our reason, may be argued from the very general belief among nearly all nations, as well as from the order and gradation we find pervading the universe so far as known to us. It is not only in accordance with the popular faith, but what our own reason might suggest, that, besides man, there might be other orders of rational creatures, and that the vast interval between God and man, might be peopled with invisible beings of a higher order than ourselves. Such an opinion is certainly more consonant with reason, and presents a more exalted view of the extent and opulence of the intelligent universe, than to suppose that man is the only intelligent and responsible being the Creator has made. The views set forth by Plato may be introduced as confirming this, and illustrating the opinions of those without a divine revelation. He says, after speaking of the Gods, *μετὰ δὲ τούτους, καὶ ὑπὸ τούτοις ἐξῆς, δαίμονας ἀέριον*



δὲ γένος, ἔχον ἔδραν τρίτην καὶ μέσην, τῆς ἐρμηνείας αἵτιον  
 \* \* \* καὶ ξυμπλήρους δὲ ζώων οὐρανοῦ γεγονότος, ἐρμη-  
 νεύεσθαι πρὸς ἀλλήλους τε καὶ τοὺς ἀκροτάτους θεοὺς πάν-  
 τας τε καὶ παντα \* \* (*Epinomis*). Again, καὶ γὰρ πᾶν τὸ δαι-  
 μόνιον μεταξὺ ἐστὶ θεοῦ τε καὶ θνητοῦ \* \* ἐρμηνεύον καὶ  
 διαπορθεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ  
 παρὰ θεῶν \* \* (*Symposion*). According to Plato, there is  
 an aerial race, intermediate between God and mortals, and  
 acting as messengers and interpreters for both, and through  
 whose instrumentality all intercourse is carried on between  
 Heaven and earth.

But when we turn to the Bible doubt is dispelled, and faith confirmed, in the existence of angelic beings. There is indeed no formal proof of their existence, but like that of God himself and the human soul, it is everywhere assumed as a truth not to be doubted. Angels are introduced in the inspired record as real beings, are spoken of in such a manner and exhibited as performing such offices, that we cannot question the reality, without destroying the authority of God's word. In the Old Testament they appear again and again as distinct personal beings, ordinarily sent as messengers from God. Genesis 16 : 7-11; 19 : 1-17; 28 : 12. Judges 13 : 3-21. 1 Kings 19 : 5. In the New Testament the authority of Christ and His apostles is in direct opposition to the Sadducean heresy, denying their existence. It will be sufficient to cite a few passages, and which admit of no other interpretation. Matt. 22 : 30. 24 : 36. John 20 : 12. Acts 12 : 8-9. 1 Tim. 5 : 21. Heb. I : 13, 14. 1 Pet. 1 : 12. 2 Pet. 2 : 4. Jude 6. Against the clear, positive statements of the divine word speculative or philosophical objections are of little weight, and we may cherish the unwavering assurance that "the whole family in heaven and earth" embraces a wider range than simply our own race, and that the God and Father of all spirits rejoices in the homage of other beings besides man, who hail Him Lord.

II. The *appellations* by which this class of beings is designated are various. The most common title in the New Testament, and in the Septuagint, and that from which our own

term *Angels* comes, is ἄγγελοι, signifying messengers or ambassadors. It is a term descriptive of office and not of nature, and without giving as any knowledge as to the real character of Angels, intimates that they are messengers, who thus visit our earth. In the original Scriptures of the Old Testament the usual term, and with which αγγελοι closely corresponds, is מַלְאָכִים, from מָלַךְ, the root of which is לָךְ, in מַלְכָּךְ, and it was applied to messengers sent, whether human or divine. It is very frequently accompanied by the addition of אֱלֹהִים, or יְהוָה, and then expresses the full idea of Angels or messengers of God, Gen. 16 : 7 ; 22 : 11 ; 28 : 12 ; 32 : 2 ; Judges 13 : 6 ; and so in the New Testament, Matt. 1 : 20 ; 2 : 13, 19 ; 28 : 2 ; Luke 1 : 11 ; Acts 5 : 19 ; Matt. 22 : 30 ; Luke 12 : 8 ; Heb. 1 : 6, ἄγγελος Κυρίου and ἄγγελοι Θεοῦ.

They are also called "Sons of God," בְּנֵי אֱלֹהִים, Job 1 : 6 ; 2 : 1 ; 38 : 7, and twice in the Psalms, 29 : 1 ; 89 : 7, אֱלֹהִים בְּנֵי rendered in our English version "mighty," and "Sons of the mighty," but in the Septuagint "Sons of God," and understood to apply to the Angels.

"Holy ones," קְדוֹשִׁים, is another appellation applied to these pure and exalted beings, Deut. 33 : 2, Job 5 : 1 ; 15 : 15, (in the first of these the Septuagint has ἁγγέλων ἁγίων, holy angels,) Dan. 8 : 13 ; Zech. 14 : 5 ; In the New Testament ἅγιοι 1 Thess. 3 : 13. Jude 14 may have the same reference. Whether אֱלֹהִים is applied in the Bible to Angels or not is a point about which the learned are not altogether agreed. Several passages are so rendered in the Septuagint, Ps. 8 : 6 ; 97 : 7 ; 138 : 1, and the New Testament so far at least gives its sanction as to use the translation in this sense. Heb. 1 : 6 ; 2 : 7.

The terms employed in the original Scriptures of the Old and New Testament, as well as most of the titles enumerated, are applied to other than angelic beings. Both מַלְאָךְ and



ἄγγελος are used to denote human messengers. Num. 20 : 14; Josh. 6 : 17 ; 1 Sam. 11 : 3 ; 2 Kings 5 : 10, and Matt. 11 : 10 ; Luke 7 : 24 ; 9 : 52 ; James 2 : 25. They are used to designate messengers commissioned by God as prophets and priests. Hagg. 1 : 13 ; Mal. 2 : 7 ; 3 : 1 ; Mark 1 : 2. The angels of the Seven Churches were probably the chief ministers of the churches, divinely commissioned to watch over them. Rev. c. 2, 3. As God makes use of various agencies to do His will, even the elements of nature, and the visitations of His providence are sometimes called by this name, Ps. 104 : 4 ; 2 Cor. 12 : 7. This however need occasion no confusion or difficulty, since it is comparatively easy to distinguish between the different uses of these terms, and to know when they are employed to designate members of the celestial host, and when used in a different or subordinate sense.

III. The *nature* of Angels is, and must remain, to us, while “we see through a glass darkly and know but in part,” very much of a mystery. The inspired writers make no attempt to explain this mystery, as the subject is in no way connected with our duty or eternal interests. Some few very general representations are all they furnish us on this point, and with these, aided by reflection and analogy, we form the best conceptions we can on so difficult a question.

The most important announcement of Revelation touching the nature of Angels is that in which they are all declared to be *spirits*. “Are they not all ministering spirits πνεύματα?” Heb. 1 : 14. With this agree all the exhibitions of Angels recorded in the Bible, and all the various agencies ascribed to them ; and whilst it may not be very clear or decisive on some points, it throws much light on the general subject. We learn that they are not of a gross, material nature, but subtle, refined, and spiritual. Yet the word πνεύμα is employed with various significations, as breath or air, John 3 : 8, Rev. 11 : 11, the life, or vital part, Gen. 2 : 7 ; James 2 : 26, the soul, or rational, immortal part, 1 Cor. 5 : 3, 4, 5 ; Ecc. 12 : 7. It is used in regard to God to express His pure spiritual essence, John 4 : 24, as well as in reference to the Son and Holy Ghost, and the divine energy exercised in man.

Still the generic idea is manifest in this varied usage, and, as applied to Angels, indicates that they do not possess natural, material bodies like our own, but belong to a supersensuous and more exalted sphere. It does not indeed decide that the Angels is absolutely incorporeal, since Christians in the resurrection are to have bodies *πνευματικά*, 1 Cor. 15 : 44, and are to be "like the Angels," *ισάγγελοι*, Luke 20 : 36. The apostle assures us that "there is a natural body, and there is a spiritual body," 1 Cor. 15 : 44, and our divine Redeemer Himself possesses such a spiritual body. Hence from this term we can only determine with certainty, that if they possess bodies at all, they are not natural bodies, or such as belong to the world of sensuous nature by which we are surrounded.

It has been, and still is, a mooted question whether the nature of Angels is that of one simple essence, purely spiritual, or whether in addition to this, they possess a corporeal part. A majority, and the most distinguished, of the early fathers maintained that besides their purely spiritual, they also possessed a corporeal, nature. Cudworth thus sums up their judgment: "And now we may venture to conclude, that this opinion of Angels being not mere abstract incorporeal substances, and unbodied minds, but consisting of something incorporeal, and something corporeal, that is, of soul or spirit, and body joined together, is not only more agreeable to reason, but hath also had more suffrages amongst the ancient fathers, and those of greater weight too, than either of those two other extremes, viz, That angels are mere bodies, and have nothing at all incorporeal in them; or else, that they are altogether incorporeal, without any bodily indument of clothing."\* No doctrine, however, on this subject can be considered as fully settled in the Christian Church, and theologians, as well as councils, may be allowed to differ. The second Council of Nice, A. D. 787, decided in favor of refined bodies, as of ether or light; but the fourth Lateran Council, A. D. 1215, was of a different opinion, and denied to Angels a corporeal nature.

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\* Int. System, Chap. v. Sec. 3.



Whatever may be the truth in regard to a corporeal part, it seems clear that they possess the power of self-manifestation, or of rendering themselves visible to mortals. They appear and disappear, if not at pleasure, when the occasion and circumstances require it. The ordinary form of their appearance is that of human beings, and in consequence of this they are not unfrequently called men. One of the very earliest recorded manifestations of Angels was after this manner, Gen. 18 : 2, and we meet the same thing repeatedly in the Old and New Testament. Gen. 19 : 1, 5, 8, 15 ; 32 : 24 ; Josh. 5 : 13 ; Judges 13 : 3, 6, 8, 9, 10, 11, 13, 15, 20, 21 ; Acts 1 : 10 ; 12 : 15.

It would seem however that they may and did appear under other forms, Is. 6 : 2 ; Rev. 14 : 6, and we can only say, that when sent as messengers to men, their accustomed appearance was that of human beings.

As spiritual beings they must possess intelligence and free will ; and accordingly are represented in the Scriptures as endowed with superior knowledge and moral powers. They are employed to make known the divine will, and spoken of as having superhuman wisdom, 2 Sam. 14 : 17, 20. And yet their knowledge is not absolute, but derived and limited. They study the mysteries of redemption, 1 Pet. 1 : 12, and through the dispensations of mercy and grace, in the church, learn more of "the manifold wisdom of God," Eph. 3 : 10.

Although not subjected to the same restrictions as human beings, in regard to time and space, since they do not grow or decay with years, nor are they under the dominion of physical laws, yet as created and finite beings, their existence and agency must be limited to the place they occupy. They are not omnipresent, any more than omniscient or omnipotent. Compared with the Infinite One, they are charged with folly, Job 4 : 18, and veil their faces in His presence, Is. 6 : 2.

IV. The *creation* of Angels is to us even a profounder mystery than their nature. Little as the Scriptures communicate to us in relation to the latter, they furnish less about the former. That they are the creatures of God indeed we know, and that they are included in the Apostle's summary of the

things created by and for the Son of God, by whom “were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers,” Col. 1 : 16, there is no room to doubt. But at what period they were created, we have not so much as a hint in the word of God, and opinions have been very various and conflicting. Some have supposed that they were created prior to the Mosaic account, and hence not mentioned in his narrative of the creation. Others have maintained a later origin than man, arguing that as Angels are more exalted beings, and the Creator proceeds in an ascending scale, their creation must be subsequent to that of the first human pair; whilst others using the same logic, but assuming their prior creation, have argued their inferiority to the human race. Still others regard them as included in the six days creation, but differ as to whether their creation took place on the first or the fourth or some other day. Where nothing is really known with certainty, it is useless, if not worse, to hazard conjectures.

In one very important particular, their creation and the constitution under which they are placed differ from that of the human family. There is nothing hereditary, no successive generations, and no contributions, so far as we can judge, to the original number. Each individual, and the entire number were formed complete and each individual received his character direct from the hand of God, and was thus independent of every other one. Whilst united by a common origin and common nature, they possessed complete independence and individuality, and hence their probation was essentially different from that of our race.

V. The *number* of Angels would seem to be very great. Although the English version of Heb. 12 : 22, “an innumerable company of angels,” *μυράσιν, ἀγγέλων πανηγύρει*, is very inaccurate, yet they are a multitude innumerable, as must appear from the manner in which they are spoken of. They are named “hosts,” Ps. 103 : 21 ; 148 : 2 ; and at the birth of Jesus “a multitude of the heavenly host” *πληθος στρατιᾶς οὐράνου*, joined in praising God. The



prophet Micaiah "saw the Lord sitting on His throne, and all the hosts of heaven standing by Him, on His right hand and on His left," 1 Kings 22 : 19. The Psalmist says, "The chariots of God are twenty thousand, even thousands of angels," or "thousands multiplied," אֲלֹפִי שְׁנָאִי Ps. 68 : 18.

In the vision of Daniel, "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him," 7 : 10. The Saviour said that on asking, the Father would give Him "more than twelve legions of angels," Matt. 26 : 53. John "heard the voice of many angels," and "the number of them was ten thousand times ten thousand, and thousands of thousands," Rev. 5 : 11, a form of expression denoting, as Milton has it, "numbers without number."

VI. That there are *different orders* among the angels seems to be indicated in the Bible, and is a truth in harmony with all we see and know of the Creator's works in every other department of the universe. We read of "thrones, dominions, principalities and powers," *θρόνοι, κυριότητες, ἀρχαί, ἐξουσίαι*, Col. 1 : 16, and of Christ being exalted over them all, Eph. 1 : 21 ; 1 Pet. 3 : 22. Daniel mentions Michael as "one of the chief princes," 10 : 13, and "the great prince," 12 : 1, and Jude calls him "the archangel," ὁ ἀρχάγγελος, v. 9. The term "archangel" is elsewhere employed, 1 Thess. 4 : 16, and that there are those subordinate, is not only implied in the very term, but we read again of "Michael and his angels," Rev. 12 : 7. We are utterly unable, however, to determine anything in regard to the number of orders, or the degrees of rank existing among them. On Ephesians 1 : 21, Ellicott remarks: "The abstract words seem to be designations of the orders of heavenly Intelligences. \* \* Any attempt to define more closely is alike presumptuous and precarious." Olshausen had expressed the same judgment: "That among the angels also there is supremacy and subordination, as among earthly creatures, is clear; but how they are distinguished cannot be shown."\*

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\*Commentary, Eph. 1 : 21.

## ARCHANGEL.

The term *Archangel* occurs but twice in the canonical Scriptures, and only in the singular number. When it is considered how fond the Jews were of dwelling on the heavenly hierarchies, and how archangels figure in their systems of angelology, it cannot but be regarded as a remarkable freedom from Jewish conceits, and a further evidence that the Bible does not speak after the manner of men. The Scriptures do indeed indicate different orders among the angelic hosts, and make mention of the rank of Archangel.

The appellation Archangel (*Ἀρχάγγελος*, from *ἄρχων* and *ἄγγελος*, following the analogy of *ἄρχιερεύς*, “chief-priest,” *ἄρχιποίμην*, chief-shepherd, *ἄρχισυνάγωγος* ruler of the synagogue) would signify “chief-angel,” or ruler of angels. In one of the two instances in which it occurs in the Scriptures it is applied to Michael by name, Jude 9, *ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος*, and in the other, 1 Thess. 4 : 16, it is used without the article, *φωνῇ ἀχαγγέλου*, “the voice of an archangel.” In Rev 12 : 7 we find the same idea as in Jude, “Michael and his angels fought against the dragon, \* \* ” where *οἱ ἄγγελοι αὐτοῦ*, “his angels,” must mean those that belong to him or are subject to him, and over whom he is chief. Michael, thus styled the archangel, is mentioned by Daniel 10 : 13, 21 ; 12 : 1, where he is called “one of the chief princes,” “your prince,” in reference to the Jewish nation, and “the great prince which standeth for the children of thy people.” Here there is something that seems to favor the idea of his being the guardian angel of God’s people.

The opinion has been entertained by many that the Archangel Michael is only another name for the Son of God. For one of the most recent defences of this view, we may refer to Fairbairn’s *Hermeneutical Manual*, p. 232—236, to which, however, notwithstanding the support of great names, we find ourselves unable to yield our assent.

The apocryphal writings of the Old and New Testament, and Jewish commentators, name a number of archangels, although the exact number is not very definite or well settled. Michael and Gabriel are mentioned in the canonical



books, and in Tobit we have Raphael saying, "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One," Tobit 12: 15. In the book of Enoch, Uriel is added, and the names given of "four great archangels, Michael, Raphael, Gabriel and Uriel."

But we have no positive scriptural warrant for more than one archangel, and what we know upon this subject is contained in the few passages quoted above.

#### GOOD AND EVIL ANGELS.

The most important distinction among angelic beings relates to their moral character and condition, separating them into two entirely different families of *good* and *evil*. The one of these classes, besides *οἱ ἄγγελοι*, when used alone, is distinguished by the appellations, "angels of God," Gen 28: 12; Luke 12: 8, 9; 15: 10; Heb. 1: 6; "holy angels" *ἅγιοι ἄγγελοι*, Matt. 25: 31; Mark 8: 38; Luke 9: 26; Rev. 14: 10; "elect angels" *ἐκλεκτῶν ἄγγελων*, 1 Tim. 5: 21, and "angel of light" *ἄγγελον φωτός*, 2 Cor. 11: 14. The other class is designated by such terms as "the Devil and his angels," Matt. 25: 41, "the dragon and his angels," Rev. 12: 7, 9. "Spiritual wickedness," *τὰ πνευματικὰ τῆς πονηρίας*, Eph. 6: 12, (Ellicott observes that, *τὰ πνευματικὰ* are not merely *τὰ, πνεύματα*, but denote the bands, hosts, or confraternities of evil spirits,) and probably "unclean spirits," Matt. 10: 1, Mark 1: 27; 3: 11; 5: 13, "seducing spirits," 1 Tim. 4: 1, and "evil spirits," Luke 7: 21; 8: 2; Acts 19: 12. The one of these classes is directly opposed to the other, not only in character and condition, but in feeling, effort, and aim, so that they stand related to each other, as loyal and obedient subjects of the divine government, and rebels against the majesty and authority of Heaven.

That this was not always so, or that this was not their original and normal condition at their creation, is alike the dictate of reason, and the teaching of revelation. It is abhorrent to all just conceptions of the divine character to suppose that He could or would create intelligent, moral be-

ings thus hostile to each other, or with natures utterly depraved and in deadly enmity against Himself. The Bible knows nothing at all of the system of dualism that would give to evil the character of an eternal principle, or make evil angels the legitimate offspring of a rival deity. God is the source and author of all being, and all that he made must have been very good; but some of the angels fell, and are now lost to holiness and God. As to the time and occasion of this fall, we know absolutely nothing. The Bible simply tells us that they "sinned," *ἁγγέλων ἁμαρτησάντων*, 2 Pet. 2 : 4, and "kept not their first estate, but left their own habitation," Jude 6. When, or how, or why they sinned, we are not permitted while here to know, but must be contented with a knowledge of the simple fact. Such a fall must be to human reason the most profound and inexplicable of mysteries. Created upright and holy, free from all external temptation to evil, with every conceivable motive for obedience to God, it is, and will remain, to mortals, a dark enigma, a strange and awful, yet unaccountable perversion of the free will with which the Creator has endowed the creature. This belongs to another subject, and we turn now to some further notice of these two classes of angels.

#### GOOD ANGELS.

I. Their condition must be conceived of as one of exalted moral excellence, and personal blessedness. Created originally pure and holy, by an act of their own free will they chose God and His service, and are confirmed in righteousness. Thus beyond the danger, if not the absolute possibility, of sinning, they are the "elect angels." With no craving desires of a sinful nature, and with every holy desire gratified, and every noble aspiration filled, the cup of their enjoyment must be full.

Their powers are of the most exalted kind, excelling in wisdom, strength, celerity of movement, as well as moral perfection. The Apostle mentions "speaking with the tongues of angels" 1 Cor. 13 : 1, as a great accomplishment, and by



numerous recorded acts they are shown to "excel in strength," Ps. 103 : 20, and to be "greater in power and might," 2 Pet. 2 : 2, than human beings, whilst we have numerous testimonies to the splendor of their appearance, and the ease with which their movements are executed, Acts 6 : 15 ; 2 Cor. 11 : 14 ; Dan. 9 : 21 ; Rev. 8 : 13. They are "the angels of God," living in His presence, "round about the throne," Rev. 5 : 11, 'continually beholding His face,' Matt. 18 : 10, and ready to do His will, Matt. 6 : 10. Nothing seems to be wanting to the perfection of their character, the happiness of their condition, or the bliss of their enjoyment.

II. The employment of Angels is of the most active and varied character, extending, as the ministers or servants of God, to the various dispensations of providence, and to the work of redeeming grace. They are represented as especially interested in the great undertaking for man's recovery from the dominion of Satan, and as lending all their aid to its accomplishment. Some of their spheres of special activity will be noted.

1. They are sedulous and constant in their attentions to the person and work of the Son of God. They heralded His incarnation, Luke 1 : 26-38, they removed the doubts of Mary's espoused husband, Matt. 1 : 20, 21, they announced the birth of the Saviour, and celebrated in loftiest strains the wonderful event, Luke 2 : 9-14, they guarded His infant life, Matt. 2 : 13, 19, 20, they ministered to Him after His temptation in the wilderness, Matt. 4 : 11, from the open heavens they were "ascending and descending upon the Son of man," John 1 : 52, they strengthened Him in His agony in the garden, Luke 22 : 43, more than twelve legions of them stood ready to afford Him succor when in the hands of His enemies, Matt. 26 : 53, they guarded His sepulchre, rolled away the stone and communicated to His disciples the joyful tidings of His resurrection, Matt. 28 : 2-7 ; Mark 16 : 5-7 ; John 20 : 12-13, they beheld Him risen, 1 Tim. 3 : 16, they attended His ascension, Acts 1 : 10, 11, they all, "angels, and authorities, and powers," acknowledged Him Lord on His return to the "right hand of the Father," 1 Pet. 3 : 22 ; Eph.

1 : 21 ; Phil. 2 : 10 ; Com. Ps. 24 : 7-10, they crowd around His throne to do Him homage, Rev. 5 : 11, 12, they will accompany Him on His return to earth, to raise the dead and sit in judgment, taking part in the solemn transactions, Matt. 13 : 41 ; 1 Thess. 4 : 16 ; Matt. 16 : 27 ; 25 : 31 ; 2 Thess. 1 : 7.

2. The disciples of Christ are also the objects of their kindest offices. They are present in the assemblies where they meet, 1 Cor. 11 : 10, they rejoice over every one that repents and turns to the Saviour, Luke 15 : 10, they are all ministering spirits to the heirs of salvation, Heb. 1 : 14, encamping round about them, Ps. 34 : 7, and having them in charge to keep them in safety Ps. 91 : 11, affording at times special aid and deliverance, Acts 5 : 19 ; 27 : 23, they seem to second the prayers of believers Rev. 8 : 3, at death they bear the spirit to its blessed abode, Luke 16 : 22, and in the presence of the Father, are witnesses of the honor which the divine Redeemer bestows upon His saints, Luke 12 : 8 ; Rev. 3 : 5.

3. They are employed as the agents of Providence, in administering the affairs of this world, both in assisting the righteous, and executing judgments upon the ungodly. According to the representations of the Bible, this agency extends to the government of nations, the movements of families, and the general interests of this world. They appear in Scriptures on so many and so varied occasions, that we may say, they are God's ministers, doing His pleasure among the children of men as well as among the armies of heaven. Reference may be had to Gen. 16 : 7-11 ; 19 : 1-15 ; 22 : 32 : 1 ; Num. 22 : 22-35 ; Judges 6 : 11-22 ; 13 ; 2 Sam. 24 : 16 ; 2 Kings 19 : 35 ; Zech. 1 : 9 ; Luke 1 : 13 ; Acts 5 : 19 ; 12 : 23.

4. Their being appointed as special guardian Angels of particular countries and individuals, though a favorite opinion of Jewish doctors and early Christian fathers, rests on too slender a foundation to be maintained as a part of the scriptural teaching in regard to Angels. The supposed allusions in Daniel and elsewhere to something of the kind, may be passed by as too uncertain for any such conclusions. It is much safer and more judicious to rest in the general doctrine,



that they are "all ministering spirits," and that they do wait upon God to do His bidding in the earth.

III. That they are not the proper objects of divine homage or worship the Bible places beyond all reasonable doubt or controversy. Besides solemnly everywhere interdicting the worshipping of any other being than God, it expressly forbids the worship of Angels. Something of the kind would have been very natural to those formerly accustomed to worship inferior deities, but the Apostle says to the Colossians, "let no man beguile you of your reward, in a voluntary humility and worshipping of angels, *θρησκεία τῶν ἄγγέλων*, intruding into those things which he hath not seen," Col. 2 : 18. The angel, at whose feet John would fall and worship, sternly forbade it, declaring himself to be a fellow-servant (*σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου*) and not warranted to receive such homage, which belongs to God alone. Rev. 19 : 10 ; 22 : 9.

Some kind of homage or worship to Angels was favored by many of the Christian fathers, even as early as the second and third centuries, and has received the sanction of the Romish and Greek churches, but the orthodox view, and that universally maintained by Protestant churches and theologians, is that so clearly expressed in the divine word. Exalted and holy as Angels may be, their powers are all derived, and they can do nothing except as they receive authority from Him, whose ministers and servants they are. Their highest honor is not to be worshipped, but to worship the Lord of Angels and of men, and to do the will of their Father who is in heaven.

#### EVIL ANGELS.

I. The existence of a kingdom of evil, in direct opposition to the kingdom of God, is clearly set forth in the Scriptures. This doctrine which we find in the Old Testament, is brought out with much more prominence and fulness in the New. The new development of the kingdom of God under the Christian dispensation seemed to call for a corresponding exhibition of that kingdom of darkness and evil arrayed against it. That this kingdom is ruled and administered by evil

spirits, we have the most abundant testimony. The proof of their existence rests on the same basis as that of good angels. It is utterly impossible, in the one case as in the other, to explain away the actual existence of such beings, without undermining all confidence in the divine word, and turning its most solemn and sublime teaching into mythological legends or poetical extravagancies. The existence of evil in the universe is a painful fact, of which we have only too much evidence, and the existence of evil angels seems no more unreasonable or absurd than the existence of evil men. A few passages will satisfy any candid mind how clearly the Bible teaches the existence of evil angels, and how absurd any interpretation to the contrary must be. 2 Pet. 2 : 4 ; Jude 6 ; John 8 : 44 ; Rev. 12 : 9, with Gen. 3 : 13 ; 2 Cor. 11 : 3 ; Eph. 6 : 10—12 ; 1 Pet. 5 : 8.

II. These evil spirits are also called angels, but not using the term alone, or as descriptive of nature, but as the angels of the evil one, whose agents or messengers they are. "The devil and his angels" τῷ διαβόλῳ καὶ τοῖς ἄγγέλοις αὐτοῦ, Matt. 25 : 41, "the dragon and his angels," ὁ δράκων καὶ οἱ ἄγγελοι αὐτοῦ, Rev. 12 : 7, are expressions employed to designate this class of beings. One of them is represented as chief or prince, ὁ ἄρχων, John 12 : 31 ; Eph. 2 : 2, and has various appellations assigned him according to the offices he performs. The most common title in the Old Testament for this "prince of darkness" is שָׂטָן, an "adversary" or "accuser," 1 Chron. 21 : 1 ; Job 1 : 6 ; 2 : 1 ; Ps. 109 : 6 ; Zech. 3 : 1, 2, whilst, in the New Testament, the same is sometimes retained, and sometimes the corresponding Greek word, διάβολος, is employed, Matt. 4 : 1 ; 13 : 39 ; John 8 : 44 ; Acts 10 : 38 ; Eph. 4 : 27 ; Heb. 2 : 14 ; 1 Pet. 5 : 8. In Rev. 12 : 9 we have both, "that old Serpent, called the Devil and Satan." These angels or ministers of Satan are also called "evil," and "unclean spirits," Matt. 10 : 1 ; Mark 1 : 27 ; Eph. 6 : 12 ; Rev. 16 : 14. That demons are included among the ministers of Satan is clearly taught in the Scriptures. It may be sufficient on this point simply to state that where in our English Version we have



devils in the plural, in the original it is demons, *δαιμόνια* or *δαιμόνες*, Matt. 4 : 24 ; Mark 9 : 38 ; Luke 4 : 41 ; 1 Cor. 10 : 20, and that Satan is represented as their "prince," Matt. 22 : 24—28. There is but one, who really is, and who is properly called Devil, "the god of this world," "the prince of the power of the air, the Spirit that now worketh in the children of disobedience." Eph. 2 : 2. That there are different orders, and degrees of rank, among fallen spirits, we have the same reason to believe that we have in reference to the holy angels, but we can just as little determine what they are in the one case as in the other. Some have presumptuously undertaken to fix the exact orders and number of evil angels, but Olshausen observes, (Eph. 6 : 12), "As there are archangels (?), so are there archdevils also, *i. e.*, evil spirits of more comprehensive influence. But we must entirely renounce any attempt at more exact distinctions, as Scripture nowhere gives as any instruction on the point." Those who are over curious in such matters may amuse or perplex themselves, with fanciful theories or endless inquiries, but the sober and devout student of the divine word will not attempt to be wise above that which is written.

III. That these are "fallen angels," and that they were not so created has already been argued, and is clearly enough taught, 2 Pet. 2 : 4 ; Jude 6. The expression in John 8 : 44, and 1 Ep. 3 : 8, "*ἀπ' ἀρχῆς*," cannot be interpreted as giving any currency to the eternal existence, or the creation, of a being originally evil. They were holy in the beginning, like other Angels, but by a free act of their own sinned, and are now reaping the sad consequences of their apostacy from God. All speculation about the occasion, as well as the time, of their fall, is idle, since these are points purposely left in the dark by the Spirit of inspiration. It was important that we should know something of their existence, and that they fell by sinning against God, that we might be guarded against their influence and example, but it was not necessary for us to know when or why they sinned, and so these points have not been disclosed. We cannot doubt, but they were made,

"Sufficient to have stood, though free to fall,"

and our best judgment must approve the language of Milton, when he makes the Father address the Son,

“Such I created all the ethereal powers  
And spirits, both them who stood, and them who failed:  
Freely they stood who stood, and fell who fell.  
Not free, what proof could they have given sincere  
Of true allegiance, constant faith or love,  
Where only what they needs must do appeared,  
Not what they would? what praise could they receive?  
What pleasure I from such obedience paid?\*

IV. Their condition must be one of unmitigated evil. Shut out from the blissful presence of God, a constant prey to their own evil passions and unsatisfied longings, hating God, and cherishing their impotent rage, seeking for rest and finding none, they wear out an existence at once intolerable and imperishable. As they have voluntarily made choice of evil, after being created holy, and

\* \* “by their own suggestion fell,  
Self-tempted, self-depraved,”

their very nature has become evil, and they pursue it as their delight. Without any hope or desire of deliverance, wretched and yet loving the cause of their wretchedness, confirmed in wickedness, their only and constant thought is to do evil; and as a law of all beings, reaping as they sow, they receive the full reward in shame and suffering and hopeless misery.

V. Their employment is the very opposite to that of the holy angels. Indeed the Bible represents a constant and active warfare going on between these two classes, led on by their respective chiefs, Rev. 12 : 7 ; Jude 6. The Son of God was the object of their relentless and malignant hatred. As he was manifested to destroy the works of the Devil, 1 John 3 : 8, every effort was made by “the powers of darkness” to thwart His purpose. At the very beginning of His ministry, Jesus was assailed and “tempted of the Devil,” Matt. 4 : 1. His whole life was beset by evil spirits. ‘The prince of this world came and found nothing in Him,’ John 14 : 30. At

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\* *Paradise Lost*, Book III., 100.



the last, when naught else could be accomplished, Satan put it into the heart of one of His own disciples to betray Him, John 13 : 2. These assaults are made also against the followers of Christ. The Scriptures are full of the temptations of good men by the arch enemy and deceiver of souls, Gen. 3 ; 1 Chron. 21 : 1 ; Job 1, 2 ; Luke 22 : 31 ; Acts 5 : 3 ; 2 Cor. 4 : 4 ; 1 Pet. 5 : 8. From the first temptation of Adam and Eve in the garden, until the last grand conflict of which we read, where "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle," Rev. 20 : 7, 8, he is engaged in waging ceaseless war upon the children of God. To Satan are ascribed the great corruptions in the church so destructive to souls, as well as to the honor and prosperity of Zion, 2 Thess. 2 : 9 ; 1 Tim. 4 : 1 ; 2 Cor. 11 : 3—14 ; Rev. 16 : 13, 14.

But the power of Satan and his angels for evil among men is limited—limited not only by the power of God, but by the voluntary resistance of the free moral beings. "Resist the Devil," says the apostle, "and he will flee from you." James 4 : 7. No evil spirit can work moral evil in the soul of man except by his own consent, and concurrence. If in us, as Christ, "the prince of the world" should find nothing, his power would be utterly broken : and it is only when, as in the case of Judas, or Ananias and Sapphira, he finds a susceptibility to his influences, that he can enter. Hence the inspired injunctions to "put on the whole armor of God," Eph. 6 : 11, to "resist the Devil," James 4 : 7, and to "be sober, be vigilant, because the adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour," Pet. 5 : 8.

The issue of this conflict between good and evil angels is not left in uncertainty. As God made nothing evil, He will not suffer the evil to remain to hurt or destroy within His kingdom. Satan and his angels will be finally cast out, and adjudged to that place prepared for them, Matt. 25 : 41 ; Rev. 20 : 10. The earth shall become the abode of righteousness, 2 Pet. 3 : 13, and holy angels with redeemed human beings shall rejoice in the new heaven and the new earth.

## ANGEL OF JEHOVAH.

The title, "Angel of Jehovah" מַלְאָךְ יְהוָה, with some others varying in form, but generally understood to have the same reference and application, is of frequent occurrence in the Old Testament Scriptures, and has given rise to no little discussion. Difference of theological views has doubtless had much to do with difference of interpretation, and it may not be possible to divest ourselves entirely of partialities, but we will endeavor to ascertain from the Scriptures themselves the meaning and application of the term.

I. The chief passages in which this and corresponding titles occur will first be presented. Gen. 16 : 7, "the Angel of Jehovah" appears to Hagar, and gives promise of a numerous posterity, v. 10. Hagar calls the name of this Being who spoke with her Jehovah, and El, Lord, and God, v. 13. Gen. 18, Jehovah appears to Abraham, v. 1, and Abraham sees three men, v. 2, two of whom are afterwards called Angels 19 : 1, (in Heb. "the two Angels,") whilst one of them is addressed as Lord, אֲדֹנָי v. 3, and called Jehovah, vs. 13, 14, 17. Gen. 21 : 17, "the Angel of God," מַלְאָךְ אֱלֹהִים again visits Hagar when in the wilderness, and says concerning her Son Ishmael, "I will make him a great nation," v. 18. Gen. 22 : 1, God, הָאֱלֹהִים, calls upon Abraham to offer up his son Isaac a burnt offering, but during the transaction, "the Angel of Jehovah" interposes, v. 11, and claims for Himself the homage offered to God, v. 12. Gen. 31 : 11, "the Angel of God," מַלְאָךְ הָאֱלֹהִים speaks to Jacob, and calls Himself "the God of Bethel," v. 13. Gen. 32 : 24—32, compared with Hos. 12 : 4, 5, shows that "the Angel" is identified with "Jehovah, God of hosts." Gen. 48 : 15, 16, Jacob blesses the Sons of Joseph in the name of God, before whom Abraham and Isaac walked, and also in the name of "the Angel which redeemed me from all evil," making הַמַּלְאָךְ הַנִּצָּל the covenant God. Exodus 3 : 2, "the Angel of Jehovah" appears to Moses in the bush, and afterwards the name is exchanged



for that of Jehovah and Elohim v. 4 and following. Exodus 23 : 20—22, God promises to send before Israel His “Angel,” and charges them not to provoke Him, “for my name is in Him.” Joshua 5 : 13—15, one appears to Joshua, like a man, called “captain of the host of the Lord,” *שַׁר-צָבָא-יְהוָה*, and who further is spoken of as Jehovah 6 : 2. Judges 2 : 1—4; 6 : 11—22; 13 : 3—21, “the Angel of Jehovah” appears, and is recognized as divine. Is. 43 : 9, mention is made of “the Angel of His presence” *מַלְאָךְ פָּנָיו*, who saved and redeemed His people. In Zechariah, “the Angel of Jehovah” appears repeatedly, 1 : 11, 12; 3 : 1, 2, 6; 12 : 8, and is made one with God. In Malachi He is called “the Angel of the Covenant” *מַלְאָךְ הַבְּרִית*, and the temple to which He comes, is his own 3 : 1.

II. The main question is, to what or whom does this title, running through the Old Testament Scriptures, and although varying in form, yet one in meaning, belong? The different and conflicting views on this point may be presented as four.

1. That which understands by “the Angel of Jehovah” one of those created beings usually denominated Angels, and whom God employs as messengers to do His will. According to this view, we are to understand simply one of the holy Angels, and who because he represents God, speaks and acts as God, and in turn receives the homage due to Him that sent him. This view has been defended by a very few of the early fathers, including Augustine; by eminent Jewish interpreters as Abenezra and others; by Romish and Socinian divines; and by some recent Protestant theologians and critics. It cannot be denied that “the Angel of Jehovah,” may have sometimes this signification, and where nothing more is designed, and this gives some currency to such an interpretation as the general and correct one. But the objections to this view, as the one by which we are to explain the leading and distinctive passages, where the title occurs, are so numerous and weighty, that they have decided against it the great majority of those, who are not led by some doctrinal prejudice to cling to such an interpretation. “The Angel of Jeho-

vah" is, in the mind of the inspired writers, clearly distinguished from all ordinary beings of merely angelic nature, and so completely identified with the Divine nature, that we cannot fail to recognize and admit an exaltation far above that of Angels. This Angel or Messenger, מַלְאָךְ, uses for himself the first person singular, and ascribes to himself works most truly divine, Gen. 16 : 10 ; 48 : 15, 16. Upon this latter passage Athanasius well observes: "None of created and natural Angels did he join to God their Creator, nor rejoining God that fed him did he from Angel ask the blessing on his grandsons; but in saying, 'Who delivered me from all evil' he showed that it was no created Angel, but the Word of God, whom he joined to the Father in his prayer."\*

2. That which understands by this term nothing more than some natural agent, something in the world of nature, which Jehovah employed as the symbol of His presence. Whilst it cannot be doubted that natural and providential agents are sometimes designated as Angels, Ps. 104 : 4 ; 2 Cor. 12 : 7, yet this can by no means be admitted in the present case. The distinction is very manifest between any outward, visible representation, and the living, personal being, who spake and acted on such occasions. All the attributes of distinct personality belonged to this "Angel of Jehovah," and any view in conflict with this, must be at war with all sound principles of interpretation, and utterly irreconcilable with every instance of His appearance.

3. Another view understands by this term Jehovah Himself. God without any distinction of persons—the everlasting Father manifesting His presence in visible sign. This is the view exhibited by Gesenius in his Lexicon. "Sometimes the same divine appearance, which at one time is called יְהוָה מַלְאָךְ, is afterwards called simply יְהוָה, as Gen. 16 : 7, 13 ; 22 : 11, coll. 12 ; 31 : 11, coll. 16 ; Ex. 3 : 2, coll. 4 ; Judg. 6 : 14 coll. 22 ; 13 : 18 coll. 22. This is to be so understood, that the Angel of God is here nothing else than the invisible

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\*Athanasius contra Arian. Orat. 3. (Oxford Translation p. 418.)



deity itself, which thus unveils itself to moral eyes.” (Sub-voce מלאך) Gesenius adds by way of confirmation, “Hence oriental translators, as Saadiah, Abusaides, and the Chaldeo-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the angel of God.” But besides the declaration—“no man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him,” John 1 : 18, there is a distinction made, Gen. 48 : 15 ; Ex. 23 : 20, 21 ; Josh. 5 : 14, 15 ; Is. 43 : 9 ; Mal. 3 : 1, which leads us to look for something different. Whilst therefore we must not fail to recognize the truly Divine in these manifestations, and must not empty them of their meaning, by substituting any mere Angel, or creative agency, we must just as little overlook the important fact that “the Angel of Jehovah” is one sent forth from God, and who although He may be God, cannot be so in any exclusive, or absolute monotheistic sense. There must be the recognition of some kind of personal distinction from the invisible, unrevealed, absolute Jehovah.

4. The remaining view is that which understands by the term, “Angel of Jehovah,” that divine person, whom the Apostle declares to be “the brightness of the Father’s glory, and the express image of His person,” Heb. 1 : 3, ‘in whose face, προσωπον, the glory of God shines,’ 2 Cor. 4 : 6, who was in the beginning with God, John 1 : 2, and who was manifested as the life of the world, 1 John 1 : 2. According to this view, “the Angel of Jehovah” is none other than the second person in the Godhead, and who in the fullness of time “was manifest in the flesh,” 1 Tim. 3 : 16, and is still the one mediator between God and men, 1 Tim. 2 : 5.

In support of this last view, among other considerations, may be urged,

1. That it is the only one that will unite and harmonize all the prominent instances in which “the Angel of Jehovah” is brought to our notice in the Old Testament, and give a consistency to the whole volume of revelation.

2. That it perfectly agrees with the express teaching, and

whole analogy of faith in the New Testament, 1 Cor. 10 : 9 ; 1 Pet. 1 : 10 ; Heb. 11 : 26 ; John 12 : 41. Christ's character and office, as the Logos, the Revealer, the Mediator, all point to Him, as that Angel or Messenger of Jehovah, the Angel of His presence, and of the covenant, who under the old dispensation, as under the new, made known the Father. This, and this alone, gives unity to divine revelation, and a consistent development to the whole plan of redemption.

3. That it has received the suffrage of the great majority of the most distinguished names in the church both in ancient and modern times. With a very few exceptions, the early fathers were united in this interpretation, and they have in this been followed by the very general consent of orthodox Protestant critics and theologians. So fully at least is this true that it may be regarded as the general faith of the church.

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#### ARTICLE IV.

##### ON THE PROPER LIMITS OF CREEDS.

The January number of "*The British and Foreign Evangelical Review*" contains an article, with the above title, by the Rev. Prof. W. G. Blaikie, D. D., which has attracted some attention, and which must be regarded as significant of the tendency of the times. The name of Prof. Blaikie has become somewhat familiar to American readers from his visit to this country a few years ago, and from his extended notes on "America and Americans," published in the *Sunday Magazine*. He occupies a high position in the Scotch Church, and is a staunch defender of what is considered by that church as the strictest orthodoxy.

Besides containing a good deal having special reference to the Westminster Confession, and which might not interest our readers, the article is too long to be transferred entire to the pages of the REVIEW. But there is so much in it bearing directly upon what is transpiring in our own Church, that



we propose to give a synopsis of its contents. The article illustrates the necessary recoil from a too stringent Symbolism, and might be studied with profit by many in the Lutheran Church, who are preparing the way for a similar experience.

After a brief discussion of the propriety of creeds, Prof. Blaikie passes to a consideration of "the propriety of exacting subscription to them, generally in very stringent terms, as a condition of ecclesiastical office." "The practice," he observes, "is not a very ancient one. For while creeds have existed from a very early period of the Church, and while acquiescence in them has been required more or less formally, subscription belongs to post-reformation times."

Defending subscription to Confessions against some of the current objections, he admits: "There are other objections to subscription which it is not so easy to answer. In particular, there are objections which are connected with the extent and minuteness of some of the symbols to which subscription is exacted. The Westminster Confession is one of the creeds to which special objection has been taken, on the ground of its length, minuteness, and elaboration. The question has been seriously raised, whether such a document is suitable for subscription—whether it is not too much to require adherence to all the contents of such a symbol as a condition of office in the church? In considering this question, a wider inquiry has naturally arisen, for the more specific question resolves itself into general principles. What ought to be the character of a document to which subscription is required as a term of office, and which must consequently be a cause of separation between churches differing on any part of it? What amount or extent of truth ought such a document to contain? And if existing symbols do not fulfil the conditions which may fairly be shown to be applicable to the subject, what steps ought to be taken for remedying the evil? It is to this aspect of the question that we propose to devote the remainder of the present article."

This question is not altogether new in the Scotch church. It has been making itself felt there as in the Lutheran church.

We are told that twelve years ago, in the same journal, "Dr. Cunningham adverted to the doubts on this subject which had begun to arise in the minds of men 'far superior to the vulgar aversion to creeds,' and whom there was no reason to suspect of unfaithfulness to their own confession." The warning was then given that the Church might as well prepare for the discussion, "*for come it would.*" Delay has only added strength to the feeling.

Prof. Blaikie says: "The subject is becoming more and more urgent. It is indeed of little consequence that the opinion of the outside world becomes more and more unfavorable to dogmatic statements of any kind, and the conscience of the world more and more accommodating in the matter of subscription, so that in some quarters a man who scoffs at the creed which he has subscribed is thought a manlier and more honest fellow than the man who holds to all that he has put his hand to. But it is not unimportant that cases continue to occur, of men of high character and devotion being lost to the ministry or to the eldership, through dread of a subscription which binds them so closely to the whole contents of the Westminster Confession; and that other men struggle through their difficulties by the aid of interpretations which seem like special pleadings, and even after they have subscribed, wonder whether they were quite justified in doing so. Recent discussions, too, on the union of churches, have served to show the necessity of keeping some questions open among those who are agreed on all the great questions of the faith, and the desirableness of widening rather than contracting the conditions of fellowship where there is one Lord, one faith, one baptism. The wider survey, too, which in these times we are constrained to take of the Christian world, in consequence of the railway, the steamboat, and the telegraph having done so much to bring near and unify what used to lie far off, draws us more or less insensibly to the conclusion, that some of our partitions might be dispensed with. The very vehemence of the opposition which has been aroused to such views on the part of the more conservative section of the Free Church, and we may add of



the Anglican Church, the earnest protest of the Scotch anti-unionists against any relaxation on the question of the magistrate's duty *circa sacra*, and the equally strong remonstrances of Dr. Pusey and Archdeacon Denison against even the slightest interference with the use of the Athanasian creed, are proofs of the strength of the current against which they are contending, and probably evidences of a secret conviction that it is not unlikely one day to sweep high over their heads."

After stating the two extremes advocated by opposing parties "as to the length and contents of a doctrinal creed to which subscription is to be exacted as the condition of office in a church, and especially as the condition of the ministerial office," Prof. B. asks, "What are the principles by which a church ought to be guided in determining the topics that are to be embraced in her creed, and which must, therefore, be regarded as terms of communion among those who subscribe the creed, and grounds of separation from those who do not?" In answering this question he submits the following series of propositions, which we give without the comments or discussions accompanying them.

"1. In the first place, the articles of such a creed, while embracing the great fundamental doctrines of Divine revelation, and carefully clearing them from the errors and misrepresentations to which they have been exposed, ought not, without sufficient cause shown, to go beyond this vital circle, or to contain propositions that have no direct and vital connection with the great scheme of salvation revealed in the Holy Scriptures."

"2. It is not desirable that a creed should be burdened with more articles than the church is prepared to enforce."

"3. It is not desirable for a creed to contain propositions which might fairly raise the question whether, in certain respects, it did not go further than Scripture."

"4. It is not desirable that a creed should contain propositions which would needlessly cause separation between otherwise congenial churches."

"5. It is not desirable that a creed should be of such length

and minuteness, as to make it difficult for men of fair judgment to believe in the perfect honesty of persons of upright Christian character when they subscribe it."

"6. A creed ought not to have burdens laid on it which may be otherwise borne."

The concluding part of the article is so interesting, and so *apropos* to our own experience as a church, that we print it entire.

"Probably it is the influence of such considerations as these, applicable to the construction of creeds, entering more or less consciously into men's minds, which has given birth to that vague feeling of dissatisfaction with the Westminster Confession, viewed as presenting terms of communion and grounds of separation among churches, to which Dr. Cunningham referred. None but the most suspicious and unfair controversialists will fail to see that the question raised is one perfectly competent for discussion among those who have no quarrel with the substance of the confession itself. With our present views, it is not at all likely that, were we in a position to begin at the beginning, we should have so long and elaborate a document as the basis of our communion. Men are now in a position to look at the matter in the light of a long experience; and although we believe that every candid judge will admit that it is, and has been, a document of invaluable benefit to the churches which have adopted it, we are nearly as sure that, were their relation to it to be determined *ab initio* it would not be quite the same. Whether that relation ought in any way to be altered, and if so, in what way; whether the advantages arising from any change would or would not be overbalanced by probable evils; whether there is in the churches adopting it such harmony as to agree on any change, or such force of authority and persuasion as to carry it into effect, even if agreed on generally,—are all questions of very great difficulty, which it would be presumption in us to attempt to settle, and on which, therefore, we must content ourselves with a few observations, as a humble contribution to a great problem.



“Four ways of dealing with the question present themselves. 1. To enlighten and inform those who are called to subscribe the Westminster Confession, to such a degree that their subscription shall become quite conscientious and intelligent. 2. To remodel the Confession itself. 3. To substitute some other document; and 4. To modify the formula of assent, so as to pledge subscribers to the substance, rather than to the letter of the whole.

“1. It appears from the life of Dr. Cunningham, that, in so far as the case of ministers was concerned, the first of these methods was that which commended itself to him.

“He believed the men educated for the ministry might reasonably be called upon by the church to understand the Westminster Confession thoroughly, and so to receive it. He did not think they could be qualified to do this without considerable training, or without earnest thought and inquiry; therefore he devoted much of his teaching to make clear to the students the theological place and grounds of the decisions which the Confession contains. The words yet ring in my ear which he addressed to us at the end of our fourth session: ‘I must express a doubt whether there are any of you prepared at this moment, intelligently and honestly, to take that step; although I hope that there are not a few who, by a reasonable application of time and study during the next few months, may be prepared to do so.’ ”\*

“Dr. Cunningham certainly bore a remarkable testimony to the great, if not unreasonable, difficulty attending the subject, even in the case of students, when, at the end of a four years’ course of theology, he doubted if any of them were competent to give a proper subscription. Even at the best, the subscription supposed to be given by them a few months later, could hardly be supposed to be the best and most natural expression of their faith; it would rather have been an acknowledgment that they found themselves able conscientiously to acquiesce in that form of confession. And if professional students can barely save their distance, what is to become of non-professional men? What is to become of elders and deacons? Dr. Cunningham simply gave up their case. Their subscription was indefensible. There was no probabili-

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\* Rainy’s Life, p. 463.

ty of their being able to give an adherence to the Confession so intelligent and conscientious as it was right that they should give. The obvious inference from this was, that such persons ought to be exempted from subscription to the Confession, and that some other means ought to be adopted for ascertaining their soundness in the faith. Dr. Cunningham must have felt that, when subscription was first exacted from all office-bearers, there was a very imperfect sense, on the part of those who imposed it, of what was really implied in the kind of declaration required to be made. Evidently there was a want of due regard to tender consciences and uninstructed intellects; a rough exaction of the same thing from all and sundry, characteristic, we must say, of a not very tolerant age. In any case, it appears that the application of Dr. Cunningham's remedy for the admitted difficulty, must be limited to theological students, and that all the lay office-bearers must be dealt with in some other way. The remedy most conservative in one direction, is thus revolutionary in another. To conserve the Confession in the case of students, it must be dispensed with in the case of elders. For the process which must be gone through to secure a thorough subscription in the case of the one class, is practically out of the question in the case of the other.

"2. The second method is to alter the Confession itself. Now, there are two separate grounds on which such alterations might be called for. In the first place, it might be held that some points are wrong; that further study of Scripture, and further illumination from history and experience, have shown that certain views are not in accordance with the Word of God. According to some, this is the only ground on which it would be justifiable to alter the Confession. But very plainly there is another ground. Without implying that any part of the Confession is unscriptural, and perhaps with a clear conviction that it is not, men might hold that on other grounds the Confession is unsuitable as a creed to be subscribed by all ministers, perhaps all office-bearers, as a term of communion. They might hold that it is too long and too minute; that its age, or its phraseology, or its way of hand-



ling truth, unfits it for the purpose of a manifesto, setting forth the faith of the church in opposition to those forms of error which are current at the present day. This surely is a competent ground for discussing the question of revision,—not so much whether particular parts ought to be left out, as whether the whole ought not to be reconstructed and simplified.

“To any such proposal there seems to us to be very strong objections indeed. In the first place, it seems more than doubtful whether so old and venerable and valuable a document as the Westminster Confession of Faith ought ever to be subjected to a process of disintegration and reconstruction. We can only say for ourselves, that all our reverential instincts shrink from the proposal. A document which has existed in its present form for more than two centuries and a quarter, may surely be allowed to remain to the end. It even distresses us to think that the pruning hook and other such implements should be permitted in our day to descend upon respectable hymns,—albeit, the bones of their authors may not yet have had time to rot in their graves. That the Westminster Confession should be subjected to a similar process,—that its venerable form should be spread out on a table, and committees allowed to pull it to pieces, or to cut and carve on it at their pleasure, like medical students around “a subject” in the dissecting-room,—this does seem too much; at least, one would fain hope that some other way of dealing with the subject might be found. This method could be warranted only as a last resort.

“Further, it appears to us more than doubtful whether it would be possible to secure agreement, or anything approaching to agreement, among those who adopt the Confession, as to the changes which it might be proposed to make. The constituency is now so large and so widely scattered, and, moreover, there is so much of the spirit of independence abroad, that it would be most difficult both to get qualified commissioners to agree upon a proposed change, and to get the churches represented by these commissioners to accept of their decisions. In the midst of the contentions which might

arise out of the attempt, peace at any price might become the cry of many. This attempt at a remedy might give rise to a state of things more intolerable than the evil complained of.

"The only form of alteration that seems at all feasible, would be to leave out certain whole sections, and retain those on the more fundamental articles of the faith as they stand. But this, even if it were satisfactory to any, would be attended with very great difficulties.

"3. The third method, is to substitute another document for the Confession. The Shorter Catechism has sometimes been named as a suitable substitute. It is familiar to all; it embraces the great doctrines of grace, and is held in the highest esteem throughout the Presbyterian world. Of course, it is subject to the disadvantage of having been constructed for a different purpose. It is rather for popular use than for trained theologians; and, in the event of a change, some would desiderate certain alterations. To us it has always seemed a great want that the Shorter Catechism contains no question to which the appropriate answer would be, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." One thing seems very plain, the whether or not the Shorter Catechism, or a document framed on its basis, could be held sufficient for the subscription of the clergy, it would be quite suitable for the signatures of elders and deacons.

"4. There remains the last of the four possible remedies,—easing the formula, so that those subscribing shall be held bound to the substance rather than to the letter of the Confession. We frankly allow that this would be an imperfect remedy. It would virtually be a proclamation that the Confession, not being constructed in accordance with the true theory of a creed, and being incapable in existing circumstances of being brought into harmony therewith, it was necessary to relax the terms of subscription, in order that it might convey to the world a more honest and unexaggerated impression as to the real faith of the Church.

"The question of a relaxed formula is not a new one. In



the Presbyterian Church of America, a different formula from that used in Scotland has prevailed for a long time. It may be stated here, that the question regarding adherence to the Confession in the Established and Free Churches of Scotland is as follows:—"Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, \* \* \* to be founded upon the Word of God; and do you acknowledge the same as the Confession of your faith: and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same?" In the Presbyterian Church of America, the question is, "Do you sincerely believe and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" This modified form of adherence to the Confession was adopted before the division of the American Presbyterians into Old and New School, and in the re-united Church it remains precisely as it was. We may state, however, that while the Churches were separate, a difference of opinion arose to the meaning of the formula. Some of the New School, who were generally disposed to laxer views than the Old, maintained that the formula bound them only to "the essential doctrines of Christianity," meaning thereby, we presume, such a vague and general doctrinal basis as that of the Evangelical Alliance. This view was earnestly combated by Dr. Hodge, in the *Princeton Review* for July 1867.\* In that paper, Dr. Hodge showed, that by the "system of doctrine" must be understood the Augustinian system—the system of grace—the Reformed or Calvinistic system in short; and that those who were not prepared to adopt the whole of the doctrines of that system, could not honestly subscribe the formula. In giving his view of what the constituent elements of that system were, he specified nineteen doctrines, "no part of which could be omitted without destroying the identity" of the system. In the same paper, Dr. Hodge not only repudiates the notion that the American Presbyterian

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\* The substance of the article is reprinted in appendix to Dr. A. A. Hodge's Commentary on the Confession.

Church requires approval of every proposition contained in the Confession of Faith, but expressly affirms that such a rule could never be practically carried out without dividing the Church into innumerable fragments ; and further, that it was a rule which never had been acted on by the Church in America. "Individuals had held it, but the Church as a body never has. No prosecution for doctrinal error has ever been adopted or sanctioned, except for errors that were regarded as involving the rejection, not of explanations of doctrines, but the doctrines themselves." It is certainly remarkable that Dr. Hodge, who all his life long has been opposed to laxity, and who has done more than any man living to uphold the Calvinistic system in all its integrity in the United States, should disapprove so strongly of an attempt to bind men to the whole doctrine of the Confession, in the sense of every proposition which it contains."

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"We are far from wedded to the terms of the American formula. We advert to it only as one sample of a relaxation which, in some shape—some better shape, if possible—we cannot but think is called for in the Presbyterian Church at home.

"We do not think, however, that the purposes of discipline are generally effected best by very great stringency. Indeed, it is notorious that even under the very stringent formula used in the Established Church, many men whose views were directly antagonistic on the most vital points to the doctrine of the Confession, were never prosecuted, and if they had been prosecuted, would probably not have been convicted. For effective discipline there is needed not only a good standard, but a public sentiment in harmony with it throughout the Church. If this public sentiment fail, the most perfect standard and the most rigid formula will not secure the ends of discipline ; if, on the other hand, public sentiment be sound and hearty, it will work very well even through the American formula, and will not have much difficulty in vindicating, in the way of discipline, the great system of doctrine which we prize in the Confession.



“There are some things that cannot be secured by any artificial or mechanical securities which we may adopt. It is too often a device of human untrustfulness, both in individual and in church life, to try to secure by human means what can only come to us, day by day, by the gracious will and pleasure of our Divine Head. Men try to secure the means of living, and of living comfortably, beyond all accident or loss, till the prayer, “Give us this day our daily bread,” sounds like a mere form. In Scotland, we tried for centuries to secure the spiritual liberties of the church through Revolution settlements, and other Acts and compacts, that seemed to leave no point unprotected; and we still try to secure orthodoxy through confessions, formulas, and subscriptions of a very stringent kind. Now, in all these cases, the attempt at security is entirely justifiable, if it be felt that what we do is only one part, and not the chief part of a compound process. There is something else beyond the industry and storing wisdom of the ant needed to secure our daily bread. There is something else, beyond Parliamentary securities, needed to perpetuate the liberties of the church. And there is something else, beyond subscription to formulas, needed to secure the orthodox teaching of the ministry. We must depend on the Divine Teacher of the Church to reproduce, from age to age, in the minds of the ministers, a living perception and conviction of the truth as it is in Jesus; and to gender throughout all her borders a jealous regard for that truth, not in the mere letter, but in the spirit; so that those who deviate from it shall not be permitted to spread error where they exercise their ministry. The opponents of creeds taunt us with trying, by means of old parchments, to secure what in reality can be secured only by the perpetual indwelling of the Holy Spirit in the hearts of our ministers, and His constant presence in the courts of our Church. To this our reply is, that we do not hold to creeds, or to anything of the kind, in such a sense as to exclude what is so infinitely more important and necessary. We feel that we need a standard of doctrine, because if any case were to arise demanding discipline, our time, without such a standard, would be wasted

in settling the principles on which it was to be dealt with, and we should be liable to irregular and arbitrary action. But while we make this use of the standard, we feel that we must have a higher Teacher—even the Spirit of Truth—to inspire all, both with a personal attachment to the truth, and with zeal for its maintenance within our borders. And the feeling we have on the matter in hand is, that if the Spirit of Truth is in this way present in a church, a formula designed to provide what Dr. Hodge argues that the American formula is designed to provide, will be a sufficient and secure enough basis for the exercise of discipline.

“There is one great advantage of some such formula, to which we cannot close without adverting. It would be the means, we believe, of greatly increasing the world’s faith in the *honesty* of subscribers. As matters are conducted at present, the world pooh-poohs the fact that the Confession of Faith is accepted by the great body of Presbyterian ministers. It does not give them credit for accepting it *ex animo*, in the sense and to the degree implied in their subscription. It maintains that they accept it with reservations, and that the reservations sometimes amount to renunciations. This impression, strong enough otherwise, is much increased when subscription is defended on the grounds which Principal Tulloch in his recent work ascribes to some of the Cambridge Platonists, and which was recently assumed by Mr. Knight in the *Contemporary*. But it is an impression much to be regretted. We believe that in reality there is a remarkable concurrence of belief, throughout the Presbyterian world, in the pith and marrow, the soul and substance, of the Confession. But the formula being what it is, the fact of subscription is apt to be set down to custom or compulsion, and is not regarded as indicating the remarkable degree to which the body of its teaching is really held by the subscribers. The signatories do not get credit before the world for the amount of sincerity which they really have. It is not allowed that the symbol which they subscribe expresses their real faith to the extent to which it does so. Now, if there be one thing



more than another needing to be made clear at the present day, it is that honesty of subscription is not only possible, but actual. It would not be easy to estimate the moral gain, if Presbyterian subscription were such that there could be no reasonable ground for questioning its *bonà fide* character.

“We are well aware that what we have written is liable to be deemed very unsatisfactory by those standing at both extremes on this question. To some, the amount of relaxation will seem too trifling to be worth contending for. To others, it will appear a dangerous precedent, a lifting of anchors and a changing of moorings, which would lead—no man can tell whither. To the former, we would say that the measure of relaxation for which we plead is large enough to satisfy reasonable demands,—demands consistent with the spirit and aims of the Reformed Church. We certainly are no advocates of a change which would permit a man to minister in the Presbyterian Church without holding or teaching anything definite regarding sin and its punishment, regarding grace and redemption, regarding justification and regeneration. Nothing repels us more than the bold attempt of some, after dipping natural religion in a solution of Christianity, to exhibit the plated article as the genuine revelation of God. The policy which would get rid of creeds to make room for Deism tipped with Christianity, is one which excites not only our aversion, but our contempt.

“Those who object to all reasonable concession, on the ground that they cannot tell what might come to be demanded next, just follow that blind course of obstruction which has usually ended in precipitating the evils they desired to avert. As a distinguished living divine has said, “When people speak of nailing their colors to the mast, it would often be more correct to say that they nail their ship to the quay.” There would be some cause for their apprehensions if the relaxation were made in the interest of persons evidently falling away from the Calvinistic theology, towards that baptized Deism which may yet try to dispute the claims of the doctrines of grace. But there is no reason for such a surmise. When we survey the Presbyterian Churches, we remark on

the whole—for the exceptions are not very numerous—a widespread attachment to evangelical truth, and a strong conviction that their power of usefulness depends, under God's blessing, on their holding it fast. This fact ought surely to awaken in us devout thankfulness to God.

“We have written this paper, honestly and earnestly, in the interest of evangelical truth. We have tried to be both frank and temperate, feeling that the question is both difficult and delicate, and that much consideration and much discussion from opposite points of view are needed for a settlement of it. It is a contribution to a subject which will require many contributions before it is ripe for adjustment.”



## ARTICLE V.

### THE SALVABILITY OF THE HEATHEN.

By REV. L. A. GOTWALD, A. M., Chambersburg, Pa.

Archbishop Whately, in his book entitled “A view of the Scripture Revelations concerning a Future State,” uses the following language:—“To abstain from positive assertions where there is no good foundation for them, may be to some of my readers, unsatisfactory; but surely *doubt* is better than *error*, or the chance of error; and acknowledged ignorance is wiser than groundless presumption. Conjecture, indeed, if cautiously and reverently framed, *may* be allowed in a case where there is no certain knowledge, but I dare not speak *positively* where the Sacred Scriptures do not.”

This caution, to “abstain from positive assertions where there is no good Scriptural foundation for them,” thus enjoined by this eminent prelate, is one which, if better observed, would not only, in the past history of the church, have prevented much of the harmless theological discussion in which polemical knights have pelted each other, and perhaps amused and entertained a few idle observers, but would also have



avoided much really pernicious speculation, and much positively injurious teaching.

Especially is this true with regard to much that has been written and spoken concerning the future, or post-mundane state of the heathen. A proper Christian modesty and an humble Christian willingness to know only what the word of God clearly teaches concerning that state, would certainly have spared us much of that groundless dogmatism and unfounded yet positive assertion with regard to it, to which we are so often and so painfully, subjected. But even the most excellent of Christian men do not always abound in this grace of humility, and hence they often write and speak upon this subject of the future state, and especially of the future destiny of the heathen, with a confidence which could be justified only had a special revelation concerning it been granted them; forgetting that it is a subject upon which, at best, we know but little; and that a doctrine which consigns, without hope of recovery, two-thirds of the human race to eternal suffering and death, for not believing in a Saviour of whom they never heard, or doing the will of God of whom they could only know through the faint light of nature, is one which we should, at least, not be unduly eager to adopt and advocate.

We propose to show, if we can, that the prevalent theory concerning the future state of the heathen, has not sufficient scriptural credence in its favor to entitle it to our unquestioned evidence, but that there is another view of their future condition, more scriptural, more in harmony with the revealed character of God, more honorable to the Divine Government, more full of mediatorial glory to Christ, the atoning Redeemer, and more in unison with the deep longings and hopes which, in spite of our theories, we all feel. Our arguments, however, will be more of a negative than positive character, and our aim will be more to disprove what we believe false, than to prove what we hold to be true.

By the term *heathen*, is meant all the millions of our human race who are destitute of that revelation of Himself, and of the plan of Salvation through Jesus Christ, His Son, which

God has made in the Bible. The definition of the word, as given by Webster, is:—"A Pagan; a Gentile; one who worships idols, or is unacquainted with the true God. In the Scriptures the word seems to comprehend all nations except the Jews or Israelites; the word may now be applied to all nations except to Christians, Jews, and Mohammedans."

Thus defined, the present population embraced in the class termed "heathen," cannot be much less than eight hundred millions, or about two-thirds of the whole number of the inhabitants of the earth. And the word designates not only all now living without a knowledge of the true God, but all the countless millions who, in the past, have lived, or, in the future, shall live without this knowledge. The number of the heathen, then, is incalculable. Our earth has always been chiefly inhabited by heathen nations. The number of those, at any period, after population had once covered the earth, who knew not God, but worshipped idols, was vastly greater than the number that knew and worshipped Him. For two thousand years before Christ the Jews, an isolated and comparatively insignificant people, both in numbers and influence, were alone the possessors of the true religion. And since the advent of Christ, whilst this true knowledge has been largely and gloriously disseminated, we must not be forgetful of the fact that, even after the expiration of almost nineteen centuries, two-thirds of the human family are still heathen. In view of this countless number of the heathen, it is not strange that there has pressed upon thoughtful minds the solemn question: What becomes of these millions who thus live and die without a knowledge of the true God and of His Son Jesus Christ, through whom alone "life and immortality are brought to light?" Are they lost or saved? Whither go they? What is their endless destiny? Do they live after death, or do they perish in death? Have they a future state? If they have, what is it? What becomes of the heathen?

This inquiry, too, is one that cannot easily be silenced or thrust aside unanswered. Our common brotherhood with these dying heathen, our mere sympathy with them as part with ourselves of the same human family, craves, if possible,



a solution of the question. Our relations to the Gospel, and our possible responsibility for the salvation of the heathen, increase the desire. And infidelity, taunting us with the cavil that Christianity, so limited in its publication, cannot be divine, drives us to solve if we can this question, and show that even the heathen may be ultimately saved.

One theory by which it has been sought to answer this question of the Future State of the heathen, is that of the *annihilation* of all the wicked, embracing this class. This is certainly a speedy mode of disposing of the question—if not very scriptural or satisfactory. It is one, however, which few will feel inclined to adopt.

The theory of the *universal salvation of the race*, irrespective of moral character and conduct in this life, has also been advocated in answer to the inquiry concerning the future state of the heathen. But this, also, for good reasons, few are willing to accept.

A third is the so-called orthodox view, or the view that the future condition of the heathen is one of eternal suffering or punishment for the sins committed in this life. It assumes that although the heathen are destitute of the inspired law of Revelation, and although ignorant of the redemptive work of the Saviour, they yet possess the law of conscience, the light of nature, the guidance of reason, the teachings of experience, the lessons of Providence, and that from these sources they can attain a true knowledge of God and of their duty to love, worship, and serve Him. It also assumes that originally the heathen nations possessed a true and sufficient knowledge of God, but did not love the God they thus knew, nor obey the truth they thus possessed, and that God as a just retribution for this rejection of Him committed in the infancy of the world, has visited, and will, to the end of time, unless the gospel be carried to them, visit upon them the penalty of eternal death. In a word, it teaches that “all the heathen who have not been visited by the missionaries of the Cross, have descended, generation after generation, in unbroken ranks to perdition; their case having been through life as hopeless as that of men seized with a fatal malady, the

only cure for which is on the other side of the globe, with no means of obtaining it."

A casual observer, even, will notice that whilst the advocates of this theory agree in declaring that the heathen perish eternally, there is yet an utter lack of agreement with regard to the cause of their perdition. By some we are told they perish because they do not obey the light of conscience or the law of nature which God has given them. By others the ground of their damnation is found in the rejection of the true knowledge of God by their ancestors centuries ago. By others it is all assigned to their ignorance of the Lord Jesus Christ through whom alone man can be saved. By others still the cause of their perdition is said to lie in the sovereignty of the Divine Will, and in the fact of their divine non-election to eternal life. Thus is there an utter want of agreement in answer to the question, *why* do the heathen perish. Where there is such a disagreement in explaining a theory, may not the theory itself possibly be a false one? We think so. And we believe that this theory concerning the heathen—consigning them all without hope of possible salvation to eternal death—is a theory of this character.

*I. The Origin and History of this theory are against it.* The theory, as held by the Jews before the time of the Saviour, originated purely in their own narrow bigotry and national pride. Selected by divine wisdom, as they were, to be the depository of the only true religion, and to prepare the way for the advent of the Messiah, and made the recipients of the especial protection and goodness of God, they gradually came to esteem all outside of the pale of their nation, as being also outside of the pale of God's grace and salvation. They were "*Goim*," *i. e.*, heathen, living under the curse of God here, and mere fuel for his unappeasable wrath hereafter. "Salvation is of the Jews," was their proverb. "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are we," were their boastful words. And yet God nowhere taught them such a sentiment. Nowhere does he encourage them in it. On the contrary, he rebukes it. For was not Rahab the harlot accepted? Was not Job, no Jew, but an



Arabian Emir, accepted? Were not the people of Nineveh also called to repentance? Were not Naaman the Syrian, and Nebuchadnezzar the Babylonian, also under the loving discipline of God? Were the Syro-Phœnician woman, and the woman of Samaria, not also objects of the divine compassion? And did not God thus rebuke the selfish exclusiveness of the Jews, and show them that He is the God of the Gentiles, or heathen, also?

Tracing the history of this theory under the Christian dispensation, we find it equally objectionable. As we shall seek to show before we conclude, there is no passage in the New Testament Scriptures that asserts it; none from which it may be logically inferred; and some passages there are which positively contradict it. Not to the word of God, then, if we are correct, does the theory owe its existence. It may also be shown that it was not held by the church Fathers. "The great body of the Jews, from the earliest ages," says Dr. Knapp, "denied salvation to the heathen, on the principle, *extra ecclesiam non dari salutem*. But this is entirely opposite both to the Old Testament and to the spirit of Christianity. Even Mohammed did not go to this degree of exclusiveness. Nor did the more ancient Greek Fathers deny salvation to the heathen, although they philosophised about it after their manner. *E. g.*, Justin the Martyr, and Clement of Alexandria, held that the Logos exerted an agency upon the heathen by means of reason, and that the heathen philosophers were called, justified, and saved by philosophy."\* Their views upon this subject are brought out especially in the writings of the Fathers upon the "*Descensus Christi ad inferos*." Irænaeus, *e. g.*, (*Adv. Haer.* iv. 27, 2,) says: "The Lord descended into the regions beneath the earth, preaching His advent there also, and declaring the remission of sins received by those who believe on Him." See also Tertullian *De Anima* vii., lv.; Origen *Con. Cel.* ii. 43. The later Fathers were still more distinct in their utterances; see Cyril, Ambrose, Au-

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\*Knapp, *Christian Theology*, p. 422.

gustine, Jerome.\* How, then, let us now ask, originated this doctrine of the perdition of the heathen? It originated, we reply, with the birth of Romanism; and is in itself a germ of the Romish system. "Especially after the third century, when the false Jewish notions respecting the Church were introduced into the West, and the maxim was adopted, *extra ecclesiam non dari salutem* (which was the case after Augustine) they then began to deny the salvation of the heathen; though there were always some who judged more favorably. Thus Zwingli, Curio, and others, believed that God would pardon the heathen on account of Christ, although in this life they had no knowledge of His merits." †

Thus is this doctrine of "no salvation for the heathen," not Christian, not apostolic, but hierarchical, *Romish*, in its origin. It is both the germ and the logical result of the papal system that denies salvation to all who, for any reason, are not, through baptism, brought within the pale of the Christian Church. Rome, therefore, consistently holds it; but why shall we who are Protestants, and whose sole rule of faith and practice is the word of God, and who, whilst believing that the Church is "the Body of Christ," and that "the Sacraments, in a high and true sense, are real means of grace, through which supernatural and saving virtue is offered," yet also believe that God is not bound by His ordinances, but in the free exercise of His divine power and love does according to His own will, both in heaven and upon earth, why should we adopt it? What is there, save an explicit declaration of God's word, that should influence us to embrace it? Nothing.

*II. The Sacred Scriptures, we think, are against this theory of the eternal perdition of all the heathen.* At most they say comparatively little upon this subject; a circumstance which in itself, we hold, militates strongly against the theory of the universal and eternal damnation of the heathen. For if it

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\*M'Clintock and Strong's Cyclopædia, Vol. IV., Art. *Hell*.

†Knapp, *Chris. Theology*, p. 423.



be indeed a fact that unless the gospel be carried to the heathen, and under its influence they repent of sin and believe in the Saviour, they will hopelessly perish when they pass into the eternal world, if their only possible hope of escaping eternal sufferings and attaining salvation, is thus dependent upon those nations that possess the gospel, would there be this comparative silence? Would there not, on the contrary, be *much* recorded concerning it? Would not every inspired book and chapter, and almost every paragraph or verse even, bring it before us and press upon us our duty in view of it? We cannot but think this would be the case. And yet how measurably silent the word of God is upon this whole subject of the future state of the heathen. How unlifted it leaves the veil? How infrequent and indirect its allusions to this subject. How rare its assertions. How few its commands to bear to them the gospel! How sublimely it holds this question of their future destiny hidden from our curious gaze, leaving it as one of the "secret things" that belong only unto the Lord.

But in the judgment of those who hold the eternal death of the heathen, the Scriptures, though relatively silent and reserved, yet contain and assert the doctrine they advocate, with such a degree of clearness and frequency, both in the way of positive statement and in the way of inference, that it becomes necessary, if the Scriptures be accepted as authority at all, to believe, painful as it may be, that the heathen do eternally perish; and that the adoption of the view that they possibly may, in some way, even without in this life hearing of Christ, yet be saved, is precluded.

To the Scriptures, then, let the appeal be made. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We yield to no one in profound reverence for that blessed book, and with unquestioning faith and obedience accept all that it teaches. But let us understand each other fully before we proceed. There are some things bearing upon this question upon which we fully agree with those who maintain the doctrine of the eternal suffering of the heathen. And (1) we

agree heartily with them that the Scriptures teach that the heathen are *sinner*s. We accept Paul's description of their character and moral condition (Rom. 1 : 29, 30 ; Eph. 4 : 18-19), as truthful. And yet we cannot admit that they are sinners in the same sense that wicked men in Christian lands are sinners ; neither do those who hold the doctrine of their future destruction claim this. A sinner is one who transgresses the divine law ; for "sin is the transgression of the law." But what law do the heathen transgress ? Simply the law of conscience ; or, as Paul terms it, "the law written in their hearts." The term "sinner," then, is a relative term. Applied to us who possess the written word of God, it means one thing ; applied to the heathen who possess only the unwritten and almost inaudible word of conscience or nature, it means an entirely different thing. Hence the heathen cannot be, and are not, sinners in the same sense that we are. For "where there is no law, there is no transgression," (Rom. 4 : 15). And the apostle also expressly declares (Rom. 5 : 13), "until the law sin was in the world : but sin is not imputed where there is no law." Born, then, as the heathen are with depraved natures, and committing all the deeds of evil which the apostle enumerates against them, they still, strictly speaking, are "wicked" or "guilty" in committing them only in so far as they know, or might have known their character and actions to be contrary to the will of God ; they are "sinners" only in so far as they transgress the law of conscience, the only law they possess, and the only law by which they will be judged (Rom. 2 : 14).

Nor do we deny (2) that in so far as the heathen thus are sinners, they will be *punished*. This the Scriptures undoubtedly teach with regard to all sin. It shall be punished. God "will render to every man according to his deeds : to them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life ; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and



also of the Gentile.” Punishment, then, is to the heathen, as well as to us, the consequence of sin.

But whilst thus agreeing in these two respects, we take issue with those who maintain the future and eternal damnation of the heathen, when they, from the word of God, undertake to determine the *character* of the punishment to which they shall be subjected. When they assert, as they do, that the Scriptures teach that the punishment of the heathen for their sins in this life is eternal; that their time of probation terminates with death; that the atonement of Christ cannot reach and save them unless they are brought to know and avail themselves of it here upon earth; that when once they have entered the spirit-world their doom then is irreversibly fixed, with no possibility of salvation remaining to them; this we deny, this we protest most heartily against. What they thus assert may possibly all be true. We do not positively say that it is not. Our position simply is that there is nothing in the word of God compelling the adoption of such a theory; that that word kindly leaves the question an open and undetermined one; and that we may, therefore, whilst cordially owning its divine authority, yet compassionately hope and believe that God will also, at some time, and in some way, place the heathen under the redemptive agency of the gospel, and afford to them also, as in this life He does to us, the offer of salvation through Jesus Christ.

In opposition to this extreme view, consigning all the heathen without mercy, to eternal death, we hold that the Scriptures authorize us to believe (*a.*), That possibly all that portion of the heathen world who sincerely and faithfully obey the law of conscience, or the law written in their hearts, will be accepted and saved. The *ground* of their acceptance and salvation is, of course, the atonement made for sin by the Lord Jesus Christ; just as that is the sole ground of our acceptance and salvation. “Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.” The atoning merit of Christ, is, then, the sole ground of salvation for man, whether he be a christian or a heathen. But must there

necessarily always be a previous knowledge of the atoning work of Christ, before that work can become efficacious to salvation? Certainly not. For that would rob the atonement of all inherent or objective efficacy, and would make its saving power dependent upon mere human circumstances or conditions. Besides, it would actually render salvation impossible to all who die in infancy. For persons thus dying know nothing of Christ, and by no personal act of their own avail themselves of the benefits of the atonement; and yet, as we all believe, that atonement is the ground of their salvation. Now upon the ground of this same atonement made for sin by the Lord Jesus Christ, may not those heathen who obey the will of God as far as they know it, also be saved? Unless the word of God expressly declares the contrary we dare assume that they may. But the word of God, we are told, does declare the contrary. It declares, they tell us, that salvation through Christ is obtained only conditionally; viz., upon repentance toward God and faith in the Lord Jesus Christ. With these conditions the heathen cannot comply. There is, therefore, no reason to hope for their salvation upon this ground of the Saviour's atonement. We reply, then there is no hope of salvation through Christ for dying infants; for they certainly do not, any more than the heathen, comply with these conditions of salvation. Besides we hold that the conditions of salvation, as laid down in God's word, apply only to those who *possess* that word, and to whom, through it, the offer of salvation is made. "Thus when it is said: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned,' the preceding verse shows that reference is to those to whom Christ has been offered; for that verse contains the command to preach the gospel to every creature, after which the declaration in question naturally comes, to show what the result of the preaching would be. So also we read concerning Christ 'I am the Way, and the Truth, and the Life; no man cometh unto the Father but by me.' But these, and kindred passages simply assert that the atonement of Christ must be the *ground* on which every sinner must be saved, and which every one who hears



of it, must of course accept. They do not, however, conflict, in the least, with the idea that a penitent sinner may be saved by God for the sake of Christ, and in view of Christ's work, although the man may never have heard of the Saviour in this world. All such passages no more exclude penitent heathen who are ignorant of Christ, than they exclude infants. They were not spoken either of infants or of the heathen, and therefore have no application to them. They condemn only those to whom Christ is distinctly offered, and by whom he is wilfully rejected. It is impossible for those either to believe or disbelieve, to whom the gospel has not been preached; for as Paul well asks: 'How shall they believe in Him of whom they have not heard.' ”\*

That the conditions of salvation announced in the Scriptures are not binding upon the heathen, but only upon those who know the will of God as revealed by inspiration, appears clearly, if we bear properly in mind the wide distinction there is between mere *unbelief*, or the absence of faith in Christ, and *disbelief* or the positive refusal to believe in Him. "Such passages of Scripture,"† says Dr. Knapp, as Mark 16: 16, do not relate to the heathen who are innocently ignorant of the gospel. The word *ἀπιστεῖν* does not signify *not to believe*, but to disbelieve, and always implies guilt. The conclusion, therefore, sometimes drawn from such passages is as improper as it would be to conclude from 2 Thes. 3: 10, that the child and the infirm man should be left to perish by hunger. Those heathen (who do not follow the precepts of Christ, and do not believe in Him) are not *disbelievers*, though they may *not believe* in Christ. They are not indeed *obedient* to Christ, nor yet *disobedient*. Thus one who is not the subject of a certain king may not, indeed, be obedient to his laws, either because he is ignorant of them, or not bound in duty to obey them; but he cannot on this account be called *disobedient*. Disobedience always presupposes an obligation to obedience." Now it is this positive act of *disbelief*—this wilful rejection of Christ, and deter-

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\* *True Theory of Missions to the Heathen.* Bib. Sacra vol. xv. p. 555.

† *Christian Theology*, Art. xi. Sect. 121.

mined refusal to accept Him as a Saviour—and this alone that in the Scriptures is declared to be the ground of men's eternal damnation. Not because they are sinners do men perish, but because they contemptuously reject Christ the only Saviour of sinners. "This is the condemnation that light is come into the world, and men loved darkness rather than light." But of this sin the heathen are guiltless. They are not *disbelievers* but simply, and of necessity, owing to their ignorance of Christ, *non-believers*, or *without* faith. They, therefore, cannot be included in the condemnation pronounced throughout the word of God upon all those who, because they do not believe and are not baptized, shall be damned.

But the defenders of the view we oppose, assert that there are passages in which the heathen are specifically designated, and their future destruction plainly declared. "The wicked shall be turned into hell, and all the nations (*Heb. Goim*) that forget God." But what does this verse really teach? At most, no more than has all along been admitted; that the heathen, in so far as they are, strictly speaking, *sinners* will like others in the future world be punished for their sins. But there is here no determination of the character of that future punishment; there is no assertion that it shall be an eternal punishment; there is no avowal that their wickedness is of such a character that it may not through the blood of Christ, be cancelled—neither in this life nor in that which is to come. This the word of God does repeatedly and distinctly declare concerning all those who, in Christian lands, live and die without Christ. For all *such* we are positively assured "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries" (Heb. 10 : 26, 27; 6 : 4—6; Matt. 25 : 46.) But in the verse now under consideration, this is *not* declared concerning the heathen. For (1) it cannot be shown that the word "Sheol," translated "hell," in the passage cited certainly means the place of future punishment. Originally, at least, the word bore no such signification; but meant simply the grave, the gloomy under-world, the unknown regions of the dead, the place of departed spirits.



“The word gradually came,” says Albert Barnes, “to denote the abode of the *wicked* dead, and hence the place of future punishment.” (Barnes in *loco.*) Possibly it does here bear this later and more definite signification. Of this, however, there can be no certainty; and hence it affords no clear and positive authority in favor of the doctrine that eternal death is the doom of the heathen. But (2) even if it could be clearly established that this word “*Sheol*” designates specifically the place of future punishment, or that world of woe expressed by our word “hell,” it would be difficult, we think, to establish satisfactorily that the *heathen* nations are the nations which, as the verse declares, shall be “turned into” it. The verse is evidently an instance of Hebrew parallelism. “The *wicked* shall be cast into hell—the nations that forget God.” The word “wicked” in the first part, and the phrase “the nations that forget God,” in the second, evidently have the same reference and are explanatory of each other. The “wicked” are they that “forget God.” But who are the nations that forget God? Evidently those only who have a knowledge of God. This the heathen have not. Except as they may originally have possessed a knowledge of Him, and wilfully lost it, they never truly knew Him, and have never been guilty of the sin of forgetting Him. Nor do we, for a single moment, accept the theory that God eternally damns all the present heathen nations of the earth, not because they wilfully “forget Him, *i. e.*, do not seek after and serve Him, but because their progenitors, centuries ago, when they possessed a sufficient knowledge of Him, did thus forget Him; no more than we accept the theory that God eternally punishes us for Adam’s sin, or that He eternally punishes children for the sins of their parents. In this life, it is true, the consequences of sin are entailed. But such consequences are always disciplinary and do not extend into the future life; they do not, in any instance, necessarily involve eternal death. “The soul that sinneth *it* shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (Ezekiel

18 : 20. And upon this principle, also, may be explained that language of the Apostle (Romans 1 : 17—32), where he declares concerning the Gentiles: "God gave them over to a reprobate mind to do those things which are not convenient;" and also that other strong declaration: (2 Thess. 2 : 11, 12.) "And for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned." It is language, as the whole context plainly shows that has reference exclusively to nations or individuals who *knew* God, who possessed the truth, but who "when they knew God glorified Him not as God," "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is God blessed forever." And "for this cause God gave *them* up unto vile affections;" "and even as *they* did not like to retain God in their knowledge, God gave *them* over to a reprobate mind." That is, God thus justly dealt, not with the *present* heathen nations for they never did thus know and wilfully refuse to glorify God, but with those nations from whom the present heathen nations are descended. What the apostle thus declares concerning the Gentiles has, therefore, no bearing whatever upon the question either of the guilt or of the future condition of the present heathen. It explicitly refers to those who "knew God;"—who, indeed, were *not* heathen, for the accepted definition of "the heathen" is "those who are unacquainted with the true God." And hence also all that can be truly said concerning the present nations, whom we call heathen, is that they are born into the world under the same relation to their progenitors that we are to ours; they suffer the consequences, moral, intellectual, and physical, of their ancestors' sins just as upon us are entailed certain consequences of our ancestors' sins, "even unto the third and fourth generation of them that hate me;" but these sins of their ancestors, as well as their own sins, are imputed to them, and they will be punished for them in the future life, only in so far as they know them, or might have known them, to be sins. The language of the Apostle (Rom. 2 : 12) is also often quoted as positive proof of the



hopeless and certain future damnation of the heathen. "For as many," he says, "as have sinned without law shall also perish without law: and as many as have sinned in the law, shall be judged by the law." The language here, we confess, is strong, and seemingly asserts, with much positiveness, the doctrine we are controverting. Especially is this the case when we critically examine the original text. Doing so, there is (1) no denial of the fact that the apostle does here really speak of the heathen. "He specifically says, 'as many as have sinned *without law*' (*ἀνόμως*—that is without the knowledge and norm of the *Mosaic law*,) shall also perish without law. The heathen are called *ἀνόμοι*, not absolutely—for they have the unwritten law of Conscience—but as distinguished from the Jews, who were *ὑπὸ νόμον*. *Ανομος* therefore is equivalent to *χωρίς νομου*" (Dr. Schaff in Lange *in loco*.) Nor (2) can it be denied that the Greek word *ἀπολοῦνται*—"shall perish"—does primarily mean "to destróy," "to perish," "to perish utterly, (Rob. Lex). Looking, therefore, merely at the naked *language* here used by the apostle, we are, we confess, constrained to acknowledge that he does, in these words, declare that the heathen, as a punishment for their sins, shall utterly perish. But that we do wrong to interpret his meaning by such mere slavish literalism is evident from a number of considerations. And (1) interpreting the language thus literally it teaches *more* than those who quote it as a proof of the future and eternal punishment of the heathen, desire it to teach; it teaches, not the future punishment of the heathen, but their *annihilation*. And thus also have some, as Dodwell, Weisse, Billroth, and others interpreted it—making the word *απολοῦνται* "to express the annihilation of all those who do not possess the Christian principle." (*Vide Lange in loco*.) (2) If the word translated "perish" here actually means no less than that God will eternally and hopelessly punish the heathen for sins committed "without the law," then he teaches that the punishment of the heathen will be greater than will be the punishment of those who possess the law. For in the connected clause he simply declares that "as many as have sinned in the law shall

be judged by the law.” Not ἀπολοῦνται—“shall perish”—but κριθήσονται—“shall be judged” merely; without attempting to express what the *result* of that judgment would be, or what the nature of their punishment, if any, would be. And yet considering the *scope* of the whole context, (which was simply to exhibit the sinfulness both of Jews and Gentiles, and the inability of either to be justified before God upon the ground of their own merit,) why, we may well ask, if the words thus employed are to be understood only in their strict etymological sense, should he thus apply that word which signifies hopeless punishment to those least guilty, and another word which does not necessarily declare any punishment at all, to those who, possessing God’s revealed law and sinning against it, are most guilty? Evidently the words in neither case are employed with strict accuracy; but the aim of the writer in their use is to express the general thought that “as many as have sinned without a revelation shall also be punished without incurring the additional penalties which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severe punishment which that revelation, whatever it be, has denounced against their crimes.”\*

The apostle’s language, as contained in Rom. 11 : 18—20, is also often cited as authority for the doctrine that the heathen shall eternally perish: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.” Especially are we referred to the words: “so that they are without excuse;” or, according to Calvin, Beza, and others, “in order that they *may* be without excuse.” In reply, we need only repeat what we have already said, that this entire description of the

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\* *Vide* Bloomfield’s Gr. Test. in loco.



Gentile world has reference only to it at that period in its history when it still had the knowledge of God, had the truth, but held it in unrighteousness; and that it can apply to the present heathen nations of the earth in so far only as they now know God, or might by seeking, find Him out, and know Him and obey Him, but do not do so. Besides, even should it be conceded that the heathen could, and therefore *ought* also from the mere teachings of nature arrive at a sufficient knowledge of God to enable them acceptably to worship Him, and not doing so, are "inexcusable," that still does not establish the theory that, in consequence of such inexcusable conduct, they will certainly and eternally perish. Our conduct is also, even as Christians, "inexcusable," but not necessarily, therefore, damning! But, we do not believe that in man's present condition, blinded as he is by sin, he can, by the mere light of nature and without a direct inspired revelation, obtain a sufficient knowledge of God to render Him rational and acceptable worship. "Though the revelation of God in His works is sufficient to render men inexcusable, it does not follow that it is sufficient to lead men, blinded by sin, to a saving knowledge of Him."\*

Reviewing what has now been written, we arrive, then, at this conclusion, that even those passages of Scripture which most strongly seem to inculcate this doctrine of the future damnation of the heathen, yet, after all, justify us in assuming as certain no more than simply that the heathen will be judged only according to that measure of divine knowledge to which, through the teachings of reason and the light of conscience and nature, they could obtain; and their punishment, both in degree and in duration, will be according to that measure of guilt which each one, by thus transgressing incurred.

But we now, in order yet more fully to show the unwarranted character of that theory which so positively consigns the innumerable millions of dying heathen to an endless hell, advance a step farther in this argument from the word of

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\*Hodge quoted in Lange.

God. We therefore remark: (b.), That there is much contained in the Sacred Scriptures that renders it probable that the heathen in the future life may have extended to them the same offer of Salvation through the atoning merit of Christ which we, who possess the knowledge of the plan of salvation, have now extended to us.

“If there is any doctrine clearly and repeatedly taught in the Bible, it is that all mankind are in a salvable condition; that is, are placed by the grace of God in Christ, in such a position that they may obtain salvation: that eternal life is within the reach of all; that no one need despair because he deserves condemnation, but may find mercy on condition of repentance.

(1.) There are the numberless passages which speak of the universal relations of the atonement of Christ. We are told with special emphasis and distinction that He died for “*the world*,” that “He tasted death for *every* man,” and that He gave Himself ‘a ransom *for all*.’ The object also of His death is acknowledged to be to place eternal life within the reach of those for whom He died. But in what possible sense did He die for the heathen who have never heard of Him, if they are from birth to death (and throughout all eternity) in a hopeless condition? What a mockery it is, to affirm that an atonement was made for them, if its benefits are suspended upon their hearing of it, and accepting it during their earthly lives—a condition impossible of fulfilment to successive generations!”\*

(2.) There are passages of Scripture which expressly declare that God, in the administration of the economy of grace, is “no respecter of persons;” *i. e.* makes no unrighteous distinctions between persons, (Rom. 2 : 11; Acts 10 : 34, 35.) And yet would He not be if, neither in this life nor in that which is to come, the same offer of salvation, and upon the same conditions of repentance of sin and faith in Christ, be not made to the heathen that is now graciously made to us? And since, in this life, the heathen receive no such offer of salva-

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\* *True Theory of Missions to the Heathen.* Bib. Sacra, July 1858.



tion, and are placed under no such probation with reference to the gospel, may we not regard it probable that, in the life to come, they will be?

(3.) There are numerous Scripture passages which assure us that God will be found of all those who earnestly seek after Him. This, at least, we are assured, is true with regard to all living under the light of the gospel, (1 Chron. 28 : 9 ; Prov. 8 : 17 ; Isaiah 45 : 19.) But why should this principle of the Divine government towards us not also hold true towards the heathen? That the heathen *do* seek after God all history attests. Of this their very idolatry is sad evidence. The sublime speculations of Socrates and Plato, the various systems of ancient Philosophy, the present religions of heathen lands, the longings and expectations of the heathen world after an incarnate divine Deliverer, the altar at Athens inscribed to the "Unknown God," the painful pilgrimages and sacrifices to which, as a propitiation for sins, the heathen subject themselves, all declare, with touching eloquence, that the heathen world is seeking earnestly after God! The very fact that every where "the heathen in his blindness bows down to wood and stone," is proof that he is seeking after God.\* Nor should we forget that God himself has implanted this religion factor in the moral nature of the heathen—that it is He who thus through Conscience gives them the sense of sin and the desire for pardon and deliverance from it—that it is He who thus has put them in an attitude, as it were of eager outlooking into the darkness by which they are surrounded for some divine Helper and Saviour. And shall this divinely awakened desire after God never be satisfied? Shall Jesus "the desire of nations," never be presented to them? Shall they forever and forever be deprived of the sight of Him who has said "and I, if I be lifted up, will draw *all* men unto me?"

(4.) There are passages of Scripture which declare that the cause of men's future perdition is, not because they are sinful,

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\*See Trench, Hulsean Lecture, on "Christ the Desire of all nations." See also Schaff's Hist. of Apostolic Church.

but because they reject Jesus Christ the divine Redeemer of sinners, (John 3 : 19 ; Heb. 2 : 3 ; 10 : 28, 29). Hence the salvation of infants. Though born with depraved natures, they yet are saved, because never guilty of the one only sin that inevitably destroys, viz. the wilful rejection of Christ. And may there not therefore be the possibility of salvation hereafter also for the heathen upon this same ground? If infants are saved because they never rejected Christ, may not the heathen also, when once they enter the other world, at least have the offer of Christ made to them, and the opportunity granted them either to accept or to reject Him?

(5.) There are passages of Scripture which declare the past, the present, and the endless future to be all an eternal present with God, and that in this one eternal present He slowly works out His immutable counsels. "He is the same yesterday, to-day, and forever." "Thou art the same, Thy years have no end." "From everlasting to everlasting Thou art God." "One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise as some men count slackness ; but is long-suffering to us ward, not willing that any should perish, but that *all* should come to repentance." This being so, why assume that God's purposes of grace concerning the heathen are confined to their present existence? Why assume, since God has not asserted it, that here upon earth is the only place, and this life the only period in all their history, when this offer of salvation can possibly be made to them? Is it not at this very point that our whole mistake upon this subject originates? Does it not arise from the false assumption, that since this present life is the only period of probation for those who here possess the gospel, it therefore must so be for the heathen, who here live and die without the gospel? But where, we ask, is either the logic or the humanity in such an argument as that? Why may we not rather, on the other hand, in view of the fact that with God there is no such thing as Time—but only one continuous and uninterrupted Eternity—believe that He will (only a little later on in their history than in ours, and in another world instead of in this



present one) extend to the heathen precisely the same offers of mercy and salvation through Christ which He now graciously extends to us? Why, in other words, may we not regard the *present* life of the heathen as a kind of irresponsible infancy and childhood; as that time in their history when they sustain towards the moral government of God about the same relation that a child does prior to its arrival at years of discretion and personal responsibility? And why may we not adopt the belief that they begin the other or future life, not as a state of final retribution, but rather as then for the first time being brought under full moral probation? And why not hope and believe, since it is so easily conceivable, that the very sufferings, to which they may in some way and to some mild degree then be subjected, in consequence of sins committed by them whilst yet here upon earth, may possibly (just as now afflictions are often thus sanctified and rendered the instrument of salvation) be the very means necessary to manifest to them the evil of sin and to render them ready to embrace by faith the Saviour then first offered to them?

(6.) There are Scripture passages which expressly declare that some of the heathen will be saved. Peter, for instance, expressly says: "In every nation he that feareth God and worketh righteousness, is accepted with Him;" language that was occasioned by witnessing the piety of a devout heathen—Cornelius—and which plainly implies that there *are* heathen who, according to the measure of light which they possess, do fear God and work righteousness. All those passages also in which the Saviour speaks of the future condition of the heathen, compared with that of those who now possess the gospel but reject its offers, furnish room to believe not only that their punishment will then be infinitely less in degree, but also in duration, *i. e.*, that instead of being eternal, it may possibly be limited and brief. Because if Tyre and Sidon, as the Saviour asserts, *would*, when they were yet here upon earth, "have repented long ago in sackcloth and ashes," had the mighty works which were done in Chorazin and in Bethsaida been done in them, why will they not *there* thus repent when once Christ is presented to them? And if then

by repentance of sin and faith in Christ, they could have been accepted and saved, why may they not hereafter, by compliance with the same condition, be saved? (Luke 12 : 47, 48 ; Matt. 11 : 20—44). The declaration, also, of Jesus, in Matt. 8 : 11, 12, is exceedingly positive, as evidence of this fact that many of the heathen will be certainly saved. His language is: "I say unto you that *many* shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven ; but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." This language was occasioned by the noble faith of the Centurion, a heathen ; and has reference not to the ingathering or conversion of the Gentiles through the preaching of the gospel, but refers to what shall take place in the life to come—at a time when those who now reject Christ shall have their portion "in outer darkness where there shall be weeping and gnashing of teeth." Only a very forced exegesis can regard it as referring to the present directly, and to the future only as the result of action in the present.

(7.) There are passages of Scripture which so exhibit to us the character of God as to forbid the belief that the heathen shall perish. And, first, the *justice* of God, as exhibited in Scripture, forbids such a belief. We know very well that it does not become us, nor any human being, to say what God *ought* to do, or what he *ought not* to do. Nor would we. Whatever God does, is well done! The Judge of all the earth shall ever do only that which is right. And if the eternal damnation of the heathen were plainly declared in the Scriptures, such is our implicit faith in the strict equity of all the divine dealings with man, we would at once humbly accept it as an undoubted article of our creed ; and whilst our heart would bleed its tears of sympathy over these countless millions of heathen souls, thus following each other in quick succession across the narrow isthmus of this life, and then sinking down into the fathomless abyss of an eternal hell, we would yet, bowing humbly before the righteous sov-



ereignty of God, with adoring saints exclaim: "Great and marvelous are Thy works, Lord God Almighty; *just* and *true* are Thy ways, Thou King of saints!" But the word of God, as we thankfully believe, makes no such painful demand upon our faith. It imposes no such humble silence. It leaves the question an open one. And this, therefore, is our position: viz. That the very *justice* of God, as He has revealed it to us in the Scriptures, makes it at least *probable* that He will not cause the heathen eternally to perish, without first giving to them what He has so graciously given to us, the offer of salvation through the crucified Redeemer. For are they not also His children? Has not His own Providence determined the time and bounds of their habitation? Are they, as individuals, accountable for their present spiritual ignorance and degradation? Have they it in their power to change their present moral condition? Ah, it is *because* God is just that we must, as we ask these questions, cling to the persuasion that He will *not*, for their sins committed in a state of such comparative irresponsibility, eternally and irrecoverably punish them.

The revelation also, secondly, made to us in Scripture, of the infinite *pity* and *mercy* of God, confirms the persuasion. "The facts of human history, and the declarations of the Bible, alike declare that *mercy* is a prominent attribute of the divine character, and that this world is for some reason, known or unknown, under its care. We cannot, therefore, resist the conviction—it is an affirmation of the moral sense of all men—that guilty though the human race may be, and deserving of destruction, yet every man lives under a dispensation of mercy, and has an opportunity for salvation. To assert gravely, then, that the heathen who have never heard of Christ, are shut out from all possible hope of pardon, and are not in a salvable position in their present circumstances, (nor at any future period in their history), is to offend the moral sense of thoughtful men, as well as that of the common multitude. It is worse than denying that an atonement has been made for all mankind, and restricting it to the elect alone; for that doctrine, however theoretically untrue, is saved

from much of its practical evil by our inability to point out the elect in advance ; so that our hopes are not cut off for any particular man. But this theory points to actual masses of men, to the entire population of whole countries, and dooms them to a necessary perdition, with no present hope of pardon ; and it extends this judgment backward to generations in the past who are represented as having had no share in that mercy which we have such reason to believe to be universal in its offers. Such a theory practically denies the divine grace by suspending its exercise, so far as the heathen (the majority of the human race) are concerned, upon the action of those already enlightened. It declares that there is no possible mercy for the heathen unless *Christians* choose to carry the gospel to them. Does it seem rational, or in harmony with the universality and freedom of God's grace, that the only possibility of salvation for the mass of mankind should be suspended, not on anything within their control, but on the conduct of men on the opposite side of the globe ? By such representations the minds of men are shocked, and a reaction takes place which is unfavorable not only to the cause of missions, but to evangelical religion as well. They are led to think of evangelical religion as a severe, gloomy, remorseless system, which represents God as without mercy or which confines that mercy within an exceedingly narrow compass. By describing the salvation of pagans as absolutely impossible, an influence is exerted in favor of universalism and infidelity.\* The divine *mercy*, then, as well as the divine *justice*, stands also arrayed against the dogmatic assertion that all the heathen, in death, hopelessly perish.

(8.) The Sacred Scriptures also teach that our Saviour, during the sleep of His body in the grave, descended into *Hades*, or the place of departed spirits ; and upon this we may also base the hope that provision has been made for the preaching of the gospel there to all those who pass out of this life without having here enjoyed the hearing of that gospel. We are, of course, well aware that the value of an argument in favor

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\* *Bib. Sacra*, July, 1858.



of the salvability of the heathen, derived from this fact of the "*Decensus Christi ad Inferos*," depends entirely upon first establishing clearly the *design* of the Saviour's mission there; what precisely is meant by His preaching to "the spirits in prison" there; and we also know that to do all this is simply impossible. But, leaving to others the privilege of interpreting the passages alluding to the doctrine (Psalm 16 : 8—10 ; Acts 2 : 27 ; 1 Pet. 3 : 18—21 ; Eph. 4 : 8 ; Rom. 10 : 7) as they may think right and best, we do not hesitate to assert that it, at least, cannot be proved that He did not go to the world or place of punishment and there preach the same glad tidings of salvation, through repentance of sin and faith in Him, to those who here upon earth did not have the gospel preached to them, which we now, in the Scriptures have offered unto us! And we are encouraged in this interpretation of the passage (1 Peter 3 : 18, 19) by finding that whilst the great mass of commentators do not favor this view, yet some eminent in the field of Biblical exegesis, do not hesitate to declare it. We have already quoted from *Olshausen* a passage which favors it. *Alford* most fully avows it. In his comment upon the passage he presents the following as his view: "I understand these words to say that our Lord in His disembodied state did go to the place of detention of departed spirits, and did there announce His work of redemption, preach salvation in fact to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them. Why these, rather than others, are mentioned—whether merely as a sample of the like gracious work on others, or for some special reason unimaginable by us—we cannot say. It is ours to deal with the plain words of Scripture, and to accept its revelations so far as vouchsafed to us. And they are vouchsafed to us to the utmost limit of legitimate inference from revealed facts. That inference every intelligent reader will draw from the fact here announced; it is not purgatory; it is not universal restoration; but it is one which throws blessed light upon one of the darkest enigmas of the divine justice—the cases where the final doom seems infinitely out of proportion to the

lapse which has incurred it; and as we cannot say to what other cases this *κήρυγμα* may have applied, so it would be presumption in us to limit its occurrence or its efficacy. The reason of mentioning here these sinners, above other sinners, appears to be their connection with the type of baptism which follows. If so, who shall say that the blessed act was confined to them?"\*

*Rosenmüller* says: "Peter seems to teach that Christ also, after the death of the body, as to the spirit, separated from the body, and conveyed into Hades, continued the work of teaching and imparting religion as He had done while on earth."

Martensen: "The explanation it ('Lutheran orthodoxy') gives of the dogma of the Descent into Hades is simply that Christ descended into the realm of the lost, and triumphed over the devil. But we only suppose that this triumph over the devil was something real and definite when we believe with the early church that Christ took from the devil his prey, and led captivity captive, (Eph. 4 : 8) that He delivered the generations who had died before His advent, the generations of heathen, from that dominion of Satan and of fiendish power under which we must believe they had hitherto been."†

(9.) The language of the Saviour (Matt. 12 : 32), affords additional probability to this doctrine of future probation for the heathen. "And whosoever speaketh a word against the Son of Man it should be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, *neither in the world to come.*" This declaration that in the life to come there shall be no forgiveness to those who in this life were guilty of the sin of blasphemy against the Holy Ghost, plainly, we think, implies that there are other classes of sinners who may there obtain forgiveness. One of the ideas evidently laid down in the passage, says Lange,‡ is that "pardon may be accorded in the world to

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\*Com. on New Test. vol. iv. p. 368. Quoted in McClintock & Strong's Cyclopaedia, vol. iv. p. 170.

†Dogmatics.

‡Ad loc.



come as well as in this world.” That this pardon or probation will there *not* be accorded to any who in this life possessed the offers of the gospel, the Scriptures plainly, we think, declare. If the passage, therefore, justifies the inference we have drawn from it, it teaches that there is in the future life forgiveness and moral probation for the heathen, or for those who here did not possess the offers of the gospel. This much, we hold, is a legitimate inference from the words of the Saviour; more than this seems to us an abuse of the passage. The use, therefore, of it as a proof of the Romish doctrine of purgatory, is certainly unwarranted; although it is relied upon by Catholic writers as fully teaching that doctrine. Augustine, *e. g.*,\* says, “as also after the resurrection, there will be some of the dead to whom, after they have endured the pains proper to the spirits of the dead, mercy shall be accorded, and acquittal from the punishment of eternal fire. For were there not some whose sins, though not remitted in this life, shall be remitted in that which is to come, it could not be truly said “they shall not be forgiven, neither in this world, neither in that which is to come:” And equally unwarranted, we think, is the inference that the passage teaches the doctrine of the final pardon and restoration to holiness and happiness of *all* men—or that all sin shall in the life to come be forgiven. All that by a fair and unforced interpretation may be inferred from it is the single and simple idea that there is the exercise of divine forgiveness of sin, in the life to come, to some persons. To *whom* this forgiveness will thus be exercised, and this probation extended, or to whom rather it will not be, we must determine from “the analogy of faith,” or other portions of the word of God. Our own mind is satisfied that the heathen are prominently the subjects of this future exercise of divine mercy. And in this opinion we stand not alone. “The modern German Protestant opinion, in its evangelical form, starting from the idea of the absolute justice and universal love of God, maintains that Christ will ultimately be revealed to all human beings, and prove to

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\*The City of God, Book 21, Clark’s For. Library.

them according to their faith or unbelief, either a savor of life unto life, or of death unto death; that there is therefore a possibility of pardon and salvation, in the state between death and the resurrection, for unbaptized children, heathen, and for all others who die innocently ignorant of Christ; and that pardon can be obtained there on the same condition as here, viz., repentance, and faith in Christ whenever He is presented to them.”\* And yet this opinion is by no means generally accepted. “The orthodox Protestant divines of England, Scotland and America, almost unanimously reject the whole idea of a probationary state, and of the possibility of forgiveness after death, and deny that this passage justifies any inference favorable to it.”†

In view, then, of all that has now been presented, we regard the position as fully established, not only that the Scriptures do not teach that the heathen shall eternally perish, but by their teachings render it in the highest degree probable that they may be saved. With John Wesley,‡ we conclude: “I have no authority from the word of God to ‘judge those that are without,’ nor do I conceive that any man has a right to sentence all the heathen and Mohammedan world to damnation.” Or, with Robertson,§ we may thus express our convictions: “It may be that I err in this. It may be that this is all too daring. Little is revealed upon the subject, and we must not dogmatize. I may have erred; and it may be all a presumptuous dream. But if it be, God will forgive the daring of a heart whose hope has given birth to the idea; whose faith in this matter simply receives its substance and reality from things hoped for; and whose confidence, in all this dark mysterious world, can find no rock to rest upon amidst the roaring billows of uncertainty, except ‘the length and breadth, and the depth and height of the love which passeth knowledge,’ and which has filled the universe with the fullness of His Christ.” Or, finally, and more accurately, we

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\*Schaff’s Annotation on Lange, Matt. 12 : 32.

†Schaff.

‡In his sermon on “Living without God.”

§Sermons, Vol. V. p. 123.



may express the conclusion at which, by these investigations, we have arrived, in the words of the judicious Knapp: \* "According to the testimony of the Holy Scriptures, God will have reference, in determining the character and conditions of men, to the *knowledge* they have had, the dispositions they have cherished, and the actions they have performed. We may confidently expect from the goodness of God, that since He has heretofore given to so many nations only the light of nature, He will not make them miserable for the want of that higher knowledge of which they are innocently destitute. And since there is a future state, we may trust that He will *there* lead them to that higher degree of happiness and clearness of knowledge which they did not attain in this life, because, without fault of their own, they were here incapable of receiving it. To such a dispensation, in the future world, there is, at least, an allusion in Revelation 22 : 2, *in the Tree of Life, by the River of Life, whose leaves are for the healing of the nations*, (καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.) †

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\*Christian Theology, section 121, p. 422.

† *Tholuck's Views* on this subject of the salvability of the heathen, are well known. The Universalists of this country having some thirty-five years ago, claimed him as a believer in their system, and having sought to give popularity to their heresies by proclaiming him to the American public as a Universalist, the Rev. Dr. B. Kurtz, then editor of the *Lutheran Observer*, and engaged in controversy with the Universalists, wrote to Germany to obtain from Dr. Tholuck a full and definite expression of his views upon the subject under discussion. In reply to this letter, Dr. Tholuck wrote Dr. Kurtz a full expression of his views. This letter is published in the *Lutheran Observer*, August 25th, 1837. From it we make the following extract: "In relation to myself I remark that I believe in the sin against the Holy Ghost, and this alone is evidence that I do not believe in Universal Restoration. I simply believe that for many there will be means of salvation provided beyond the limits of this life, as, for example, for those heathen who, without any fault of their own, remained unenlightened or uninformed of the plan of salvation through Christ. This is taught in Rom. 2 : 12; 1 Pet. 3 : 19; 4 : 6."

We also append the comment of Dr. Kurtz upon this view as thus expressed by Dr. Tholuck: "It appears, then, that according Tholuck's belief, the heathen who, without any fault of their own, remained ignorant of the plan of salvation, will have the gospel preached to them in a future

It is only necessary here yet to add that in avowing this conclusion, we do not regard ourselves as asserting anything contrary to the Confession of our church. Article II. On Original Sin—declares “We teach that since the fall of Adam all men who are naturally engendered, are conceived and born in sin; that is, they all are from their mother’s womb full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God; and that this innate disease or original sin, is truly sin, which brings all those under the eternal wrath of God, who are not born again of Baptism and the Holy Spirit.” But this language of the Confession, thus pronouncing *Baptism* “necessary” to salvation (Art. IX.), is plainly used with reference only to those who possess the gospel, and who despise this blessed sacrament as a divine institution. That in this reasonable and limited sense only the Confessors declare the wrath of God to abide upon all “who are not born again of Baptism and of the Holy Spirit,” is evident from the language of Melanchthon, in the *Apology*, when, in treating upon Baptism, he says: “It is, therefore, a truly Christian and necessary practice to baptize children, in order that they may become participants of the gospel, the promise of salvation and grace, as Christ commands (Math. 28 : 19): ‘Go ye, therefore, and teach all nations baptizing them,’” &c. Now, as grace and salvation in Christ are offered to all, so baptism is offered both to men and women, to youths and infants;” words which clearly evince that, in the opinion of the Confessors, the Word and the Sacrament must ever go together, and they here declare no more than simply that upon him, who hears and refuses the Word, and has offered to him but despises the Sacrament, abides the wrath of God. Thus also does Luther teach.\* And thus also is this language of Confession understood among us as Lutherans. “They—the

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state; that if they embrace it, they will be saved, and if they reject it, their doom, like that of others, will be fixed *eternally and immutably!* Is this *Restoration?*”

\*Luther’s Werke: Leipz. Edit. xxii. 400—422. Reference taken fr. *Con. Reformation*, p. 563.



Confessors—speak only of God's revealed order; and whilst they do say that He binds us to this order, they do not imply that He binds Himself by it. Not the unavoidable deprivation of Baptism, but the wilful neglect of it condemns. I need not say, therefore, that the Confessors do not mean that God has no other way or means of Regeneration except those revealed in the Bible. They speak only of the *revealed* order of salvation, the way into which the gospel calls us, and in which those who hear the gospel have the only sure warrant and certain pledge of regeneration. To subjects who have not the gospel, or are incapable of receiving it, this declaration does not refer.”\* “On this point the Church (Lutheran) never has held, but has ever repudiated the idea, that Baptism is *unconditionally* essential to, or necessary to salvation. She has limited the necessity, first of all, by the *possibility* of having it—has declared that it is not *absolutely* necessary, and that not the deprivation of Baptism, but the contempt of it, condemns a man—that though God binds us to the means, as the ordinary instruments of His grace, He is not Himself limited by them.”† There is, then, no inclusion of the heathen in this language of the Confession. Neither is there of infants unbaptized. But both are, so far as this Article of the Confession has reference, without any expression whatever as to their future state, wisely left to the tender mercies of God through Jesus Christ, who “tasted death for every man.” And in this, we cannot but notice with pleasure, the tenderness of heart, and the humble piety of *our* Confessors in contrast with the heartless dogmatism of the authors of the *Romish* creed, which consigns all, without exception, to future punishment who have not, here upon earth, through baptism by priestly hands, been made members of the only and true Holy (Roman) Catholic Church! And may we not, in this connection, also favorably contrast the pious modesty of our Confession with the unwarranted positiveness;

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\*Dr. Sprecher, Lecture on Article Second of Augsburg Confession, *Ev. Rev.* Vol. xviii. p. 579.

†Krauth's *Conservative Reformation*, p. 563.

concerning this question of the future destiny of the heathen, as well as non-elect infants, which so shockingly appears in the Westminster Confession of Faith. In Chapter X. Sec. 4, we have the following remarkable language: "Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; *much less* can men not professing the Christian religion be saved in any other way whatever, *be they never so diligent to frame their lives according to the light of nature and the law of that religion they do possess*; and to assert and maintain that they may, is very pernicious and to be detested." Concerning this language of the "Confession," the writer, from whom we have already several times quoted, well remarks: "This is certainly sufficiently positive; especially as it contradicts both our Saviour and the Apostle Paul. It represents heathen who live according to their light as '*much less*' able to be saved than men who hear the Gospel and reject it; thus directly contradicting our Saviour who declared that those who rejected His words would receive a heavier condemnation than even the depraved unrepentant inhabitants of Sodom and Gomorrah, or of Tyre and Sidon. The 'Confession of Faith' declares the salvation of conscientious heathen to be '*much less*' possible than that of unbelieving hearers of the gospel; whilst Christ asserts that even the most flagrant sinners of the heathen shall find it '*more tolerable*,' in the Day of Judgment, than such unbelievers. Equally at variance with the Confession of Faith is the declaration of Paul, (Rom. 2: 14, 26, 27) in which he shows how those 'having not the law' may be 'a law unto themselves,' and how their 'uncircumcision shall be counted for circumcision.' ".\* All of which, we may add, shows how even the best of men sometimes, undesignedly no doubt, wrest the word of God from its plain and true teachings in order, by it, to establish their pre-conceived theories; and it also shows into what palpable errors the wisest even of men fall when they seek to be wise above

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\* *Bib. Sacra*, p. 553.



what is written. How much better to remember that "the secret things belong unto the Lord our God," and to be humbly contented with what He has revealed—leaving the unrevealed all trustingly to His unerring disposal.

"And what if much be still unknown?  
The Lord will teach thee that,  
When thou shalt stand before His throne,  
Or sit as Mary sat.

Wait 'till He shall Himself disclose  
Things now beyond thy reach;  
But listen not, my child, to those  
Who the Lord's secrets teach;

Who teach thee more than He has taught,  
Tell more than He revealed;  
Preach tidings which He never brought,  
And read what He left sealed."\*

There is only one additional thought to which we yet feel under obligation to advert. Objection may be made to what we have written, upon the ground that, if true, it destroys, at once, all incentive to prosecute the work of missions amongst the heathen, and takes away all necessity to carry to them the gospel and thus seek to Christianize and save them.

Judging from the tone of most, or nearly all, of the missionary addresses and appeals that are made before our ecclesiastical assemblies, or appear in our church journals, or judging from the missionary sermons that are generally preached from our pulpits, or the books upon missions circulated in order to kindle and keep alive the missionary spirit among God's people, one would be compelled to assume that the heathen, without a single exception, are all going down to an awful and an endless hell, and that, if this is *not* their condition, there is no obligation whatever laid upon us, as Christians, to carry them the gospel and seek to lead them to a knowledge of Christ. But upon what Scriptural authority, we would ask, are declarations like these made? Are they not, after all, mere assumptions? Where does the Bible teach

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\*Hind's Poems, quoted in Whately's Future State.

that unless the heathen repent and believe in Christ they must all eternally perish? And where does it, upon this ground of saving them from going down to endless death, bid us carry them the gospel? Nowhere. The truth is the obligation to seek to convert the heathen to Christ rests upon an altogether different, and higher, and worthier basis than the basis of mere pity and sympathy for the heathen as our fellow-men. The motive to inspire and nerve us on in this sublime work of the world's conversion is an infinitely higher, and mightier, and diviner one. That basis is the plain abiding command of the Master! That motive is the pure and powerful motive of love! "Go ye," is His last command, His dying commission addressed through His Apostles to His whole church, "go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world." *That* is the church's commission! That is the authority under which she is to seek to bring the nations to bow at the foot of the Cross! Not pity—but obedience! Not compassion supremely for the heathen—but supreme and grateful love for Christ! Not to save the pagan world from going to hell—but primarily, and above all, to glorify Jesus! It was upon this high moral ground of love to Christ, and cheerful obedience to His command as an expression of that love, that the Apostle Paul, the greatest of missionaries, prosecuted his unequalled missionary toil. That his heart was touched, and filled with pity and sympathy, as he beheld the superstitions and moral degradation of the heathen nations, among whom he journeyed, we know full well (Acts 17 : 16). But this, still, was with him only a subordinate motive. It was not the real, the *constraining* motive! No! That was love to Christ. "For the love of Christ constraineth us; because we thus judge that if one died for all then were all dead; and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again," (2 Cor. 8 : 14, 15). And such, we believe,



was the mighty depth and strength of the apostle's love to Christ, and such his spirit of implicit obedience to the minutest commands of the Saviour, that even had he been certain that every one of the heathen would have been saved at any rate, whether the gospel was preached to them or not, he would still, simply because it was the Saviour's command that he should do so, have carried it to them and pressed it upon them with as much zeal and earnestness as he could have felt had it been divinely told him that, unless converted through his instrumentality, all should eternally perish. The question whether the heathen, in the future world, would be saved or lost, if unconverted to Christ in this world, is one, we are disposed to think, concerning which the apostle gave himself comparatively little thought. That he wisely gave over into the hands of God. All that *he* had to do was, constrained by love to Christ, to fulfil His dying command, assured that the command was given for good and sufficient reasons, whether the preaching of the gospel to the heathen was their only possible hope of salvation was one of those reasons or not.

And that, we hold, is the only true and scriptural basis upon which to plant and carry forward the work of Christian missions. The command of Christ is her commission. Back of that she has no need nor right to inquire for authority or necessity for the prosecution of missionary work. Her Lord's command should be to her enough! Rising far above the low plane of speculation and theorizing concerning the possible future state of the heathen, and rising comparatively above even the motives of pity or sympathy for them, she must soar into the elevated sphere of pure and supreme love to Christ and obedience to His commands, and with *these* as her grand impelling and inciting influences, she must prosecute it! Going forth upon the work which her Lord has given her to do, she must, in the spirit of genuine Christian humility, and love, and faith, say to herself: "I know not whether, without the gospel, the heathen, in the future life, shall be lost or saved; my hope is that God, who is infinitely good, may possibly, even without here upon earth having

heard of Christ, devise a way through which, upon the ground of the Saviour's merits, they too may be saved ; with that, however, I have nothing to do ; my duty is not to speculate, but to obey ; I know what Jesus has bid me do ; I also know that He has good and wise reasons for all that He commands ; I will, therefore, also *do* what He has commanded ; as He has enjoined upon me, I will go forth—I will carry this blessed news of salvation through Him to the uttermost parts of the earth,—I will send my missionaries everywhere,—I will give, and pray, and labor, and suffer, and continue doing so, until 'from the rising of the sun even unto the going down of the same, His name shall be great among the Gentiles!'" With such a spirit as this should the Church prosecute the work of the world's conversion to Christ. And filled with such a truly Pauline and Christian spirit as this, taking this exalted view of the subject, into what a morally sublime plane the cause of missions is at once lifted ! How it makes Christ and His glory the one end and aim of every exertion that is put forth ! What an infinitely superior *motive* would then underlie and give spiritual tone to the whole missionary work ! How, not from mere feeling, but from principle—not from the fluctuating impulse of mere sympathy and awakened sensibilities, but from the divine grace of deathless love to Christ—would not then the cause of missions be carried forward ! And what an element of permanence and steadiness this work of the world's conversion would then possess ! Not then, as is now the case so largely, would the missionary fire upon the altar of the church be only an occasional and momentary flare, stirred up by some piteous appeal, or by some graphic description or imaginary picture of innumerable millions of heathen souls thronging each other down through the ever crowded gateway of an eternal hell, but it would be a bright, pure, steady, and ever-growing flame, fed by the precious oil of unfaltering love to Christ, and kept in healthy and fervid glow by the perpetual inspirations of the Holy Ghost. There *are* reasons abundant, outside of the question concerning the future state of the heathen, for the most earnest prosecution, on the part of the Church, of the



work of missions. Even were their salvation absolutely certain, although never here reached by the gospel, there are other ends the attainment of which Jesus may have designed and desired to accomplish when He thus laid upon His Church the duty to seek to Christianize the world. In thus giving her the commission to disciple all nations, His principal design possibly was to benefit the Church herself; for, as experience teaches, incalculably great is the spiritual benefit accruing to the Church from the faithful prosecution of the work of missions in heathen lands. As is her missionary zeal and devotion, in proportion as she has consecrated herself to the work of carrying the gospel to others, in that same proportion also has ever been her own spiritual prosperity and power. Or possibly Jesus, when He inaugurated the work of missions, did so with the design that it should serve as an abiding test of the Church's love to Him as her supreme Lord and Master; for, considering all that the faithful prosecution of the work of missions among the heathen requires, it is indeed a crucial test which He thus applies, and thus, as she could perhaps in no other way so well do, does the Church, by the measure of her missionary spirit, exhibit both to herself and to the world the measure of her love to Christ. Or possibly Jesus had still other and better reasons for the command thus given by Him to the Church. He, no doubt, designed that thus, whilst they were yet here in this life, many of the heathen should be convicted and converted, and thus perhaps attain, in the life to come, a more exalted rank or a higher degree of heavenly glory than they could have attained had they in this life not thus been reached by the gospel; just as the person living in a Christian land who *early* in life gives himself truly to the service of God will, we have reason to believe, have a higher degree of future happiness than he who *late* in life becomes a child of God. And the Saviour also, no doubt, designed that thus should all the nations of the earth gradually be brought into the possession of the gospel, and the way thus prepared for the universal establishment and millennial glory of His kingdom! Such may have been some of the reasons influencing the blessed Re-

deemer, before His ascension, to give to the Church the command, "Go ye into all the world, and make disciples of all nations!" We suggest them merely to show that, wholly independent of the question as to the future salvability of the heathen, there are reasons why the Saviour should have given the Church just such a command, and why the Church also, if even certain of the salvation of the heathen, should yet, to the full measure of her ability, fulfil or execute that command! Not the unrevealed reasons, that may possibly have lain in the mind of the Saviour when He gave the command, but the command itself, as the expressed will of Jesus, is the ground of her obligation! Upon this naked command of Jesus, even if there were no apparently satisfactory reason for it, rests the chief and supreme foundation of her duty! And *there* is where, if we could, we would have the Church more and more find the foundation of her duty with regard to this whole cause of missions. We would, if we could, lift the mission work out of the comparatively low plane of mere human sympathy and pity for the heathen, and we would lift it up into the infinitely superior and purely gracious realm of love to Christ, and of obedience to His command as an expression of that love. We would not reason, but simply obey. And, if we could, we would lead forth the whole army of the Redeemer upon this sublime task of conquering the world for Him, with no motto inscribed upon its advancing banners save the words "From love to Christ;" feeling, as they charge upon the dense ranks of the heathen masses, not to destroy them, but to save them, as felt "the noble six hundred" in the desperate charge at the battle of Balaklava:

"Their's not to make reply,  
Their's not to reason why,  
Their's but to do and die!"



## ARTICLE VI.

THE RETREAT OF SCIENCE ON THE ANTIQUITY OF THE  
HUMAN RACE.\*

By Rev. E. J. WOLF, Baltimore, Md.

In discussing the antiquity of the human race, later scientific investigations have made their computations on a scale of hundreds of thousands of years. Many of the scientists have taken peculiar pleasure in thrusting very large figures into the face of theologians who are restricted to six thousand years. But there was a deal of bombast about those big numbers. Men have latterly become much more cautious in their calculations and far more economical with their figures. The Editor of the "*Gæa*"—Dr. Herm. J. Klein—has commenced the publication of a "Quarterly Review of the progress of the natural sciences in theoretical and practical relations." The first number of the first volume (Cologne and Leipsic, 1873, Mayer) containing "Astronomy and Paleontology," is before us. From the clever and instructive article on "Paleontology," written by Dr. O. W. Thomé, we select a few noticeable passages.

No other domain commands such universal interest as that of anthropological and prehistorical studies. It is this universal interest that has promoted the immense progress made by this the youngest of all sciences. No other question, indeed, touches us so closely as that of the "Place of man in Nature." It has been attempted to make out a much nearer relation between man and the brutes, anatomically and physiologically considered, than was formerly supposed to exist.

"However, the fiat, 'thus far and no further' which has fixed the limits of the brute in respect to mind by the denial of language, of self-consciousness, and of the capacity for de-

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\* A translation from Prof. Luthardt's *Allg. Evang. Luth. Kirchenzeitung*, Leipsic, Mar. 7, 1873.

velopment conjoined with the former, has also been spoken with reference to the body."

How far, then, does man reach back into the primitive age of the earth?

"The extension of mankind as far back as the Tertiary Period may, with a high degree of certainty, be at present regarded as a fixed fact." We find, as in Europe so in America: "In California, the clearest traces of the presence of man in an epoch which preceded by ages the Glacial Period." "So there have been discoveries in America which belong to the earliest Post-Tertiary Period."

"The materials which establish the extension of our race as far back as the Tertiary Age, have accumulated more and more; and this theory may to-day be asserted with as much certainty as ten years ago the commencement of the human family was assigned to the Diluvial Age."

The proofs for this high antiquity are derived principally from the *discoveries in the caves* which, the more they are explored, the more clearly turn out to have been the earliest abodes of the primitive inhabitants of Europe. Bones or traces of men have been found in these associated with the bones of such animals as belonged to that remote period, and that, too, under circumstances which indicate their dwelling together in a state of society and in a period of conflict on the part of man with these animals.

But as for the antiquity of these discoveries: "It is remarkable that the more recent investigations yield but moderate figures instead of the favorite hundreds of thousands formerly in vogue." The Reindeer Period, for instance, has been put 7000—8000 years beyond the present: "Amid the uncertainty that characterizes this style of estimating dates, it may reach but four thousand years back of the present."

The same is true in the determination of the *Stone Age*. "There is at present not a doubt that the representations for a long while made concerning the Stone Age, and especially its great antiquity, were utterly incorrect." "It was viewed in the light of a geological epoch, as an era in which men constructed rude weapons of stone. When, at a later period,



perhaps after the lapse of many thousands of years, man had made further progress, &c., he learned the use of bronze, threw stone aside, and thereafter made use only of this metallic compound. That period, in turn, with perhaps many ages again intervening, was succeeded by the knowledge of iron and iron utensils." "It is one of the greatest advances of science, that this theory has been exploded, men are convinced that from a certain epoch, stone bronze and iron were in use simultaneously and side by side, and that the discovery of a human bone in connection with rude implements of stone, does not necessarily prove their age to be tens of thousands of years. A stone age could be found ever since man makes use of stone, and can still be met with at the present day."

The view held by French *savants* of an *age du mammuth*, *age des grand ours* and *age du renue*, divided from each other by thousands of years, as indeed also the theory of the great antiquity of the Glacial Period has been emphatically refuted by the thorough explorations made by Fraas in the Swabian Caves.

"Opinions in this respect are," of course, "still very much divided. Prof. Fraas is one of the principal champions of the school which does not flourish its hundred thousand years, with a malicious leer at the theologian who stands by unable to dispose of more than six thousand." "To Fraas belongs the credit of having first assailed, upon scientific grounds and with lasting effect, those extravagant theories which remove the human workmanship discovered in the caves, and even the carvings upon bones found in several French caves, far beyond the first glimmering dawn of the most ancient Babylonian and Egyptian history." "The French are still unable to disengage themselves from the theories of an immeasurably vast antiquity for the remains of the Reindeer Period; notwithstanding the significance of the fact that, particularly in the south-western part of France, bones of animals are found with drawings on them which, their fidelity to nature and the taste of art expressed in them considered, point decisively to the influence of Phœnician or Grecian col-

onies on the shores of the Mediterranean—as was claimed by Prof. Schaffhausen years ago.”

“If it is thus almost a positive certainty that the reindeer hunters of the caves of Swabia and of central Europe in general, lived at a period when in other parts of our earth there were already organized states and a high stage of civilization, this holds, in a still higher degree, of the epoch from which are derived the Kitchenmiddens (Kjökkenmöddinger), the remains in the peat-bogs and the pile-dwellings. It may be openly averred that in estimating the age of these objects, men originally committed egregious blunders. They made a computation of many thousands of years, when with equal warrant so many hundreds might have been assumed.”

With respect to the pile-dwellings specifically, the conclusion obtaining at present is this: “It may be confidently asserted, at this date, that all the pile-dwellings, without exception, belong to one and the same period, and that that period falls within historic times. If in one locality stone weapons only are found, while in the other there are also those of bronze, this difference, in itself, does by no means determine a chronological interval between the two of many hundreds or thousands of years, as was formerly supposed.” “After the researches of Heer, it must be admitted that the builders of the lake-dwellings were not merely hunters, but also tillers of the soil. They cultivated their fields in the spring of the year, and made use of the manure of goats and sheep. Whence they obtained their cereals is indicated by the discovery among the remains of the blue-bottle (*centaurea cyanus*), a plant which is indigenous to Sicily. Everything, therefore, connected with the pile-dwellings points to a period in which the south-eastern coast regions of the Mediterranean were the seat of an advanced civilization, the date of which is established by history.”

The theologians will accordingly come off triumphant in the end and find their six thousand years sufficient to meet all the requirements of the history of the human race. It may be seen from this that assailed positions must not at once be surrendered as untenable. “Scare-scrows are not dangerous.”



## ARTICLE VII.

## KNOWLEDGE BY SERVICE.\*

By M. VALENTINE, D.D., President of Pennsylvania College.

Great truths are often revealed in statements of simple facts. A single occurrence expresses a general law, and when fully understood becomes a point of far-reaching light. In the first of Jesus' miracles, when, at Cana, He began to manifest His glory, He used the obedience of the attendants to fill the water-pots, and to draw forth the wine. The ruler of the feast was impressed with ignorant wonder at the fresh supply, but those who had received and fulfilled Christ's commands, being close to the whole occurrence and sharers in the work, had entered into the great secret, and understood whence it was. The governor wondered, but "the servants knew." A great law reaches the surface, in this single instance of it. Obedient service comes into the secrets of God. It opens the way into knowledge. In doing God's will we understand His works and ways. This relation of service to knowledge is the subject with which we wish now to engage your attention. It presents truths that are rich in instruction specially suited to you at this time.

You have been spending some years in the special work of drilling and storing your powers of knowledge. You rejoice, as you should, in the fruits of the endeavor. But you have just begun to gather knowledge. You have *only* entered the borders of the great domains of truth. Especially in the higher relations of Christian truth and life, involving your most important interests, there is a rich and far-stretching range before you. In passing out of College into the activi-

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\* A Baccalaureate Discourse, to the Class of 1873, based on the words, "But the servants which drew the water knew," John 2 : 9, and delivered June 22, 1873.

ties of life, the way of your progress is greatly changed. From the pursuit of knowledge through retired study, you enter more distinctly into the practical world, where in great measure you are to know by doing. Your time of learning is not past. In the great field of action, in which you fulfil your mission of service to God and work for men, you will realize new sources of knowledge and find the way into its best treasures. A brief review of the *evidences* and the *blessings* of this growth in knowledge by obedient service in the Christian life, may instruct and help you.

I. The evidences are found in constant experience, as well as in the very nature of the case.

1. The law appears in striking clearness in secular life. There is here a mirror from which the principle in the higher spiritual sphere is constantly reflected. The world is full of people whose lives are devoted to no serviceable or productive employment. Some live in ease and leisure. Their relation to society is not that of laborious help, but of elegant enjoyment. Served at life's pleasant feasts, accepting in indolence and selfishness the luxuries that are borne to them, they often understand but little of the primary conditions and strange processes by which the admired and enjoyed result reaches them. Of their daily blessings, how many come to them from unexplored sources and through hidden channels. Surrounded by the objects that fill and adorn the homes of wealth and luxury, the gifts of science and art, the productions of the press, of the pencil, or of the camera, how few persons have any real, clear, or appreciative understanding of the laws under which these things become possible, and the marvelous processes by which they are furnished. Few of those who read the daily papers, or whose eyes are feasted by the beautiful pages of books, are acquainted with the wonders of paper and type manufacture, or the mysteries of modern printing. The wearers of the costly cloths and rich silks that now clothe the person more gorgeously than Solomon in all his glory, often enjoy them with but little knowledge of the multiform conditions and toilsome work of their production. But those who have served these things to human need



and pleasure, working away back at the origin of them, have gotten into communion with nature, in its laws, methods, and possibilities, and can tell stories that explain the wonder of the proud and make the master sit at the feet of the servant.

This principle is fully illustrated in the marvelous achievements of practical science and invention. There is hardly an improvement made, or any great addition to the utilities and enjoyments of life given to the public, without awakening the wonder of men as to whence and how it came. The march of progress keeps the people in a continual surprise, allied to bewilderment. Our railroads and telegraphs which have revolutionized the business of the world, our steam-presses that multiply our morning papers to the hundreds of thousands, our spinning jennies and looms with their wonders of beautiful and useful work, our Westinghouse brakes stopping rushing trains in crises of agonizing danger, our great steam-ships that ride the seas and bring distant peoples into close neighborhood, our *materia medica* given by the laboratories of chemistry, our almanacs that astronomy lays upon our table, are all accepted with an indefinite admiration which is rather content with the results than careful to investigate and know their principles, causes, and methods. Paley says: "Not one man in a million knows how oval frames are turned." It is so as to all the most brilliant inventions, and applications of science, that fill the world with convenience and pleasure. Those who receive their benefits are generally far off from the points of their production, and only indolently wonder. But the busy workers, the earnest servants of the world's progress, the laborers for the general good, the men whose lives are not lost in idle enjoyment, but consecrated to the activities which promote human welfare, can tell tales of patient toil, of secret sources, of hidden powers, the filling up of the water-jars and the transmutation of simple nature into the higher products of art, science, and utility. Even though those who only sit at the feast may study and inquire and know much, they do not know, and cannot know, as they who have wrought in the processes, and

understand by the sight of the cunning eye and the touch of the laborious hands. To theoretical knowledge, practice adds far clearer and more definite insight. And so, when among the feasters a desire has been awakened to know accurately and thoroughly, princes have left the palace and kings come down from the throne to enter ship-yards and machine-shops and the laboratories of practical science.

2. All this shadows forth the law of the higher spiritual sphere. Here its action marks a clear difference between the servants of Christ and men of the world. Spiritual things, forming the grandest part of true life, are not rightly understood by most persons even in Christian lands. They are a *terra incognita* to many—almost a blank in their minds. Even to men of learning and science, the need remains: “Acquaint thyself with God.” In seeing, they see not. Their understanding has not, indeed, rejected Christianity. But their theoretical reception of it is rather a formal admission of the value of its general blessings than any appreciating recognition and understanding of its essence and force. They take the gifts of Christianity, dropping, as they do, like ripe fruit into every home of the land. Perhaps they speak admiringly of Christian truth, morals, and life. But they have not sounded the meaning of Christianity. Only they who are its true servants, who have waited in obedience on Jesus’ word, who have drawn water from the wells of salvation and are bearing it to others can rightly understand whence it is and what it is. The masters of earthly things wonder, but the servants of Christ know.

3. It is easy to see that this must be so. It takes place on well-established principles. To be otherwise, the laws of nature and the working of grace would have to be changed.

It is due in part to the *receptive disposition* in obedient service. It has become almost proverbial, that “the heart makes the theologian.” Augustine gave the rule: “Believe that you may know.” Pascal declares: “God has determined that divine things shall enter through the heart into the mind.” This is their way to the head. In the receptive disposition



of true obedience, the gate is thrown open. A bad heart locks out the knowledge of truth and duty and God. Hating the light, men do not come to the light, nor allow it to enter them. They do not know, because they are unwilling to do. The fact is divinely expressed in the beautiful statement: "The secret of the Lord is with them that fear Him." It is sometimes said that nature has secrets of beauty, expression and inspiration, which she reveals only to those of pure heart and sympathetic sentiment. These she instructs in lessons which the multitude never hear, or will not receive. And God opens only to His dutiful people the deeper things of His word and His works. They are the favors of a living friendship—answering gleams to loving hearts. Proud and self-sufficient men may gaze and ponder till they are weary, and are often forced at last to confess that the secrets come not into view by the simple ray of intellect. The revelation is to the open soul of the real servants of God. Into such a soul the truth enters, and impresses itself as light does in the open camera. The capacity is unclosed, the place prepared. The eye is single, and the whole body full of light. The vision in every direction is cleared, and heaven and earth are bathed in the illumination of day. You have, doubtless, often noticed how much more some men learn than others, living in the same light, trained by the same agencies. Perhaps you have wondered how persons can live in the midst of so much reality, and truth, and beauty, and power of inspiration, and yet keep their minds such blanks. In this practical antagonism to truth and duty, the surprising phenomena is explained. If any man loves the truth, he comes into its secrets. The spirit of doing or serving, is the spirit of knowledge.

The very act of putting divine doctrines into *practice*, becomes a quickening and enlarging experience. What is learned as mere theory, is indistinct and superficial compared with the thoroughness of practice. The talent grows by trading. Problems you cannot solve in your study, you may work out in the experiences of dutiful service. Many errors of the quiet study, are corrected in the rigid or sharp testings of work. Men with minds perplexed with the deep questions

connected with Christian truth and the divine life, often complain that they are without the leisure and means to investigate them satisfactorily. They think of the way into the truth as only through learned examination and the teaching of dusty foilios. This is, indeed, one of the roads into knowledge. It is an elevated and grand high-way. In some departments of knowledge, it is the only way. It is so in things that lie wholly outside of the moral and spiritual sphere. In a proposition in mathematics, the intellectual process is sufficient. It does not go beyond the intellect. So in many points of history, and mere matters of physical science. But in the grander moral and spiritual world, to which the material world is only a frame-work, it is different. Here simple intellect cannot do everything. The other powers of man must be brought into play. His whole nature is involved. The activities of obedience, the living of divine truth, the tides of sacred feeling coming into communion with spiritual being, the witnessing experience of all the moral powers, are needful for right knowing. With many this is almost the only way to sound the depths of divine truth; it is the best even to the scholar. Experience in the midst of God's work will, by the blessing of the Holy Spirit, settle many problems which anxious study and midnight oil have failed to solve. It will dissipate a hundred false notions, and re-shape many conclusions of theory. This is the final and decisive way to grapple with deep questions of morals and spiritual life—getting at the solutions through solid experimental processes. The Psalmist found himself wiser than the ancients, not only because he studied, but especially because he *kept* God's statutes. Obey God's voice, hear and do Christ's commands, draw forth the water at His bidding, and bear it to waiting, thirsty lips and fainting souls, as a co-worker with the Master, and you will evermore learn more of Him and the Gospel, and understand still better the miracles of love and power that manifest His glory.

The law of *progress* further explains it. There is nothing stationary in doing. The work, with its experience is ever carrying you into better position. God's truth in revelation



and nature, and human duty in its true relations, are thus continually beheld from a closer point of observation. Let any one be put upon the doing of what has been before only taught him in words, he not only discovers that his conceptions become more definite, but when he has done it he stands a step nearer to mysteries that now open to view beyond. He has gotten a new and vantage stand-point. He is pushing his way, by the surest process, into the outlying domains. The mere theorist sits away off from the great world of truth, duty, reality, conflict and life, and takes, it may be broad, but general views. But he does not explore it. A landscape beheld from a distance, is indistinct and general. In traversing it, your progress at every step brings its features into bolder reality, discloses thousands of objects unperceived before, and at its farther border leaves you with eyes resting on other landscapes. After your prospect from the study, let obedient service, take you forward into the very midsts of the domain of reality, truth, duty, and work for God, and as you proceed, everything will, with the force of a gladdening surprise, take clearer shape and burst into real life; thousands of minor, yet most enduring, beautifying and explanatory realities and relations, till then unseen, come trooping into view, and you get new outlook for still further knowledge. It is doing that takes down the barriers to progress, walks into holy places behind before unapproached and unlifted veils, comes closer to God, and learns His character. The Christian men of earnest hearts and busy hands, who, in faith and humility, serve the Master in the places of duty in the great world of activity, working along the line of God's commands toward His sublime designs, are by His blessing moving onward toward the things which kings and prophets desired to know, and "died without the sight."

II. The blessings of this knowing by doing, of this growth in knowledge by growth in serviceableness, are manifold and rich. A few of them must be noticed.

1. Among its primary results comes *a deeper and more effective vitality* of knowledge. One of the saddest defects of knowledge, often, is its want of life and regulative power.

It seems dormant, dead. Men's views of things are remote views, without quickening interest. They do not lie near to them, seize hold of their powers, rush into their life-currents, or come to fruitage in character. The knowing is as if they did not know. It is a thing of the head, with no blood heat or heart pulses. A science of morals is but a few sharp definitions and rules, with imperatives seen, not felt. Theology is only a little knowledge about God, without living communion with Him, or acquaintance with Him in fact. Knowledge is a mere intellectualism. Even among the very sages in the simple lore of books, in this unpractical intellectualism, there is a sad and painful consciousness of unsteadiness of grasp upon the truths they have seemed to themselves to reach, a lack of anchoring power for heart and life in their conclusions. A reader of our current speculative literature cannot but notice a vein of sadness running through much of it, a deep undertone of unrest, uncertainty and hopelessness, which sounds mournful amid much that is musical and manly. In the unbound thought and inquiry of our times, reconstructing systems in the mould of new hypotheses, the shifting movements seem to break the anchorage of many minds that are seeking conclusions through mere study, and we hear a sound of distress as they drift out to sea and feel the want of something to stay them. They are driven as ships without compass or rudder. Under the legerdmain of intellectual processes, almost every fundamental truth of morals and religion may be made to look insecure. Foundations of rock are made to look like moving quicksands. Musing, marveling, theorizing, or day-dreaming, arresting the moral and religious activities, and letting the intellect work on, men may come to believe in the phantoms of their own creation; and, lost in the labyrinth of their fancies, lose sight of God's great guiding stars of abiding truth and duty. Some, not yet given up to believe a lie, nevertheless find that their relaxed and nerveless grasp can hardly hold fast a single settled truth. How many men, of brilliant talent and much learning, but employed only in unpractical speculation, have been carried hither and thither, from one absurdity to another.



er, until their weak follies have become the amazement of sensible people. This fact in literature and life is the witness at once of the human soul's need of a living, personal Christ, and of anchorage to Him in a knowledge made vital and sure by the experiences of actually doing His will. For steadiness of conviction and reliableness of knowledge, more is demanded than the simple work of the intellect. You may sit in your study and settle for yourselves the great triumphant proofs of the Gospel. But unless you then live out the Gospel, by falling in with its aim and work, turning the outer proof into inward life, the world and sin, the deceitfulness of the heart and the perversities of thought will soon unsettle them again. Making the proof non-practical, it is made to count zero. However conclusive may be the objective historical evidences of Christianity, if held merely in the intellect they are too cold, remote, and mechanical to meet the wants of the soul, or hold it with safe and sufficient strength. Men must find something that enters their very lives and is inwrought into their very consciousness. This is a blessing reached, through the grace of the Spirit, by Christ's earnest workers.

It is a striking fact that the destructive tendencies of a speculative intellectualism find their true counteractive in the activities of Christian obedience. The mind must have this tonic. Christ's busy workers are not troubled with any unsettling of their faith. Doing God's will, they know the doctrine. They have a reserve fund of conviction, held far within the merely intellectual outworks of faith. The soul is larger than the intellect, and in its experiences grasps truths with all its faculties. Times of earnest work in the Church, our great practical epochs, become periods of robust faith. In seasons of little or nerveless work, belief is soon eaten out. Germany, during the period of the so-called illumination, the eighteenth century, was the land of ideas. Never was intellect more active. In the previous period of orthodox truth, however, the Church had been strangely wanting in earnest work and aggressive movement. It had been easy and quiet in the rounds of unobtrusive and familiar

pieties, but doing little of service at home or in the great mission-field of heathenism. This was not the normal or a flourishing state of the Church, charged with the high office of subduing the world to the Master. Its life was in antagonism to its knowledge. And when the days of illuminism came on, by the surrender to study without much Christian work, even the field of knowledge became a field in which it was felt that scarcely anything was surely known, and all things were thrown back into almost chaotic uncertainty. The thinking without working sank down into confusion, skepticism and moral helplessness. The thing in which that century chiefly failed, was the practical side of the Christian life, the carrying of known truth into holy service, into the work in which knowledge, becoming aggressive power, becomes also subjective life and strength. So those speculative scholars, by passing their lives in lazy, selfish meditation, without practical beneficence, shut themselves off even from the privilege of ever tasting the blessing of a sure belief. Even an astonishing wealth of ideas will soon be poor and weak if not put out to this usury of work.

The activities of men, about which their thoughts grow and their habits are formed, become the stable elements and forces of both individual and national life. Thus are created the moulds and forms that lie deepest in the heart. Any attempt to destroy or supersede these will disclose how real and fixed they become. Though seemingly exterminated, or wiped out, they are still ready to spring into life again. "When Bullock, some years ago, dug up in Mexico an old heathen stone-image, he found next morning that during the night it had been crowned with flowers; although Spain had destroyed the old faith with fire and sword, and the souls of the natives had been for three centuries digged about and ploughed, and sowed with Christianity." The old religion seems to have been in the souls of the people still. So does service ingrain its faith into the being of men, making even a false faith a perduring life. Over against this may be placed the unsubstantial nature of mere knowledge not turned to life, sharply set forth by St. James: "If any be a hearer



of the word, and not a doer, he is like a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was," Jas. 1: 23. The unused knowledge has not body enough in it to last a day, or ripen into a single blessing.

The great change that will mark your knowledge, my young friends, in your transition from the halls of college into your life-service in the work of God, is this vivifying of what you have learned and will learn. It will take new substance. Flowing into your life-currents, it will come to its true certainty and power.

2. Another blessing of this knowledge by doing, is *growth of character*. One of the great ends of knowledge is character. The barrenness of human learning; in this relation, is often surprising. So-called learned men are not always good. They are not good in proportion to their scholarly attainments. These stores are not always translated into personal life. They do not pass into character. This is true even of some ministers of the Gospel, who exercise their office, not in the spirit of true service, but as a mere professional performance. But the men who learn in the very midst of true and earnest work in God's great kingdom, reach knowledge in the very act of its flowing into life. It is doing that shapes character, as the strokes of the sculptor form the statue. The knowledge comes by the very practice that moulds the life. It moves right into personal manhood, as the light of the heavens turns into the color of flowers or the strength of forests.

One reason why general life shows so little benefit from the divine light, grand truths, and pure precepts, given forth by the schools, the pulpit, the press, is that the truths are not thrown into action, learned over again in doing them, and have no chance to pass from the brain into character. There is too little work done, to digest and assimilate the mental feeding. The failure is illustrated in the disaster that overtakes thousands of the young who are brought into the Church. Because, when introduced, they are not put to work, thrown at once into the ranks of Christ's earnest laborers, turning their visions of truth and duty into solid

deeds, their character remains undeveloped, or worse, is overborne and lost in the stronger currents of the ungodly world's activity. The work that is the young Christian's duty, is the young Christian's greatest blessing. In grace the curse of labor is reversed. The best, healthiest character is not found in the idle meditation of recluses. The cloister exhibits character one-sided, mostly feeble even though sometimes delightfully sweetened, never with any robust aggressiveness. Character does not grow well on the stylite's pillar or in the shadows of the hermit's cave. It is constantly found that it is not the simple budget of a man's ideas, not his collection or museum of facts, that regulates and controls his passions and ennobles his virtue, so much as his skill and habits of work, and the love of duty which the very doing of duty begets. Virtue grows by its intelligent exercise. It gets strong amid the efforts and struggles of life. Difficulties and conflicts are the school of the heroic virtues. Fortitude, self-control, unselfish generosity, devotion to liberty, and all the diviner excellencies, are developed by the activities of Christian service. Even the times of trial and persecution throw the nerve of a special strength and glory into character. Like the shock of battles, they have called into play an excitement of the whole nature, under which the soul has risen to the sublimest moral altitudes. The Samsons of spiritual might are those who have slain many foes in well maintained conflicts, and borne away the gates of many Philistine strongholds. It is sometimes said to be part of the greatness of man's nature, that the good he knows and has enjoyed, does not pass away from him, but becomes incorporated as a permanent possession of his being. But how, or by what process is it saved? Not by simply and idly knowing. It is by the true work of the Christian life, serving God's purposes as a co-worker with Him, that the good once known establishes, propagates, multiplies, and amplifies itself into ever grãnder treasures.

Character thus gains not only in intensity and force, but in breadth and greatness. We make our universe, not only by



study but especially by work. By this we transport ourselves outward into other things and broader being; we share wider life, and stretch our own over it. The more we do this, the greater our being becomes, the broader our life-currents, the nobler our character. Nothing lifts us so high as being co-workers with Christ; nothing magnifies us so grandly as to fill our activities with the aims of His comprehensive thought and love. He who divorces theory from deeds, knowledge from practice, puts asunder what God has joined together in bonds as a holy sacrament; and the guilty disruption must bring its penalty. History and society are full of illustrations of this law. Look at the vacillation, uncertainty and inefficiency of Coleridge, by reason of his unpractical, non-working habits—his knowledge, a floating, gorgeous cloud-land, his character comparative importance and defect. See the want of nerve and compactness in the elements of Charles Lamb's life—a life which Christian work, assimilating and steadying his beautiful visions and tender sentiment, might have wrought out and rounded into sublime and attractive strength. Look at John Sterling, who is represented as having, during years of speculative inactivity, “dwindled down from a devout and laborious clergyman to a slipshod and etiolated free-thinker.” Think of Lord Bacon, who, with all his learning, by failing in this law of practical conformity to truth, has given occasion for fastening upon his name the stinging line:

“The great, wisest, meanest of mankind.”

Recall the brilliant Henry Heine, with an intellect placing him in the front rank of Germany's literary men, yet never getting from his knowledge enough of soul-fibre to make him stand upright in virtue. Recall Comte, whose disobedience to known duty destroyed the very knowledge of God and of His ways out of his soul, and turned him out at the end of his days despoiled of character and truth, and made as wretched as he had been brilliant. Contrast with such failure, or running down and wreck of manhood, the affluent life and rich character grown in such workers as Paul the

apostle, Luther the reformer, in the philanthropist Howard, the missionary Swartz, the philosopher Newton, the patriot Washington, the scientist Davies, or the Astronomer Herschel. The former were not less brilliant intellectually; but how in these everything went into solid and blessed character. He who wishes his knowledge to turn to life and ripen in his manhood, must unite with the fruits of study the services of Christian work.

3. Another blessing from this, is a better *revealing* power. The true servants, by their progress into the hidden things of God, are, like those at the feast in Cana, in a position to disclose the secrets that instruct and amaze. They have worked themselves into nearer communion with the word and works of God, and so throw outward on others more of the divine light. Though the canon of the divine word has long been closed, there is a sense in which a perpetual revelation is going on in the world. Not only does God manifest Himself to the heart of the Christian who draws near to Him in filial communion through Christ by the Spirit, but He evermore enlarges the knowledge of Himself among men, by the treasures of experience and the dealings of His providence. All truth is of God, whether written in His word, or in the great volume of His works, or in the soul-experiences of men. The reading of this truth is a gradual process. All men may have some revealing power; first catching rays of the divine light, and then reflecting them upon others. Some men, like some substances, receive more light, and reflect more than others. Now and then appear some whose souls seem suffused with the beams of wondrous and before unthought-of things. They move as illuminators among their fellows. They are not inspired; but they have wrought onward into the closest communications with truth and love and God. Men do not think themselves into this; they live themselves into it, come into it by the co-operation of loving service. There is nothing like working with God, to get into His secrets, to be filled with His teaching, to become luminous with His light, and to throw the light outward in holy revelation on others.

Doubtless you have marked this fact in the intellectual ac-



tivity of some prominent men in science and scholarship, that they have no revealing power for the divine in nature. There are gifted and industrious investigators in the domain of fact and science, who move amidst the works of God without any recognition whatever of His presence, power, or designs. They have no perception of the deeper realities, relations, and meanings of nature—only of passing phenomena. Their writings show a marvelous opulence of learning, but no thought of a divine Author and meaning for nature. As if their spiritual nature and perceptions were dead, they see nothing but matter and movement; and to them this universal frame is a hard mill forever grinding on under blind force and law. We know of great volumes filled from lid to lid with minute descriptions of the natural world, but the writers, whilst roving through the wealth of the divine handiwork, do not seem to know that it is His, fail to see His marks, or trace a sign of His presence or designs. A Humboldt can travel over and over the earth, search and inquire and study, but if he finds the presence or tokens of the divine at all, he fails to disclose it. A Reclus can explore earth, ocean, atmosphere, life, and man, exhibiting a mind amazingly rich in materialistic information, but in two fine octavos he fails to allow a reader to think he has found a trace of the Designer and Maker of all. A Tyndall can look through heights and depths, and though he sees every atom moving obediently in place in the production of material forms, he discerns nature only as a ceaseless reign of law, behind which God, if there be one, is locked off from answering the cry of human need, or the prayer of child-like faith. He can answer his own prayers, by getting in among nature's laws and forces, but can bring to stricken and afflicted humanity no message of help from the love and pity of our heavenly Father. The author of the *Positive Philosophy* can make his mind so opaque to the diviner light, that, standing with his eyes fixed on the burning skies, with their myriads of rolling worlds, he can exclaim: "The heavens declare no other glory than that of Hipparchus, of Kepler, of Newton, and of all those who have aided in establishing their laws."

Nature is no such blank as it seems to atheistic scholarship. It is an illuminated volume with clear records. It is a vast harp, which, under the ceaseless touch of the divine hand, gives forth a tide of rich and wondrous harmonies to the spirit's open ear. As the human face is made bright by the soul's shining through it, so is the world by the beams of the divine Author through all its forms of being and beauty. The powers, movements and products of nature are all burdened with messages to the human mind and heart. History is a progressive revelation of the divine thought and will. God's purposes are the very soul of events. If they are overlooked, it is all a dark riddle. But to read and reveal the great lessons of nature, the teachings of history, and the meanings of this grand material and spiritual system of things in the midst of which we live, to stand ahead of others and unveil to them the forms of truth, men must have the deeper insight of the true servants of God. Progress must go on in His light, in the illumination of His Spirit, and the line of His work. Men who have not come into the secrets of the divine love and fellowship, cannot interpret aright to men. Unchristian men are, of all persons, the most inadequate interpreters of the book of nature. Often they pervert the meaning. Not reading obediently the divine word, they blunder and mislead in reading the divine works. Despite their science, nature is to them an undeciphered hieroglyph. Nothing is a sadder calamity to a man, or becomes a more disabling darkness on the soul than this vanishing of God out of nature, this dull, heavy, cold, blank materialism, in which design, wisdom and love are no longer seen to reign, but only "blind necessity or senseless chance." Nothing is such a terrible disqualification for a holy and sanctifying usefulness in the moral world. Such men cannot be God's prophets and apostles, for the true enlightening of the world, to bring our race to the knowledge of duty and into fellowship with the skies. But when to earnest thinking is joined the life of Christian service, then nature and life no longer conceal, but disclose Him; and the working student, the true scientist, fulfils the high office of ceaseless revelation. Such men, following Christ,



are, like Him, lights to the world. Each one bears out from the before unrevealed some new help for needy, bewildered, imperilled humanity.

Our times, we fondly trust, are pushing on through combined thinking and working, into higher knowledge and blessedness. Knowledge never becomes power, except through action. It has been said that Cromwell seized the thought of Milton and put it into life. The great Reformation was the flowing of study into deeds. The thinking of the monk and professor, by running into work, liberated the Church, and pushed the earth into a new era. This is always the way in which knowledge is translated into blessings for the world—thought turned to work, by either the thinker himself or others. So the ages, as well as individuals, move on into the glories of knowledge and blessedness. Perhaps this combination and the precious power of it, were shadowed forth in the types of Christianity represented by the three leading apostles. It is a beautiful idea, first suggested by Joachim Floris, developed by the great philosopher Schelling, and accepted by many theologians, that St. Peter, St. Paul, and St. John represent three well-defined types of Christianity, and point to successive stages of the Church's progress, the past, the present, and the future. The early Church was peculiarly marked by the Petrine legal strictness; the Reformation gave prominence to Pauline doctrine and faith; the years are opening out into the Johanne Christianity of love and all-embracing charity. These types are not conflicting, but each exhibits some preponderating tendency. The work element is not wanting in any one, but it has a growing prominence as the centuries bring in the glorious Church of the future. Law, in its stringent demands means work; faith and freedom mean work; but love is the very fountain and life and power of work—throwing the *work* of glowing love and the light of the millennium together.

There are lessons in this subject, young men, which you should lay clearly in your minds.

1. The insufficiency of a merely intellectual training. The words of Principal Shairp are so apposite on this point, that

we repeat them to you: "When a scholar goes forth from college well equipped with the newest methods, he sometimes fancies that he holds the key to which all the secrets of faith must open. And if they do not at once yield to his mental efforts, he is tempted to regard them as untrue. But clear and trained intellect is one thing, spiritual discernment quite another. The former does not exclude, but neither does it necessarily include the latter. They are energies of two different sides of our being. Unless the spiritual nature in man is alive and active, it is in vain that he works at religious truth merely from the intellectual side. If he is not awake in the deeper region of the heart, though he may be an able critic or dialectician, a vital theologian or a religious man he cannot be."\*

2. Look upon your appointed work as leading you in the way of continued knowledge. You would hardly so far misunderstand the teaching of this subject, as to see in it a depreciation of education or study. There have been some who have, especially for the ministry, undervalued thorough culture either as a preparation, or as a continued necessity. Against such a stupid idea it is surely not needful to guard you. Those who leap over the preliminary training, and reach the work by a "short cut," enter it without equipment enough to learn aright by the work itself. Those who stop constant, diligent, hard study after they are in it, sink into littleness, and are pushed aside by others, as they deserve to be. The truth before us is that work is to be united *with* study, not to do without it or to supersede it. Work is to carry it on, not to drop it. The service you enter is simply opening to you one more great book, for you to read and understand. Your engagement in life's work is, therefore, not the point at which you are to drop study, but a new and grander stage in it.

3. You see the way to make your education of service. Turn all you have learned, and can yet learn, into life. Set before you this aim—to be earnest and successful workers for

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\*Culture and Religion, p. 123.



God and humanity. You will thus do your share in taking away the reproach sometimes cast on learning, that it is in conflict with work and serviceableness, and that educated young men are indisposed to do any thing. You will find this prejudice in the minds of many. But the best educated are the most useful, if they put their learning to work, and still learn on in and by the work. Our times want these two things in its servants; first, the best education, and then the spirit of most earnest work. The days are past when stupid, uncultured men are at a premium. We have gotten beyond the period of stone hatchets and "blunt axes," which even the best meant designs cannot make effective. With education, the times call for men of action, alive and skilled to do. Crowded as the world is, there is always room for this sort of men. There is a welcome for them. Large as is the number of men who through bad conduct break down, or through a lazy mediocrity never rise, there are always places open for intelligent, earnest workers. Trusting, from what we have known of you in the years of pleasant study together, that you will prove yourselves such, the Institution sends you forth with its blessing and its prayers.

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## ARTICLE VIII.

### NOTICES OF NEW BOOKS.

POTT, YOUNG & CO., NEW YORK.

*Index Canonum*, Containing the Canons called Apostolical, Canons of the undisputed General Councils, and the Canons of the Provincial Councils of Ancyra, Neo-Cæsarea, Gangra, Antioch and Laodicea; In Greek and English, together with a Complete Digest of the whole code of Canon Law in the Undivided Primitive Church, Alphabetically arranged. By John Fulton, D. D., Rector of Christ Church, Mobile. pp. 393.

This is a scholarly work and will be especially acceptable to those who desire to investigate the doctrine and polity of the early Church. It presents the material in a very convenient and satisfactory form. The reader has the opportunity of comparing the translation with the original, as both are given throughout on opposite pages. The translation, so far as

we have examined it, is faithful and accurate. Dr. Fulton has supplied what seems necessary to an intelligent and ready use of the volume. He gives us, in an Introduction of six chapters, an account of "The Provincial System of the Roman Empire—The Clergy, Officers and Religious Orders in the Church—Ancient Churches, and the Appointed Stations of the various classes of the Laity—Parishes, Provinces, and Dioceses of the Church, History of the Councils of the Church to A. D. 341—History of the Councils continued to A. D. 451. This of course is written from the stand-point of the Anglican system, yet the author is not extravagant or partisan in his presentation of his views.

After the Canons, as indicated in the title of the volume, together with Synodical Letters, Creeds, Definitions of Faith, etc., we have a very full digest of the Canons, and an Index to the Introduction. The plan of the author did not embrace all the documents approved by these four Councils, nor does it extend to the Fifth and Sixth Councils of the undivided Catholic Church. But he holds out the expectation of what he modestly calls "a more noble work than this," should the present volume be received with favor. It is to be hoped that the scholarship of the country will duly appreciate such a work, and that both the author and the publishers may be encouraged to furnish what the present volume will lead many to anticipate with eager expectation. Such works are of inestimable value to the student, and may be consulted with profit by any intelligent reader.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

For sale by Smith, English & Co., Philadelphia.

*A Commentary, Critical, Experimental and Practical, on the Old and New Testaments.* By the Rev. Robert Jamieson, D. D., St. Paul's, Glasgow; Rev. A. R. Fausset, A. M., St. Cuthbert's, York; and the Rev. David Brown, D. D., Professor of Theology, Aberdeen. Vol. V. Matt.—John. By the Rev. David Brown, D. D. pp. xlv; 486.

We are glad to announce to the readers of the REVIEW the fifth volume of this commentary, covering the four Gospels. The general character of the work, and the excellent style in which it is brought out have been noticed in former numbers of the REVIEW. To many, who especially desire a commentary on the New Testament, the appearance of this volume will be most welcome. The Gospels must always be a study of chief interest to the friends of Christian truth. This volume contains a tolerably extended and valuable Introduction to the four Gospels, followed by brief Introductions to each, and catalogues of the sources of authority for the text of the Gospels, and the works quoted or referred to. The author has made use of the best modern helps to give a correct understanding of the gospel narratives. This volume is eminently what it professes to be, and whilst not endorsing every interpretation, we commend it as the work of a devout and earnest student of the inspired word.



As exceptions were taken in the notice by the REVIEW of the two former volumes prepared by the Rev. Mr. Fausset, on account of Millennarian views obtruded on the reader, we are glad to say that this volume contains an antidote. It may detract somewhat from the harmony and consistency of the work as a whole, but it is better than to have such views without anything to correct their tendency. The author says: "Those who maintain that the Millennial era will be organically different from the present Gospel dispensation and denounce as unscriptural the notion that the one will be but the universal triumph of the other, will find it hard to interpret the parables of the Mustard Seed and the Leaven on any other principle. The gradual growth of the Christian tree until the world be overshadowed by its wide-spreading branches—the silent operation of the Gospel on the mass of mankind, untill the whole be leavened—these are representations of what the Gospel is designed to do, which it will be hard to reconcile to the belief that the world is not to be Christianized before Christ's second coming; that Christendom is to wax worse and worse, and be at its worst condition, when He comes; and that not till after He appears the second time, without sin, unto salvation, will the Millennium commence and universal Christianity be seen upon the earth." p. 81.

NOYES, HOLMES & CO., BOSTON.

For sale by Smith, English & Co., Philadelphia.

*Pater Mundi*: or Doctrine of Evolution. Being in substance Lectures Delivered in various Colleges and Theological Seminaries. By E. F. Burr, D.D., author of "Ecce Cœlum" and "Ad Fidem," and Lecturer on the Scientific Evidences of Christianity, in Amherst College. Second Series. 1873. pp. 303.

In this second volume of *Pater Mundi*, Dr. Burr has added to his already high reputation as an earnest thinker and most able and interesting writer on the relations of Science to Theism and Christianity. It is not inferior to any of his preceding works, but has some features of even surpassing merit. The author set before himself the high aim of thoroughly disproving the Evolution hypothesis of the materialistic scientists. It was a great undertaking, considering the ascendancy that hypothesis has attained among men of great name in the scientific world. But he has accomplished it triumphantly. The bold and brilliant theory has received no more complete and unanswerable reply than is given it in this volume. He has shown how utterly without scientific basis it is. He has reduced its seeming strength to thin air, striking away, with his strong arguments, its alleged supports, until the common sense of every intelligent reader is compelled to see the whole atheistic scheme as a gigantic fraud, and the dogmatism with which it is pressed as an insult to human reason and an outrage to science. The Christian public, will give the volume a hearty welcome. An outline of the points taken up will give some idea of the work. The first Lecture presents a general account of the Evolution

hypothesis or Law Scheme, shows its real and practical hostility to Theism and Christianity, and that the rational battle for religion being no longer on the metaphysical field, this scheme remains as the only possible competitor of Theism in the explanation of nature. In the second Lecture, he states the three parts of the scheme of Evolution: "The *Nebular Hypothesis*, which undertakes to show how worlds and systems of worlds were made in a natural way from a fire mist; the Doctrine of *Spontaneous Generation*, which undertakes to show the natural origin of life and simplest organisms; the Doctrine of the *Transmutation of Species*, which undertakes to show how all the higher sorts of plants and animals came, by a series of natural changes, from one or a few simple species spontaneously produced." The chief defenses made by the Evolutionists for this scheme are next examined, and it is shown how wofully the facts in the case fail to bridge over the chasm from the premises to the asserted conclusion. The fourth Lecture brings out the conflict of the Evolution scheme with the whole science of Ontology. The testimony of Geology is next arrayed in plain and bold contradiction of it. The sixth Lecture exhibits it as refuted by the science of probabilities. In the seventh, eighth and ninth Lectures, the facts of astronomy, solar, stellar, and nebular, are examined and their testimony taken as utterly repudiating the hypothesis.

Throughout the work, Dr. Burr has shown great wealth and thoroughness of scientific learning. His thoughts are all aglow with devotion to truth and hatred of error and atheism under the name of science. His style is marked by singular clearness and force, and by a wonderful affluence of imagery, striking metaphor, brilliant and telling illustrations.

DODD & MEAD, 762 BROADWAY, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*Play and Profit in My Garden.* By Rev. E. P. Roe, author of "Barriers Burned Away." pp. 349.

This is a very chatty, readable book. The author undertakes to inform his readers how he made two acres yield him two thousand dollars in a year. It is not a scientific treatise nor a practical manual on gardening, but rather a record of personal experience. The volume is pervaded by a very pleasant, genial spirit, and the reading of it is good for the soul. We are not sure that it will greatly aid others in the art of gardening, or that many will be as successful as the author, but we are persuaded that some such employment for many ministers would add to their health and comfort and usefulness. It will be found, no doubt, by the majority an impracticable thing, to divide their time and attention properly between such employments and the higher duties of the ministry. Yet the two are by no means incompatible, and happy the man who can preserve the true medium, so as to make his recreation and labor conducive to the interests of his purse and his calling. Gardening is a very lawful and scrip-



tural employment, and we recommend it to all ministers who have a few rods of grounds and are not too indolent. To cite a high authority, Lord Bacon says: "God Almighty first planted a garden; and, indeed, it is the purest of human pleasures; it is the greatest refreshment to the spirits of man; without which buildings and palaces are but gross handy-works."

ROBERT CARTER & BROTHERS, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*The Gospel in Ezekiel*, illustrated in a Series of Discourses. By the Rev. Thomas Guthrie, D. D., Edinburgh. pp. 395. 1873.

*Christ and the Inheritance of the Saints*, illustrated in a Series of Discourses from the Colossians. By Rev. Thomas Guthrie, D. D. pp. 344. 1873.

*Man and the Gospel, and Our Father's Business*. By Thomas Guthrie, D. D. pp. 478. 1873,

*Speaking to the Heart: or Sermons for the People*. By Thomas Guthrie, D. D.; New Edition, with much original matter. pp. 492. 1873.

*The Parables*, Read in the Light of the Present Day. By Thomas Guthrie, D. D.; With a Brief Memoir of Dr. Guthrie. pp. 278. 1873.

*Life of the Rev. Thomas Guthrie*. Compiled mostly from His Own Words. pp. 171. 1873.

The recent death of the great Edinburgh preacher has been made by the publishers the occasion of furnishing a new and uniform edition of his works to his thousands of admirers in this country. These attractive volumes, except the last named, belong to this uniform edition. They are, however, not numbered, and are sold separately.

It is almost superfluous at this time to commend the works of Dr. Guthrie. Ever since the publication of his *Gospel in Ezekiel*, the author has been recognized as standing in the very front rank of pulpit writers. His discourses bear the marks of great ability and real genius. For clear, strong thinking, for broad and inspiring views of Christian life, and especially for variety and richness of illustration from the common things of nature and life, his works have established for him a reputation surpassed by very few pulpit authors. The other volumes show the same attractive thought and opulent imagery that characterize the "*Gospel in Ezekiel*," and have charmed all readers. They are all practical, and meant for the people. The volume on *The Parables* contains a very interesting memoir of the author, with an account of his death and funeral.

*The Life of Dr. Guthrie*, though brief, is a most interesting account of the chief events and features in his life and history. "The volume consists," as stated in the Preface, "in greater part of the Doctor's own utterances—the desire being to give the facts and incidents as described by himself; and his sentiments as they were uttered by his own lips, or written by his own pen. The numerous extracts given will be welcomed by readers of the volume, as beautiful, truthful, and useful in themselves, and as

the best representation of the character, labors, and achievements of one who has ever proved himself an ornament to the Christian Church, and an honor to his native Scotland.”

*This Present World.* Sketches from Nature and Art. Taken in the Vacations of a Professional Life. By William Arnot. Edinburgh. pp. 252. 1873.

These sketches, as intimated by the title-page, are not given as strictly scientific or highly elaborated discussions. They are by no means, however, wanting in solidity or ability. Though produced in the free and easy work of vacation recreation, they are rich in the thought and information that spontaneously appear from a highly gifted and well-stored mind. For the sake of order the author has ranged his sketches under two general divisions:—the earth as it has been framed and fashioned by God, and as it has been occupied and improved by man. The topics are such as Science and Religion; From Chaos to Cosmos; An Equilibrium maintained by the Action of Opposite Forces; The Earth, Ocean, and Atmosphere; Land and Water; Water in the Mechanics of Creation; A Water-Spout; Water in Relation to Heat; Rivers; Springs; Early Effort; Discovery, Possession and Boundaries; The Telegraph; Railways, Canals, &c. The book gives us very pleasant and instructive reading.

*Yesterday, To-Day, and Forever.* A Poem, in Twelve Books. By Edward Henry Bickersteth, M. A., Incumbent of Christ Church, Hampstead, and Chaplain to the Bishop of Ripon. pp. 441. 1873.

Criticism has placed this work among the very first poems of our age. It can be no ordinary work of which the *London Lancet* says: “If any poem is destined to endure in the companionship of Milton’s hitherto matchless epic, we believe it will be ‘Yesterday, To-Day, and Forever.’” This cheap yet beautiful edition by the Carters, in clear, good-sized type, and attractive binding, will put it within reach of everybody, and it should be in every Christian family. It is a volume that will comfort and purify, whilst giving the highest intellectual enjoyment to the lovers of true poetry.

*Pisgah Views: or the Negative Aspects of Heaven.* By Octavius Winslow, D. D. pp. 212.

Dr. Winslow is well and favorably known as a religious writer. He has, in this little volume, selected for presentation a very attractive subject, or diversity of subjects. Adverting to the fact that the revealed descriptions of heaven are for the most part negative, he discusses the topics: “No More Curse; No More Night; No More Sea; No More Hunger and Thirst; No More Pain; No More Tears; No More Death; No Temple.” These are presented in language that will comfort and cheer those who are looking forward to the realization of these blessed promises.

*The Resurrection of the Dead.* By William Hanna, D. D. pp. 222.

This volume contains ten discourses, in exposition of the fifteenth chap-



ter of the first Epistle the Corinthians. The discourses are popular rather than critical, and are marked by the evangelical fervor and glowing style of the distinguished author. But whilst not professedly critical or learned, these discourses trench upon the most vital points in this most wonderful chapter. It is apparent that the author is in love with his theme, and the reader must be cold indeed who does not feel his heart warm as he follows him in his earnest discussions. The volume will animate and cheer the Christian. Its tone is indeed inspiring, and swelling sentences ring like the clarion notes of victory. We lay down the volume, saying with Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

*Aunt Saidie's Cow.* By Sarah J. Prichard, Author of "Rose Marburg," "What Shawney did to the Lighthouse," etc. pp. 357. 1873.

This is a charming story of the family of a New Hampshire Soldier who was killed in the civil war. It is a picture that shows how love and patience can be triumphant over poverty and trials, and make a happy home. The story will delight and benefit the young.

#### QUARTERLIES.

The four great Quarterlies, reprinted by the Leonard Scott Pub. Co. for April have been received, and offer, each one, a table of valuable contents. Such articles as *Darwin on Expression* in the *Edinburgh*, *Greek at the Universities* in the *London Quarterly*, *The Monotheism of Paganism* in *The British Quarterly*, &c., illustrate the high worth of these Quarterlies.

The following books have reached us too late for this number: they will be noticed in our next.

#### FROM SCRIBNER, ARMSTRONG & CO., NEW YORK.

*Commentary, Critical, Expository and Practical on the Gospel of Matthew*, for the Use of Bible Classes and Sabbath Schools. By John J. Owen, D. D., LL. D.

*The Gospel According to Matthew Explained* by Jos. A. Alexander.

*Lange's Commentary on Matthew.* Schaff. Sunday School Edition.

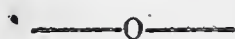
*Index to Systematic Theology.* By Chas. Hodge, D. D.

*May.* By Mrs. Oliphant.

#### FROM A. D. F. RANDOLPH & CO., NEW YORK.

*The Historic Origin of the Bible.* A Handbook of the Principal Facts from the best Recent Authorities, German and English. By Edwin Cone Bissel, A. M. With an Introduction by Prof. R. D. Hitchcock, D. D.

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## NEW BOOKS.

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THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
OCTOBER, 1873.

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ARTICLE I.

WHAT IS THE CHURCH?

ARTICLE EIGHTH OF THE AUGSBURG CONFESSION:

By H. ZIEGLER, D. D., Theological Professor of Missionary Institute,  
Selinsgrove, Pa.

“Although the Church is properly a congregation of saints and true believers; yet, as in this life, many hypocrites and wicked men are mingled with them, it is lawful for us also to receive the sacraments, though administered by bad men, agreeably to the declaration of our Saviour, that ‘the Scribes and Pharisees sit in Moses’ seat,’ &c. And on account of the appointment and command of Christ, both the word and the sacraments are efficacious, even when administered by wicked men.”

“They condemn the Donatists and such like, who denied that it is lawful to make use of the ministry of wicked men in the Church, and who hold that the ministry of such is useless and without efficacy.”

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To a correct understanding of the specific parts of any document, it is necessary to examine the occasion of its origin as a whole, and as to its several parts, and also its design, its

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\*Eighth Lecture on the Holman Foundation, in the Theological Seminary of the General Synod of the Evangelical Lutheran Church, delivered June 24th, 1873.



contextual relations, and its subject-matter. We will introduce specifically, however, only two of these topics: whatever of the others is necessary to our object, will be introduced in connection with these.

THE CON-TEXTUAL RELATIONS OF THE AUGSBURG CONFESSION AS A WHOLE, TO THE SEVENTH AND EIGHTH ARTICLES.

From a careful examination of Arts. I, II, III, IV and XX; V and XVIII; IX, X, XII, XX and XXIV; VII and XII; XIV and XXVIII; and XXV; of the Confession, we have the following relation of dogmas—The Triune God, as creator and preserver of all things; man fallen, exposed to the eternal wrath of God; deliverance from this wrath, by the new birth; this new birth, wrought by the Holy Spirit; the Holy Spirit, operating through the means of grace; the means of grace, efficacious only through faith in Christ; this faith, produced by the use of the means of grace: these means of grace, intrusted to the guardianship of the Church; and the Church, exercising this guardianship through her ministry.

We may sum up this relation of dogmas still more briefly, thus—God, the agent in man's salvation; man fallen, the subject of salvation; the word of God and the sacraments, the means of salvation; the Church, the instrumentality through which God renders these means efficacious to man's salvation. In short, the Church is God's chosen instrumentality through which alone he designs to render efficacious the means which he has ordained for man's salvation. A divine revelation, with all its divinely appointed institutions, would avail little towards securing our salvation, unless they resulted in the organization of the Church; and then, not, unless intrusted to the Church for self-improvement, for safe-keeping, for faithful administration, and for pure transmission.

Returning now to our relation of dogmas, we remark, that the last two are implied in the language of the seventh and eighth articles, namely—"Among whom the gospel is preached in its purity, and the holy sacraments are administered according to the gospel;" and "the sacraments and word are

efficacious, on account of the institution and command of Christ, although they are administered by wicked men."

THE SPECIAL DESIGN OF THE SEVENTH AND EIGHTH ARTICLES.

In the New Testament we find two classes of texts descriptive of the Church, sometimes apparently in conflict with each other, and yet constituting a harmonious whole—the one being ideal, and embodying the elements of her essential nature, the other being empirical, and embodying the phenomena manifested in her progressive development. Of the former, we have Eph. 5 : 25—27, and 1 Thess. 5 : 23, 24. According to these texts, Christ gave himself for the Church, that he might sanctify and cleanse it, and present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish; and St. Paul prays for the members of the Church, that God might sanctify them wholly, and that their whole spirit, and soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ. Of the latter, we have 1 Cor. 1 : 1, and 3 : 1—23, and 5 : 1—13; Gal. 1 : 2, and 1 : 6, 7, and 3 : 1—29. In these texts St. Paul represents the members of the Church at Corinth, as being not spiritual but carnal, and babes in Christ, as not being able to bear strong meat, as tolerating among them envying and strife, and divisions, and even fornication; and those of the churches of Galatia, as having already renounced the grace of Christ for another gospel, and as being bewitched so as not to obey the truth.

The adoption of either of these descriptions exclusive of the other, would give a very one-sided conception of the Church, and necessarily lead to many and fatal errors. Indeed, this would be the result, even when the two descriptions were not properly understood in their inseparable relations to one another. The exclusive adoption of the ideal must lead to the Donatistic fanaticism, or to indifference for all church-organizations, whilst the empirical alone would encourage corruption and formalism.

The historico-empirical existence of the Church as an external, visible, manifestation, and thus distinguished from its



essential ideal, was the Roman Catholic conception of the Church. With this historico-empirical conception was soon connected the opinion that the unity of the Church was represented in the bishops, and that without submission to them, no one could belong to this unity, or one Catholic Church. Upon this, again, was engrafted the supremacy of the bishops of Rome, and, finally, the supremacy of the Pope over all bishops, over all councils, and powers, spiritual and secular. Thus the Church was held to be, the congregation of the faithful throughout the whole world, united under one invisible Head, Jesus Christ, but also under one visible head, the vicar of Christ, the Pope of Rome. This visible head was then held as having full power to ordain laws, regulate all forms of worship, sit in judgment on the word of God, &c. Again, their idea of the faithful is absolute, implicit submission to the pope in all things; and that those who do not thus submit do not belong to the one universal Church.

This is strongly expressed in Bellarmine's treatise on the Church: "We hold, that the Church is only one, not two, and that this one and true Church is the body of men which is bound together by the profession of the same faith and the communion of the same sacraments, under the government of legitimate pastors, and especially of the one vicar of Christ upon earth, the Roman pontiff. From this definition, it is easy to determine who belong to the Church, and who do not."

After stating that this definition consists of three parts, and also, what persons are excluded by the first and second, he adds: "By the third are excluded schismatics who have faith and the sacraments, but are not subject to the legitimate pastor, and who, therefore, profess faith and partake of the sacraments outside of the Church. But all others are included in this definition, although they are reprobates, wicked, and ungodly."\*

Holding this conception of the Church, the Catholics denied the Reformers the right to be called a church, because,

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\*Winer's *Darstellung des Lehrbegriffs der Vers. Chrst. Kirchenparteien*, pp. 167, 168. Hag. Hist. Doctrines, Vol. II., pp. 291, 292.

in their opinion, they had separated themselves as a party from the bosom of the universal Church, and had thus departed from the idea of the Church as it was developed in her progressive history. To this exclusive empirical conception of the Church, the Reformers objected; and to show the injustice of this refusal, and to maintain their right to be called a church, they took hold of the essential principle as found in the New Testament, and embodied in the Apostles' Creed, namely, "the Holy Catholic Church, the Communion of Saints." This they set forth in Article VII. of the Augsburg Confession. It opposes the Romish error, that the Church is only visible, under the one vicar of Christ, the pope of Rome. It gives a definition of the ideal Church, the *ecclesia stricte dicta*: that is, as Christ her Head and his apostles delineated her and designed she should be in her complete development—a congregation of believers and saints, of holy persons, made such by faith, and who hold and dispense a pure gospel and pure sacraments, and who are all bound together in one inseparable communion throughout the world, and through all time, by this gospel and these sacraments, and not by the same ordinances of human appointment. But an organized society consisting exclusively of saints, has never existed in the world. The definition of the Church in the seventh article, so far as it relates to its essential element does not, therefore, describe the Church as she has been at any time as an organized society, but what she is in her inner, essential nature, and what she must aim to become in her complete development. In short: it is the New Testament ideal of the Church—the inner essence and the outer manifestation in its organized form, in harmony with one another.

That the Confessors thus used the term, "*Congregatio sanctorum*," is evident from the fact, that in the German copy of the Confession, they employ the phraseology, "*die Versammlung aller Gläubigen*;" and also, from the use of both terms, *saints* and *believers*, in both the German and Latin texts of the eighth article, and from their accompanying adjuncts, namely, "although the Church is properly nothing else than the congregation of saints and true believers, yet, since in



this life there are many hypocrites and wicked persons mixed with them," &c.

This definition of the Church in the seventh article, taken strictly, as consisting only of saints and true believers, would consequently exclude all religious societies from the Church, even the confessors themselves. Therefore, to avoid a one-sidedness on their part, with its concomitant errors, and to show more fully also, that they speak here of the *ecclesia stricte dicta*, or the ideal Church, and that they have a broader conception of the Church in the possessive development, they give us in the eighth article, an empirical description of the Church,—*ecclesia late dicta*.

Our further discussion will be embraced in the following theses.

#### I. THESIS.

THE CHURCH CONSISTS PROPERLY OF TRUE BELIEVERS OR SAINTS; AND AS SUCH IS ALSO AN EXTERNAL, VISIBLE ORGANIZATION.

The Augustana employs the terms, saints and believers, as equivalent. In Art. VII., the German text employs the term *believers*, whilst in the Latin, we have *saints*. In Art. VIII., the two terms are used in both texts.

Saints and believers imply each other, for saints are such by a true faith. This faith first procures our justification, and, secondly, through it, the Holy Spirit sanctifies us. The Holy Spirit, then, makes us saints through the medium of our faith. These saints, made such by the Holy Spirit, operating and communicating divine light and life through the word as the objective means, and through faith as the subjective means, are the living members of the true Church—they constitute the true Church in her inner essence—and as such, they are the congregation of saints or true believers. As these are scattered throughout the world, they constitute the Church Catholic. This Catholic Church is, again, "the communion of saints," because all true saints stand in fellowship with Christ and one another.\* This Catholic

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\* Luther regards the clause, "the communion of saints," in the Apostles' Creed, as an explanation of the preceding clause, "the Holy Catho-

Church, as the communion of saints, is also called the body of Christ, because it is united to Christ and receives spiritual life from him as its Head. It is once more designated the kingdom of Christ, and the kingdom of God, because the Church is the kingdom of God established by Christ on earth, and also, because Christ rules it by his word, and by the indwelling of the Holy Spirit. This is properly the true Church, in her internal, spiritual, invisible essence. In the Apology, it is described in the following language. The Church is a spiritual people, the true people of God, enlightened in their hearts, and born anew by the Holy Spirit. It consists mainly in the internal communion of heavenly gifts in the heart, as the Holy Spirit, faith, and the fear and love of God. It is the kingdom of Christ distinguished from the kingdom of Satan. Those in whom Christ effects nothing by his Spirit, are not members of the Church. The Church consists of all those throughout the world, who truly know Christ and the gospel, who have the Holy Spirit, and who properly confess the truth.

But whilst this internal, spiritual essence properly constitutes the Church, and whilst, as such, it would be not merely invisible, but wholly supersensuous, it has, nevertheless, also an outer and sensuous side, a visible organization.

The following language in which the Apology refers to the Church, recognizes its external, visible organization. It is an outward government—the ungodly and hypocrites have fellowship with the true Church in external signs of name and office—the ungodly are in this life among true Christians, and in the Church, as teachers and other officers.

Luther's criteria of the Church also recognize its visible organization. These are, the word of God, and the sacraments of baptism and the Lord's Supper, expounded, believed,

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lic Church," that is, as an explanation of what the Church is. In his Larger Catechism, he says: "The meaning of this clause is briefly this—I believe there is a holy body and congregation on earth, consisting purely of saints, called together by the Holy Ghost under one Head, Christ." He says, the word, *communio*, should be rendered, not fellowship, but a congregation.



and observed; the exercise of the office of the keys; the calling and consecration of church-officers; and the service of public worship.\*

Again: although the seventh and eighth articles of the Confession, present the inner, spiritual side, as the fundamental constituent of the Church, they, nevertheless, both also recognize her visible organization; for the Church has the gospel preached, and the sacraments administered, and also observes ceremonies instituted by men.†

The Roman Catholic Church starts with the outer, visible organization, and which she regards as the essence of the Church, to find her inner complement; the Lutheran, on the contrary, starts with the inner essence, and from it develops the outer organization.‡

That the Lutheran view, as set over against the Roman Catholic, is correct, may be thus argued. The Lutheran view harmonizes with all the works of God. The present universe was not first, and then from it, the development of first principles; but the contrary. In the elementary atoms constituting the elementary substances which compose all bodies, we find the laws requisite and adequate to the development of the present order of things. Besides: in this development, the process always was from lower to higher forms, orders, and faculties, commencing with inorganic matter, and proceeding up through the vegetable and animal kingdoms, and all finally destined, as one coherent universe, to contribute to the elevation of man to his high moral destiny. Thus has God brought forth the earth and its inhabitants by commencing with elementary principles. The full-grown tree is not first—it is developed from a seed which also contains its elementary and essential principles. The same is true of all nature. God's procedure in regard to the Church is the same.

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\*Luther's Werke, Hal., Tom. XVI., 2784 ff.

† For Prof. Harnack's views on this point, see *Evan. Rev.*, Vol. XIII., No. 49, pp. 126—129.

‡ See this more fully discussed by Guericke, *Ev. Review*, Vol. V., No. 1, pp. 17—27.

Our first parents were the first church, constituted such after fall, by faith in the gospel—the gospel in its true essence—promulgated by God himself in the first promise of the world's Redeemer, the Destroyer of sin and satan. *There* already, we see fallen man; *there* was the gospel; *there* was the Redeemer; *there* was faith; *there* was pardon; and *there* was the church, in its essential essence, first, and afterwards its external organization was gradually developed and completed.

## II. THESIS.

THE CHURCH, THEREFORE, CONSISTS ESSENTIALLY AND NECESSARILY OF TWO INSEPARABLE CONSTITUENTS—THE INNER, SPIRITUAL, INVISIBLE ESSENCE, AND THE OUTER, VISIBLE ORGANIZATION, AS HER EMPIRICAL DEVELOPMENT.

The inner essence, as seen in thesis first, is the soul regenerated by the Holy Spirit through the truth, apprehended by faith, and thus brought into cheerful submission and willing obedience to Christ, and animated by the precious hopes of the gospel. This essence is spiritual because it is seated in our rational and spiritual nature, and is begotten and nourished by spiritual agencies. It is invisible, not in its outward manifestation, but in its spiritual essence.

The outer manifestation is the organization of those who possess the inner, spiritual essence, into a society for the attainment of their mutual edification, and for their harmonious and efficient co-operation for the world's conversion. It is visible because of its formal organization and its employment of sensible means for the attainment of its ends; and herein it must have a progressive development. This constitutes its empirical character.

These two, the inner and the outer, are inseparable constituents. Hagenbach remarks: "As every manifestation which is the result of a life-power, has two sides, so also has the Church her outer or bodily, and her inner or spiritual side, and which can not be separated from one another; nevertheless, up to a certain point, these may be considered separately, and with the greater attention."\* This same inner side, ac-

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\*Ency. u. Meth., 5th Edit., §64, p. 197.



according to Luthardt, as the true, hidden church, constitutes the germ of all individual, visible churches; and, again, the visible church is the dispenser of the means of grace; is a necessary part of the church on earth; and in it alone can we find and comprehend the church in her essential nature. Again he says: the church, including her two sides, is neither alone visible nor invisible, but is both at the same time.\*

Hollaz, speaking of the relation of the visible to the invisible church, says: "We do not maintain that the visible and the invisible church, are two churches of different species, or of contrary opposition; but we call the visible and the invisible one and the same church in different respects: visible, in respect of the called; invisible, in respect of the renewed—which must be regarded as different modes, neither constituting different species, nor causing contrary opposition, because the invisible body of the renewed are included in the visible body of the called."†

Guericke, on this point, says: "Hence the Church, in Luther's Confession of faith, is called the spiritual body of Christ. This spiritual essence, however, must, in order to view the complete Church, reveal itself in an outward, bodily form, in a common confession of faith, verbal and sacramental."‡

Melanchthon, in his *Loci*, says: "As often as we think of the Church, we contemplate the assembly of those who have been called; which is the visible church; nor do we dream that any of the elect are elsewhere than in this visible church; for God will not be invoked nor acknowledged otherwise than as he reveals himself, nor does he reveal himself, except in the visible church, in which alone the voice of the gospel sounds, nor do we feign another church, invisible and silent."§

The truth is—all who constitute the inner, invisible essence of the church, also constitute her true external complement,

\**Ev. Rev.*, Jan., 1873, pp. 55—69.

†*Hutt. Red.*, 8th Edit., pp. 324, 325. ‡*Ev. Rev.*, Vol. V., No. 1, p. 19.

§Quoted by Guericke, *Ev. Rev.*, Vol. V., No. 1, p. 25.

or organized congregation ; and as thus organized, the church can not be otherwise than visible.

That the Church consists necessarily of these two inseparable elements, may be argued from the means of her production and edification, and from her design. The former are, the word of God, including the sacraments, and its whole system of doctrines, duties, and government, and faith uniting to Christ, and working by love. The former has been, and could be, received, guarded, faithfully transmitted, and properly administered, only by truly regenerated souls, and by them, only in an associated and organized capacity. The system of doctrines, &c., especially when considered in connection with the design of the church, again, constrains all truly regenerated souls to consecrate themselves in organized co-operation with each other, for their mutual edification and for the world's conversion. Here, then, we have the Church, consisting necessarily and essentially of her two inseparable elements—the inner and the outer, the invisible and the visible.

### III. THESIS.

THE CHURCH IS THE ONLY TRUSTEE AND STEWARD OF THE MEANS OF GRACE.

The Church has originally received the means of grace, and to her they have been intrusted as a sacred deposit for safe-keeping ; and in this sense, she is, as forcibly expressed in German, "*die Innhaberinn der Gnadenmittel.*" Again : She is bound to dispense these means for the edification of all her members, and for the conversion of the outside world, and also, to transmit them unadulterated to all coming ages. To express this, German theologians aptly employ, "*die Trägerinn der Gnadenmittel.*"

To cover the ground of both these German technicalities, I employ, in this thesis, the terms, Trustee and Steward.

Both the seventh and eighth articles imply this thesis, in the words—"among whom the gospel is preached in its purity," &c.; and also, "both the word and the sacraments are efficacious," &c.

As the trustee and steward of the means of grace, the Church is, therefore, an institution, to receive, appropriate,



guard, dispense, and transmit these means. If all this can be accomplished outside and independently of the Church, then was her Founder mistaken in regard to the necessity of her organization and perpetuity. The Church is "the pillar and ground of the truth."

Luther, in his Larger Catechism, (Art. III., Apostles' Creed,) teaches that the following things can be attained only in and through the Church—the operations of the Holy Spirit, as regeneration and sanctification, the preaching of gospel, the administration of the sacraments, the forgiveness of sins, and eternal life; and that without the Church, there can be no knowledge of Jesus, no forgiveness of sins, no works of grace by the Holy Spirit, but that man is under the dominion of the devil, and that, although he may have some knowledge of God, he can not obtain eternal life. He says: "The Holy Spirit accomplishes this sanctification through the following means, namely, the communion of saints, or the Christian Church, the remission of sins, the resurrection of the body, and eternal life." Again: "The Holy Ghost exerts his agency without intermission, until the last day, and for this purpose he has ordained a community or church upon earth, through which he speaks and performs all things." "For before we had obtained this"—namely, membership in the Christian Church—"we were entirely the subjects of Satan, as those who knew nothing of God and Christ. Thus until the last day, the Holy Ghost will remain with this holy community or Christian Church, through which he persuades us, and which he uses for the purpose of promulgating and exercising the word." "Out of the Christian Church, however, where the gospel does not exert its influence, there is no forgiveness of sin, and consequently there can be no holiness."

The connection of the several parts of the third article of the Apostles' Creed, also implies the same thing. The Holy Ghost, as the author of the Church, occupies the first place; then follows the Church; to which succeeds the forgiveness of sins; thus indicating that through the agency of the Holy Spirit in the Church, we obtain the forgiveness of our sins. To the Church, then, and to her alone, are committed and in-

trusted, from Christ her Head, for safe-keeping, for efficient administration, and for faithful transmission to the end of time, the word, the sacraments, and the ministry. In other words: the Church is the only *Innhaberinn* and *Trägerinn* of the means of grace. Independent of the Church, there can be no means of grace, and, ordinarily, no operations of the Holy Spirit, no saving faith, no salvation.

From this thesis, arises the importance and duty of being in fellowship with the Church.

Since the Church is the only trustee and steward of the means of grace, and since the Holy Spirit works saving faith only through these means, it must follow, that alone through the instrumentality of the Church, can man be saved, Rom. 10 : 13—17. If any additional argument is necessary to establish this point, we will merely suppose that the Church with her means of grace, and with the knowledge of religious truth which she has diffused among the nations of the earth, and also the accompanying influence of the Holy Spirit, were all removed from the world, and then put the question, how now can any one be saved? The world would be thrown back into heathendom, and left to the mere light of nature, without even the traditionary knowledge of the existence of God, coming from necessity originally only through a divine revelation. To suppose man capable of being saved independently of the Church, would be the same, as to suppose him capable of salvation without a positive revelation of the distinctive doctrines of Christianity, and without a saving faith wrought by the Holy Spirit. But union with Christ through faith, is necessary to salvation, Acts 4 : 12, and 10 : 43 ; Jno. 15 : 1. If, then, man cannot be saved independently of the Church's instrumentality, can he be, outside of the Church?

There is a two-fold union with the Church—*first*, an inner soul-union, and which consists in being in fellowship with Christ by faith, and in a sincere choice and purpose of making a formal connection with the organized congregation of believers ; and, *secondly*, an actual formal connection with the Church, through baptism, including a public profession of faith in Christ.



It is evident, that if saved without union with the Church by the first mode of connection, it would be salvation without Christ, which is impossible. But as union with the Church by this mode, includes a sincere choice and purpose of an actual formal connection with the organized congregation of believers, it is again evident that whoever refuses to form such a union, where it is possible, can not be in the Church even by the first mode of connection—that is, whoever of his own choice, refuses to unite with the Church in her visible organization, cannot belong to her invisible and essential communion. Again: whoever voluntarily disregards an institution of Christ, or voluntarily disobeys any of his command, cannot be in communion with him by faith; both of which are done by him who voluntarily refuses to unite with the congregation of God's people, or the Church. It follows, then, that whoever is out of the visible Church from choice, does not belong to Christ, and therefore, can not be saved. In the Church by the first mode of union, whilst one is outside of her by the second mode, can avail for our salvation only so long as the latter is impossible. It is thus evident, how we must understand the phrase, "out of the Church there is no salvation."

Whilst it is true that, whoever is in union with Christ by faith, is in a state of justification, and therefore, entitled to salvation, it is nevertheless equally true, that whoever voluntarily refuses connection with the Church's visible organization, or whoever having once formed such connection, and again voluntarily dissolves it, does by such deliberate act of disobedience to Christ, make his justification and consequent salvation, impossible.

But there are other reasons besides our personal salvation, that show the importance and duty of being in fellowship with the visible Church. The mutual edification of believers depends on a visible church-organization. The gifts and graces of all are necessary to the fullest development of each. To show the importance of this mutual edification, St. Paul devotes to its elucidation, no less than three chapters in his first epistle to the Corinthians, chaps. 12—14. I will give

but two brief quotations. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." "For ye may all prophesy, one by one, that all may learn, and that all may be comforted." Christ says: "Where two or three are gathered together in my name, there am I in the midst of them." To the Hebrews, St. Paul writes: "Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another; and so much the more as ye see the day approaching."

The duty of bringing the outside world to a saving knowledge of Christ, shows the importance of all believers being in union with the visible Church. We have been bought with the precious blood of the Son of God; therefore we are not our own, but are under the strongest possible obligations to devote ourselves to his service in such a way as will put us in a condition to accomplish the greatest amount of Good. Our influence for Christ can be exerted to its fullest extent, only through the Church. If, then, we would make our talents and labors fully available for Christ and our fellow-men, we dare not stand aloof from the Church.

#### IV. THESIS.

THE VALIDITY AND EFFICACY OF THE WORD AND SACRAMENTS DEPEND NOT ON THE ADMINISTRATOR, BUT ON THEIR OWN NATURE, AND ON THE INSTITUTION AND COMMAND OF CHRIST.

Article eighth of the Confession, (German copy,) says: "The sacraments are nevertheless efficacious although the ministers by whom they are dispensed, are not pious." The Latin text reads: "The sacraments and the word are efficacious on account of the appointment and command of Christ, although they are administered by wicked men."

When the confessors make the efficacy of the means of grace depend on the institution and command of Christ, they teach, by implication, that there is also an adaptation inherent in the means themselves to accomplish the design of their institution. This, indeed, is true of all God's works.



In the physical and in the moral world, all things are related to each other, as means and ends.

The efficacy of the means of grace depends, then, on their own nature, and on the institution and command of Christ.

The end to be attained by the means of grace, is salvation—or, specifically, conviction of sin, repentance, faith, pardon, and sanctification.

I need scarcely argue that there is an inherent adaptation in the law and the gospel, therefore, also, in the sacraments, to the attainment of these ends. The fact, that these means do not attain these ends, without the influence of the Holy Spirit, is no argument against this natural adaptation as means to ends. If it were, then the Holy Spirit might as certainly and successfully accomplish his works of regeneration and sanctification, without these means—indeed, without any means. Then, however, the whole plan of salvation would be a matter of mere arbitrary appointment, without any absolute and inherent necessity. But the Holy Spirit works through the word and sacraments because they are means adapted to the attainment of the ends designed; and he does not accomplish these ends in those who neglect these means, because they are the only appointed and recognized means that have this adaptation.

The gospel “is the power of God unto salvation to every one that *believeth*,” and the word preached did not profit the Israelites, “not being mixed *with faith* in them that heard it,” Rom. 1 : 16 ; Heb. 4 : 2. This fact, that the word becomes efficacious only when received by faith, and fails of its efficacy when not believed, at once establishes its inherent adaptation to the attainment of the ends proposed.

The following texts also prove this inherent adaptation : Jer. 23 : 28, 29 ; Heb. 4 : 12 ; Isa. 55 : 10, 11.

The efficacy of the means of grace depends, *secondly*, on the institution and command of Christ.

A religion that has, or that is only believed to have, no higher than a human origin, has no power to reform or save mankind. Religion that has no divine authority to bind the

conscience, will sink to a level with mere moral science. But let it come from God, or even be only believed to have a divine origin, and at once it brings the conscience under the strongest of all obligations and motives—the authority of God, and the interests of eternity. Without divine authority, the word and sacraments, would then be mere human institutions; and as such, they could not possess even the power of the truths of natural religion to reform and save mankind. But whatever Christ has instituted and commanded, comes to us with divine authority—with this authority, therefore, we receive the word and sacraments of Christ, because instituted and commanded by him.

This natural adaptation to the ends proposed, and their divine authority thus established, give these means more than a mere logico-moral efficacy. They are, as St. Paul says, Rom. 1 : 16, "*the power of God unto salvation.*"

It follows, then, that the validity and efficacy of the word and sacraments, do not depend on the administrator. His goodness cannot increase their efficacy, neither can his wickedness nor his heterodoxy decrease it, or deprive them of it, because in neither case, can he change their natural adaptation to the end proposed, nor their authority resulting from the institution and command of Christ.

#### V. THESIS.

NEITHER THE HERETICAL NOR THE UNGODLY CHARACTER OF THE MINISTER CAN MAKE IT SINFUL FOR THE TRUE BELIEVER TO HEAR THE WORD AND RECEIVE THE SACRAMENTS ADMINISTERED BY HIM.

The Latin text of our eighth article reads: "Yet since in this life there are many hypocrites and wicked persons mixed with them, it is lawful to receive the sacraments which are administered by wicked men, agreeably to the word of Christ: 'the Scribes and Pharisees sit in Moses' seat.'" Also: "They condemn the Donatists and such like, who denied that it is lawful to make use of the ministry of wicked persons in the Church, and maintained that the ministry of wicked men is useless and without efficacy." Whilst the sacraments alone are mentioned in these clauses, it is evident



that the lawfulness of receiving them when administered by wicked men, refers also to the word preached by them in its broader sense. The sacraments are useful and efficacious only because they are means of grace, and they are means of grace because of the word of God accompanying them and symbolized by them. And the word, thus in the sacraments, is the very essence of the gospel. If, then, it is lawful to receive the essence of the word, when administered in the sacraments by wicked men, the same lawfulness must extend to the reception of the whole word preached by them. This is also plainly implied in the condemnatory clause, in the words: "*licere uti ministerio malorum*;" for this expresses the lawfulness of using the ministry of wicked men in its broadest sense. This lawfulness is evident, *first*, from the qualifications required to receive the sacraments with their promised blessings: namely, repentance and faith. As these qualifications refer exclusively to the recipient and the word, and in no sense to the administrator, the character of the latter cannot change the lawfulness of receiving them, because it cannot change the qualifications of the former to partake of them.

It is evident, *secondly*, from the elements constituting the validity or efficacy of the sacraments. These, as seen in the thesis fourth, are their nature and the institution and command of Christ. It was there shown, that since the administrator, notwithstanding his heterodoxy and immorality, could destroy neither the nature of the sacraments, nor the institution and command of Christ, and as these involved their adaptation to attain the ends proposed, and their power supremely to bind the conscience, he, consequently, could not destroy their efficacy. But if the administrator cannot destroy their efficacy, then it follows that it is lawful for true believers to receive them at his hands, though he may be both heterodox and immoral.

This lawfulness is evident, *thirdly*, from the mode of their operation—that is, through the word and promise of God set forth by them, through our faith appropriating their promised blessings; and through the Holy Spirit operating through

them. But, again, the heretical and immoral character of the administrator, can deprive us of none of these; therefore, the Holy Spirit continues to do his appropriate work through our faith resting on the sacramental word and promise. Therefore again follows the lawfulness of receiving the word and sacraments administered by him.

We may, then, say with Christ and the Confession: "The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not."

But whilst the heterodoxy and immorality of the minister can neither destroy the efficacy of the means of grace, nor make it unlawful to receive them at his hands, this is no encouragement nor justification to the Church to be indifferent to the character and faith of her clergy; because their immorality and heterodoxy may, and often do, communicate themselves to the laity. This has in many cases led to such corruption in doctrine and life, as to make shipwreck of faith, contravene the operation of the Holy Spirit, and thus nullify the efficacy of the means of grace. The solemn trust confided to the Church, therefore, demands of her that she guard with the most scrupulous vigilance, the faith and morals of her clergy. "But though we or an angel from heaven, preach any other gospel unto you than that we have preached, let him be accursed." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed, is partaker of his evil deeds." "Beware of false prophets." Gal. 1: 6—9; 2 Jno. 10, 11; Matt. 7: 15.

The Apology says: "Yet we ought not to receive or hear false teachers, because they are not in Christ's stead, but are antichrists."\*

#### VI. THESIS.

AROUND THE EXTERNAL FACTOR OF THE CHURCH IS GATHERED A FOREIGN MATERIAL, HETEROGENEOUS IN ITS ELEMENTS, ANTAGONISTIC IN ITS AIMS, AND DESTRUCTIVE IN ITS OPERATIONS AND INFLUENCES.

The Confessors say: the people of God receive spiritual

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\*Müll. Symb. Büch., Vol. I., A. C., W. 156, (48), p. 162.



blessings, are enlightened, strengthened, and ruled by the Holy Spirit, and are, therefore, as the kingdom of Christ, distinguished from the kingdom of Satan. Therefore, the ungodly as belonging to the kingdom of Satan, cannot be the Church—they are only *among* Christians, and *in* the Church, but they are not on this account, *a part* of the kingdom of Christ. “Now, although the wicked and ungodly hypocrites have fellowship with the true Church in external signs, in name and office; yet when we would strictly define what the Church is, we must speak of the Church called the body of Christ, and having communion not only in external signs, but also holding faith and the Holy Spirit in its bosom.”\* Therefore the ungodly do not belong to the true body of Christ, to the internal essence of the Church, but only to its external organization, and to this even only in outward profession of name, office, and worship.

This foreign material gathered around the external factor of the Church is, however, heterogeneous in its elements, to those of the true Church. The elements of the one are, the depravity of our unrenewed nature, its enmity against God, and its being under the dominion of unbelief, sin, and the devil; the elements of the other are the regeneration of the soul by the Holy Spirit, its reanimation by the love of God and the precious hopes of the gospel, and its submission to the rule of Christ. Thus heterogeneous in their elements, the foreign material, especially when it becomes predominant, not unfrequently succeeds in introducing into the Church other elements in doctrine, government, cultus, and morals, congenial to its own nature. In the Romish Church the following are examples—salvation by works, papal infallibility, priestly absolution, implicit submission to the government of an ecclesiastical hierarchy, auricular confession, the worship of images, prayers to the saints, prayers for the dead, indulgences, &c. In the Protestant churches we may bring under this class the neglect of church discipline, its abuse to party

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\*Müll. Symb. Büch., Vol. I., A. C., W. 147, (12 & 13), p. 154. Henk. Bk. Conc., p. 217.

and selfish purposes, the disregard of each other's acts of discipline by different denominations, denominational exclusiveness on the ground of infallible orthodoxy, rationalism, the denial of plenary inspiration, &c.

As "the carnal mind is enmity against God," so we may say of these foreign elements; they are at enmity with the elements and nature of the true Church.

Again: this foreign element is *antagonistic in its aims*, to those of the true Church.

This antagonism is found, not between the two elements of the Church, its inner and its outer sides, but between this dual Church and the foreign and heterogeneous materials which have aggregated themselves around the Church's visible organization. The antagonism itself is seated in their heterogeneous elements and in their conflicting aims. A soul ruled by the devil, and whose aim is the glory of self, must be antagonistic to the soul ruled by Christ, and whose aim is the welfare of man and the glory of God. This antagonism will be seen also in the heterogeneous elements in doctrine, government, cultus, and morals, to which reference has already been made.

To this antagonism we may apply the following scripture language—"Can two walk together except they be agreed?" "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkneess? and what concord hath Christ with Belial? what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" Amos 3 : 3 ; Matt. 6 : 24 ; 2 Cor. 6 : 14-16 ; 1 Jno. 2 : 18, 19.

These heterogeneous elements and antagonistic aims, are necessarily *destructive of each other in their operations and influences*.

We have already seen how the foreign material often introduces into the church elements congenial to its own nature. Their heterogeneousness and antagonism are such that they



can never harmonize. A temporary compromise may be, and often is effected; but in the end, they must come into open conflict, and the one must destroy the other. It may be said with truth that here not unfrequently, "a little leaven leaveneth the whole lump."

The whole history of the Church, both Jewish and Christian, is a verification of this destructive tendency, especially the Romish Church before and in the Reformation. The one doctrine of justification by faith alone, shook the papal throne to its foundation, and has continued ever since in open conflict with its whole system. We may then aptly apply to this whole foreign element the words of Christ: "Take heed and beware of the leaven of the Pharisees and Sadducees."

We have in our national history a sad example of two such elements. The Declaration of Independence asserts and maintains the equality of all men by creation, and their endowment by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness. The Constitution of the United States, in the inauguration of the Federal Government, tolerated the holding of men bound to service—that is tolerated human slavery. The antagonism of these two heterogeneous elements—human freedom and human slavery—came from necessity into open and final conflict. The salvation of the nation made emancipation a necessity.

In concluding this thesis, I maintain, therefore, the right and duty of the Church to remove from her visible organization as her inseparable external factor, all those elements which endanger her existence or her purity, or impede her progress. The Church must always bear her earnest and clear testimony against heterodoxy and immorality. She dare not neglect the exercise of discipline against heretics and the openly immoral and ungodly. Neither can she be safe nor guiltless, and allow her liturgical service to usurp the place of a free and genuine spiritual worship. "If thy brother transgress against thee, go and tell him his fault," &c. "If there come any unto you, and bring not this doctrine,

receive him not into your house, neither bid him God-speed," &c. "Therefore put away from among yourselves that wicked person." "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you," &c. Matt. 18 : 15-18; 2 Jno. 10 : 11; 1 Cor. 5 : 11-13; 2 Cor. 6 : 14-18.

#### VII. THESIS.

IT IS IMPLIED IN THE SEVENTH AND EIGHTH ARTICLES OF THE CONFESSION, THAT THE CHURCH HAS NOT YET ATTAINED HER IDEAL PERFECTION.

In these two articles the marks of the ideal Church are the following—it consists only of saints and true believers; in it the gospel is preached in its purity, and the sacraments are administered according to their true intent and meaning; and again, in it there is to be no schism, but all its parts are to be perfectly united under Christ its one and only Head, in one mind and in one judgment.

This is thus delineated in the New Testament. Christ is represented as loving the Church and giving himself for it, "that he might sanctify and cleanse it, \* \* and that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." St. Paul prays: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Again, he admonishes: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Christ prays for believers: "that they all may be one, as thou Father art in me and I in thee, that they also may be one in us." Eph. 5 : 25—27; 1 Thess. 5 : 23; 1 Cor. 1 : 10; Jno. 17 : 20, 21.

In so far as the ideal perfection of the Church relates to



her unity and a pure gospel and pure sacraments, it belongs to article seventh, but in so far as its membership should consist of only saints and true believers, it comes within the province of the eighth article. According to it, there are associated with the Church in this life many hypocrites and ungodly persons,—that is, her empirical organization does not fully correspond with her internal and essential nature. She has not thus far attained her ideal perfection. This results mainly from the foreign elements that are associated with her external organization.

The eighth article seems to imply that this will continue to the end of the Christian dispensation. It says: "In this life there remain many false Christians and hypocrites, and also open sinners among the pious." The Apology admits that the ungodly may even predominate in the Church—that since the kingdom of Christ is not yet manifest, the ungodly are, in this life, among true believers, and in the Church—and that, as among a mass of fish, there is a mixture of good and bad, so the Church here below is concealed among the great body and multitude of the ungodly.

This point is more directly stated in the last condemnatory clause of the seventeenth article, namely: "They also condemn others who now disseminate the Jewish notions, that before the resurrection of the dead, the pious, (German—"the holy and pious alone,") will hold the government of the world, and that the ungodly will be everywhere oppressed." (German—"will be exterminated.")

As the doctrine of the millenium belongs more properly to the seventeenth article, I will dismiss this thesis with one remark. That the ideal Church of Christ and his apostles, as also, of the prophets of the Old Testament, includes, especially, the harmony and oneness of all believers, their purity, their devotion to religion, the preaching of the gospel to all nations, a general submission to Christ throughout the earth, and a high state of blissful enjoyment, is evident from the following texts. Is. 11 : 9 ; 35 : 8—10 ; 65 : 16—25 ; 2 Pet. 3 : 13 ; Matt. 28 : 19, 20 ; Mark 16 : 16 ; Dan. 7 : 18, 27.

## VIII. THESIS.

WHENEVER THE NECESSITY EXISTS, IT IS THE DUTY OF THE CHURCH TO REFORM HERSELF—TO INTRODUCE SUCH CHANGES IN DOCTRINE, CULTUS, AND GOVERNMENT, AS WILL ENABLE HER TO ATTAIN MOST SUCCESSFULLY HER IDEAL PERFECTION.

Whenever the Church becomes so corrupt that instead of realizing more fully her ideal perfection, she is continually departing from that ideal, and is thus failing successfully to attain the design of her organization: namely, the edification of believers and the conversion of sinners, then her reformation becomes a necessity. This was the condition of the Romish Church at the time of the Reformation.

The right and duty of reformation grow out of its necessity and the sacred trust committed to the Church as the *Innhaberin* and *Trägerinn* of the means of grace, according to thesis third. It follows also from theses fifth and sixth, in the latter of which was shown the duty of removing from the Church all those foreign elements which endanger her existence or purity, or impede her progress; and in the former, the same duty in regard to immoral and heretical teachers. But if the excommunication of unworthy and dangerous members, either of the laity or clergy is a duty, then much more is it a duty to reform the Church in her doctrines, cultus, and government, when these themselves encourage or connive at heterodoxy or immorality. This was the ground of the Reformation of the sixteenth century.

In effecting such a reformation, the Church does not lose her right to the title of the Christian Church, but only the more fully establishes this right. If a corrupt church in returning to a pure gospel, pure sacraments, and an evangelical cultus and government, forfeits the right to the title of the Christian Church, then no Christian people ever possessed such right. For nothing else can establish such a claim; neither the antiquity of the Church, nor an apostolical succession, even if it could be satisfactorily proved, nor yet a perfect oneness in doctrine, cultus, and government; because all these might exist, and yet the Church be corrupt and antagonistic to the institutions and commands of Christ. Against



the claim of the pope, founded on the above grounds, that the Romish Church alone possessed the right to be called the true and only Church, and that the Lutherans had forfeited all such claim, the Confessors defended themselves in the seventh and eighth articles of the Confession, and also in the Apology. In the latter, they say: "Hence we draw the conclusion, according to the Holy Scriptures, that the true Christian Church consists of all those throughout the world, who truly believe the gospel of Christ, and have the Holy Spirit." Again: "The Church, as St. Paul says, 1 Tim. 3:15, is properly the pillar and ground of the truth."\*

Luther says: "The true Church is known from the false, in this—the true Church teaches that God forgives us our sins freely, and alone on account of his grace and mercy, for Christ's sake, without our merits or works, when we are made sensible of our sins and confess them, and with the heart firmly believe in Christ; on the other hand, the false church attributes all this to our own merits and works, and teaches us to retain our doubts."†

The right of reformation in the Church being thus established, and also, the right, when reformed, to the title of the true Christian Church, the question presents itself, would any particular Church, say the Lutheran, or any part of it, forfeit the right to retain her own name, if in order to attain more fully and more successfully the standard of the ideal Church, she would effect a reformation within herself, or more specifically, if she would believe it necessary to adopt her Confession merely as to fundamental correctness? If the title, "Evangelical Lutheran Church," was designed to indicate, when it was assumed and accepted, that her true children in all coming ages, must receive her confessions in the sense in which she then understood them, and in none other, or cease to be Evangelical Lutherans, then we must answer our question in the affirmative. But this would be claiming for the Re-

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\*Müll. Symb. Büch., Vol. I., A. C., W. 151, (28), pp. 157, 158; and W. 149, (20), pp. 155, 156. Henk. Bk. Conc., pp. 221, 222, 220.

†Luth. Werke, Irr., Erl., 1854, Vol. 59, p. 136, (1199).

formers, either that they could not err, or did not err, in the preparation of our Confession. In either case, it virtually claims for them, either *in* that specific work, or at least, *for* that work, infallibility. It is also virtually saying to her own children; if you, in the exercise of your private judgment, in the interpretation of the Scriptures, and which we claim and exercise for ourselves, and which we also accord to you, should come to the settled conviction that any of the doctrines of our Confession are unscriptural, even in non-fundamentals, then you forfeit your right to be called Evangelical Lutheran—you must seek a home elsewhere: or, if you can find none of the same faith, you must set up for yourselves, or you must not avow or proclaim your convictions. But if the Reformation did nothing better than this for Christendom, then it is an abortion; then the name Evangelical Lutheran is a misnomer, and not worthy of being retained.

Luther desired simply to be called a Christian, an Evangelical Christian; and the Church of the Reformation, the Evangelical Church,—thus indicating that their faith was the pure faith of the gospel, the pure faith of the apostles, and that their Church was the true Christian Church.

The Evangelical Lutheran, then, claimed to be the true Christian Church, and she denied all human infallibility, and established for all time, the right of private judgment in the interpretation of the Scriptures. Add to this Luther's description, already given, of a true and false church, and dare we deny the right to a qualified reception of our doctrines, and still retain the name of the true Christian Church, if in such qualification we continue firmly to teach, "that God forgives us our sins freely, and alone on account of his grace and mercy, for Christ's sake, without our merits or works, when we are made sensible of our sins, and confess them, and with the heart firmly believe in Christ?" And, if thus entitled to the name of the true Christian Church, how can it involve a forfeiture to the name of Evangelical Lutheran?

But it may be said, if this conclusion is legitimate, then all orthodox Protestants might claim the title of Evangelical



Lutheran—then we might as well all be one. I most unhesitatingly admit the inference; and I re-iterate it—we might as well all be one; and I will add, if we had enough of the spirit of our Master, so that we could in charity tolerate each other's doctrinal differences, we might not only as well, but much better, *be one*.

A certain Lutheran divine, not of the General Synod, speaking of the members of various Christian denominations, says: "Though they have not all the same forms of government, and the same ceremonies, yet have they one Lord. Though they have not even the same doctrines in all particulars, yet have they the one faith and the one baptism, if they be Christians at all. No diversities among them can break the oneness of the Lord's body."

Also: "All the baptized who, notwithstanding their faults, cling sincerely to their one Lord in the one faith, being thus daily cleansed from all their sins, are of the Church, the one body. Here there is unity and no schism." Again: "Whoever believes, is in the unity of the Church, is a child of the Jerusalem that is above, the mother of us all. And he remains in this unity, notwithstanding his doctrinal or practical errors, so long as he continues to believe; for so long the Holy Spirit is not taken away." Once more: "The Apostles' Creed contains a summary of all the Christian doctrines, and whoever believes it, has the whole Christian faith."\*

#### IX. THESIS.

ARE THERE ANY CIRCUMSTANCES UNDER WHICH IT WOULD BE THE RIGHT AND DUTY OF PROTESTANT CHRISTIANS TO ORGANIZE A NEW CHURCH?

The Church was organized to attain a specific end. We have seen that whenever she fails to attain that end, by constantly departing from her ideal perfection, instead of approaching more nearly to it, there exists a necessity for a reformation; and also, when such necessity exists, the right and duty of reformation also exist. If now, under such circumstances, the reformation of existing churches is impossible or impracticable, there is no choice left true Christians but to

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\*Ev. Rev., Vol. VIII., pp. 6—9.

organize a new church, or rather, to reconstruct the Church itself in a separate and distinct organization. It is not only their right—the high and sacred trust committed to the Church makes it their bounden duty.

The right of the churches of the Reformation to the title of true Christian churches, depends wholly on this right of Christians, under the above circumstances, to form a new church. “The Protestants could justify their separation from the Romish Church only by going back to the original difference between the inner communion and the outer organization, and by distinguishing between the kingdom of God as ideal and its imperfect manifestation in each particular church.”\*

But this right must not be unnecessarily exercised. The many sects into which professing Christians are divided, show that it has been abused. Christians have divided on the mode of baptism, on the number of immersions, on the question whether immersion should be performed forwards or backwards, on the cut of the coat, on the choice between buttons and hooks and eyes—then again, on singing hymns and psalms, and even on Watts’ and Rouse’s version of the psalms. Some have left the existing churches, and set up for themselves, for no better reason, we fear, than that they could not carry out their own whims and fancies.

When now we consider the petition of Christ, Jno. 17 : 20, 21, “Neither pray I for these alone,” &c.; and then, also, the admonition of St. Paul, 1 Cor. 1 : 10, “Now I beseech you, brethren, by the name of our Lord Jesus Christ,” &c.; we must conclude that there is guilt somewhere—to set aside such a prayer and such an admonition, without the most weighty, the most dire necessity, must bring upon the criminal guilt of no ordinary character.

But may not the origin of some of these sects be attributable to the then existing churches? A little more liberty in the faith outside of “ruin by the fall, redemption by Christ, and renovation by the Holy Spirit,” and insisting a little

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\*Hut. Red., Loc. XXI., *De Ecclesia*. p. 322.



more on genuine conversion, holy living, and greater Christian activity, would no doubt in some instances have prevented these divisions—it would at least have left not even a pretence for them. The division and re-union of the Presbyterian Church, is an illustration of this point. In short, the guilt rests partly with those separating from the Church, and organizing for themselves, and partly with the churches from which they separated.

That there should be more toleration in the Lutheran Church, we think, does not admit of a doubt.

Before concluding, I will give the views of Dr. F. V. Reinhard, bearing on this subject.

In an anniversary sermon on the Reformation, delivered in the year 1812, a translation of which may be found in volume fifth of the *Evangelical Review*, pp. 352—365, he gives what he regards as “the invisible and sacred bonds by which our whole church is united ;” “bonds,” which he says, were “woven by the Reformation, and which will hold forever what they have bound together.”

The specific bonds of union which he discusses, are thus stated: “Like zeal for freedom of conscience ; a common subjection to the distinctive authority of Scripture ; a bond of faith harmonizing in the great leading truths of the gospel ; reciprocal toleration in all the rest ; and an earnest striving after every species of perfection.”

In discussing the third bond—a faith harmonizing in the great leading truths of the gospel—he presents these truths in detail, and which may be briefly summed up thus: one God, ruin by the fall, redemption by Christ, renovation by the Holy Spirit, genuine repentance, a living faith in Jesus, purifying the heart and life, fervent love towards God and men, and a promise of immortality and eternal life to those who believe, are baptized, confess Jesus publicly, and at the Lord’s Supper, and remain faithful to the end of life.

Reinhard maintains that “it is the living conviction of the chief truths of the gospel”—and he refers to those just enumerated—which Lutherans hold in common, that have held us together. He then adds: “Their conviction is ren-

dered yet firmer and more inward, *by their reciprocal toleration of all the rest.*"

His just and judicious remarks under this head, I cannot omit.

"That the Scripture, in addition to the main truths of the gospel, embraces much that may give occasion to conflicting opinions; that these fundamental truths themselves, may be conceived of in different ways, when they are developed and unfolded completely; that the method in which Scripture is examined and explained; that the history of the Christian Church in all ages, the investigations and discoveries of the human understanding, the present position of the world, and the condition of the sciences; that all these in a church like ours, where everything is examined, and every spring of knowledge freely searched, must exert the most varied influence on the religious opinions of its members, and must originate an incalculable diversity in their views and convictions: this fact lies clearly before us, and the experience of every day confirms it. But this diversity need excite no solicitude; it relates merely to minor matters, and cannot prejudice that unity of spirit in which we abide in the grand truths of the gospel. It even becomes *a bond of peace*, and contributes to the firmer union of the members of our church one with another. For every man feels that he would countenance an entrenchment on his own freedom, and expose it to an unrighteous restriction, if in things which we can and may rightfully differ, we would attempt to prescribe and force upon others his own way of thinking. Should he not allow every one to partake in that freedom which with so much justice he claims for himself? Shall not the pressing need of fraternal forbearance and of complete freedom of conscience unite our members the more firmly in proportion as this privilege is with difficulty found elsewhere? Does not our church become a firmer whole by this her peculiar forbearance, in proportion as she is incapable of being disturbed by controversies in lesser matters? That such controversies have arisen in abundance, is true. Even among us there have not been wanting at all times short-sighted zealots who confounded the non-essential with the essential; who neither possessed



nor recognized the tolerant spirit of our church ; men who would have been capable of forcing on the Church their views which were often completely false. But however much this blind zeal at times disturbed the tranquility of our church, it has never been able to dissolve her connection, and endanger her perpetuity ; that reciprocal forbearance to which she pledged her members, has remained a sacred bond which rendered their connection indissoluble."

Well had it been for our Evangelical Lutheran Church, had these principles and sentiments always been heartily embraced and practically applied.

That Reinhard places the peculiar views of our Confession on the sacraments, as baptismal regeneration, and the real presence of Christ in the eucharist, among the truths concerning which the reciprocal toleration is allowed in the Lutheran Church, is evident from the above extracts, as also from his *Dogmatik*. Concerning fundamental and non-fundamental articles, he holds that those alone are absolutely fundamental which constitute religion in distinction from theology. He says: "In regard to those propositions which belong to religion, nearly all parties are in the main agreed. They differ, however, in the manner of representing these fundamental principles. Had it not been for the more definite and critical explanations of the simple propositions of religion, and then maintaining that these alone contain the truth, such divisions could not have originated. It is easy, however, to see, that, in consequence of the activity of the human mind, such explanations were unavoidable, but, also, that they would result in no injury to Christianity, if the different parties would only tolerate each other in a brotherly spirit, which religion everywhere makes one of its first duties."\*

If on our peculiarities on the sacraments, and a few other points, all Lutherans could only heartily consent to a full Reinhardian toleration—or, going back to an undisputed authority—to *die von Luther gegen Melanchthon bewiesene Toleranz*, how soon might our divisions be healed, and what a mighty power would we soon be in this land, and in the world!

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\**Dogmatik*, pp. 571, 583, 584, 604, 36, 23.

## ARTICLE II.

## BISMARCK VERSUS THE POPE.

By AUSTIN BIERBOWER, A. M., Baltimore, Md.

The eyes of the civilized world have been for some time fixed on the contest that has been going on between the Pope and Bismarck for the mastery of Europe; the former contending in order to keep the supremacy in the hands of the Latin nations, and the other in order to transfer it to the Germanic nations. The idea of the Pope, who represents those peoples or nations descended from the ancient Romans, with their mental and physical characteristics, their customs, prejudices, religion and language, is to organize the remaining elements of strength in them, and to restore them, if not to the original empire of the Cæsars, at least to the mediæval empire of the Popes. These Romanic nations embrace Italy, Spain, and France, that is, the southern people of Europe, whose leading characteristic is political conservatism and religious sensuousness. The Pope, as the head of these nations became the head of the principal element of strength in them—their religion—has thought to get for them the supremacy over the rest, in order thereby to get for himself and the church the supremacy over all. To do this it has been necessary to get and keep the religious interests uppermost in the minds of men, and to make people believe in all parts of the world, as they already believe in the southern or Ultramontane countries, that the religious or spiritual power should take the lead of the temporal power. In opposition to all this, Bismarck, who represents the Germanic or northern nations, with their characteristics of hardy intellectuality, freedom, independence, and rationalism, has sought to secularize the nations, liberalize the religions, educate the people, give to science the place of tradition, to schools and universities



the place of the convents, and to parliaments, emperors, kings, presidents, and armies, the place of councils, bishops, priests, and ecclesiastical discipline. Accordingly the contest between these two persons, between these two races, between these two sets of principles, has been one of Bismarck against the Pope, of Prussia against Italy, Spain and France, of the Germanic against the Romanic peoples, of the North against the South, of Protestantism against Catholicism, of individual inquiry against authority and obedience, of science against faith, of progress against conservatism, of democracy against absolutism, and, in short, of modernism against mediævalism. It is the successive steps of this contest that we shall trace in this article.

In the first place, then, about eight years ago the Pope seemed to be on a fair way to universal supremacy. He was expatiating in a fullness of prosperity such as had not been enjoyed by the chief pontiff for a whole generation or more. The balance of European power was held by a Romanic nation, France, whose emperor, Napoleon, was the right hand of his Holiness, and would have risked his whole empire to maintain him in his temporal or his spiritual possessions. Moreover a Catholic state—Austria—had the supremacy in Germany, the emperor of Austria being the emperor of all the German states. Furthermore the south German or Catholic states had the majority in the general diet or parliament of Germany. Accordingly the Catholic element had the supremacy not only in Europe, but also among the Germanic peoples themselves.

The first move of Bismarck to change all this, was the war of 1866, which was declared by Prussia against Austria in order to put an end to the supremacy of Austria over Germany and to transfer this supremacy to Prussia. To this end it was necessary to break up the old German empire or confederation, which was of southern and Catholic antecedents, and to re-establish the transferred power in a northern and Protestant confederation, in which the King of Prussia should take the same position as the Emperor of Austria had in the old confederation. He was successful, and all

this was accordingly done: the new confederation being styled the North German Confederation.

The Pope, in answer to this, raised a great outcry against the liberalism of modern times which was here thought to triumph over the Church. He condemned *ex cathedra* every progressive movement, whether political, religious, educational, or otherwise. His famous Encyclical, issued at this time, enjoined upon all Catholics to oppose by every means in their power the ideas of freedom of conscience, secular education, civil marriage, the independence of the government as against the Church. He enjoined upon all Catholic nations to adhere to their concordats by which they had pledged themselves to enforce the Catholic religion among their subjects. In short, he resolved to draw the ecclesiastical reins tighter, believing that it was the looseness of his people that had contributed to this great change of things in Germany, and that summary measures, on the part of the Church, would throttle the evils in their incipency.

The next move of Bismarck was on Austria itself. Partly through the example which he gave by a successful management of the affairs of Prussia relating to the Church, and partly by his influence on Mr. Beust, the Austrian Prime Minister, who though the personal enemy, was the political friend of Bismarck, and who, though a Protestant of Saxony, was called from the north to Austria as the only man who understood the wiles of the Prussians and could likely counteract them; partly through this influence he saw Austria herself imitate the course of Prussia, break off from Rome, declare the old, illiberal concordats with the Church at an end, introduce freedom of conscience and of all religions, establish secular marriages, secular schools, and other liberal institutions which have made Austria the peer of Prussia in liberal progress, and more than her peer in temporal prosperity.

The next movement of the Pope was to raise the Catholic citizens of Austria against this northern Protestant and alien, who had come among them with his liberal projects. At the same time he appealed to the prejudices of the Poles, Bohe-



mians, Hungarians, and others of Slavonic and Magyar origin, against him; urging them not to let a German rule over them, or a German policy prevail in Austria, which, according to the majority of its citizens, was a non-Germanic state. A movement was even set on foot, instigated by the same source, to form a pan-Slavonic empire, or a union of all the Slavonians of Austria, Russia, Prussia, &c., to resist the encroachments of the Germanic peoples, a movement which was quite successful among the discontented and inflammable Poles and Bohemians, and which is still talked of by those who dream of a return of Polish nationality and of Bohemian independence.

The course of Bismarck in opposition to all this was a plain one, and was again directed to Mr. Beust. He said to Beust in effect, "You keep to your liberal and German policy in Austria, and keep Austria at peace with Prussia, and I will keep you in power, whenever you are threatened by the Ultramontanes or the Slavonians." This was successful; and thus did Bismarck work his own policy right in the heart of the nation which was the centre of opposition to his schemes.

The Pope seeing, therefore, that he could not control even the Catholic states or people, next determined to call an œcumenical council in order to have it confer on him the authority of infallibility. His object in this was to throw around him such authority that when he should speak to the Catholics, whether as nations or as the individuals of a nation, there should be no appeal and no delay. He thought in this way not only to control absolutely the Catholic states, but also to get a power over even the Protestant states by reason of the Catholic element in them. "For, what nation," he argued, "having any Catholics in it, dares make war against my will, when I can alienate those Catholics from their sovereign, or put them on the opposite side in case of war?" It was this political power that was the main object of the Church and of the Pope in passing that dogma.

To meet the Pope at this point, and to counteract the dangers of this new dogma to the state, Bismarck takes several measures. The first is to get the heads of the Catholic states

themselves under his control. To this end he arranges to put the Prince of Hohenzollern, a Catholic indeed, but of Protestant traditions, on the Spanish throne, having as a reserve Prince Frederick Charles, a Protestant, of the same house, in case the first should not succeed. His immediate object in this, however, was to get a policy adopted in Spain favorable to his own, as he had recently gotten adopted in Austria. Having these two Catholic powers under control, he did not fear what the rest could do.

The next policy of the Pope was to raise France against all this. He had been trying to raise France against Prussia ever since Prussia had conquered Austria. Now, however, the jealousy of Napoleon, who had long been seeking a pretext for war against Prussia, became too violent to be allayed. War was accordingly declared, with the full purpose not only of precluding Prussia from the Spanish throne, but of breaking up the whole North German Confederation, and of restoring Catholic Austria and the south to their supremacy in Germany.

Bismarck met this attack by defeating France in the war which followed, to which end he had previously marshalled all the states against her, not only of North Germany, but of South Germany, having, at the close of the Austrian war, bound them up in such diplomatic relations that they were powerless to refuse their aid to him except at the peril of their own existence as states.

Seeing how the Franco-German war was going, the Pope next resolves to effect a union of the Catholics, irrespective of their nationality, under the Pope as a temporal king. In this way he hoped to save France, maintain the equilibrium of European peace, and restore the balance between the spiritual and temporal elements in the governments.

This project is met by expelling the Pope himself from his temporal possessions. Prussia not only drives the French so hard in the war that Napoleon has to withdraw his troops from Rome; but the city now being exposed to the troops of Victor Emanuel, who had long been eager to enter the eternal city, Bismarck gives his encouragement to the Italian king



to complete the union of Italy by the last stroke. At the same time, Bismarck and Victor Emanuel connive to put Amadeus, the son of Victor Emanuel on the Spanish throne. This committed the Spanish people not only to the policy of Bismarck as against the Pope, but also to the policy of Victor Emanuel as against the Pope. At the same time, to destroy the Catholic power more effectually, Bismarck unites all the the South German States—Bavaria, Baden, Würtemberg and Hesse—to the North German Confederation under Prussia, changing the confederation from a North German to a German Confederation, and, subsequently, to the German Empire.

The Pope now seeing that the supremacy of Prussia is inevitable, and that resistance is useless, boldly tries to get possession of the new German Empire itself. He thinks that the new Emperor ought to be anointed and crowned by the Pope, like the German emperors of the middle ages, that they should bind themselves to Rome, in order mutually to protect each other,—the Church the Empire, the Pope the Emperor. Accordingly in the first election for the new diet or Parliament, Catholic candidates were put up in all the districts. Many of them were elected, and when the diet assembled at Berlin, the Catholic members, marshalled under the leadership of the Bishop of Mayence, strained every nerve to carry out this design. A daily newspaper, called *Germania*, was started by them in Berlin, whose sole object was to advocate this cause. Their general line of argument was that Germany can be united only by means of the Church; that the ancient German Confederation broke up into petty German principalities merely because North Germany in the Reformation broke off from Rome, the petty electors of the north favoring the Reformation, in order to become princes and kings when the empire should be resolved into parts; that it would be so again, unless there was some great central power to hold the new empire together.

Bismarck, however, defeats this design in open parliament, which was an easy matter since his partisans were in the majority. He, at the same time, declares the character of the new empire as being free and uneclesiastical, resting on

the consent of the people, and on German intelligence, without any fiction of divine right, or authority from heaven, hell, or the church.

Seeing that he cannot get control of the new Empire, the Pope returns again to his opposition against it. His agents in Germany now give notice that they feel it their duty as bishops and priests to work for its entire dissolution. This they do in various ways, but chiefly by working on the southern or Catholic states of Germany, preaching from the pulpit and from the stump in favor of what they called a national policy as opposed to the imperial policy, or state sovereignty as opposed to the union of Germany. They insisted that the states of Bavaria, Baden, and Würtemberg should be independent nations, and the people free from Prussia. They worked, moreover, on the kings of these states, making them believe that they were merely governors under King William, and their kingdoms mere provinces of Prussia, all of which, being in harmony with the facts, raised the jealousy of the kings and people of these states to a dangerous degree.

Bismarck, however, set a counter movement on foot in these same states. Going right into Munich and Stuttgart, the capitals of Bavaria and Würtemberg, he gets Döllinger, Fredericks, and other liberal professors and leaders of the Catholics there to raise an opposition to the dogma of papal infallibility. Not only does he in this way annihilate all the aid which that dogma threatened to give to the propagandists of state sovereignty, who, by getting a word from the Pope expected to make use of it in the coming political canvass, but it gave the priests something else to do besides propagating in favor of Bavarian and Würtembergian independence. They all had to fly to the defence of the Holy Father and neglect everything else. A further object of Bismarck in this Döllinger movement, was to raise up a German Catholic Church, to take the place of the Roman Catholic Church in Germany. He does not want the Catholic citizens of Germany to be controlled in religion by a foreign power, much less by a southern or Ultramontane power. After the Catholic Church in Germany becomes wholly Germanized, that is,



purified from the southern and sensuous tinge which it gets from the Italian and Spanish cardinals who constitute the Pope's advisers, he intends further to consolidate it with the national Protestant Church of Germany, just as he has already united the Lutheran and Reformed Churches in Prussia, and commenced negotiations for the union of these two churches in the other states of Germany. This will give a German Church co-extensive with the German population and German bounds. It is, indeed, this thoroughly Germanic character of the Döllinger movement that prevents liberal Catholics of the other states of Europe from entering into it. But owing to its thorough support by the North German princes and parliaments (similar to the support which the same princes and powers gave in the 16th century to the Lutheran Reformation,) the Döllinger movement is bound to succeed in Germany notwithstanding all that the Pope and the Ultramontanes can do.

The Pope seeing that he is thus defeated at every hand, and that Bismarck has, moreover, made a terrible breach in his authority over his own people, next determines to destroy the new German Empire by forces from without. To this end he rallies France, Austria, Spain, and the other Catholic states for a crusade in favor of restoring him to his temporal possessions, promising them in turn to give his aid to regain their lost possessions and prestige against Prussia. He knew that a war of this kind, or indeed of any kind in Europe, would draw in Prussia before its close, which state he hoped in the end to see conquered, and with it the colossus of the German Empire destroyed.

Bismarck, however, is immediately on his feet again, and in answer to this movement calls a conference of the two emperors of Germany and Austria, with their cabinets, and with commissioners from Victor Emanuel, at Gastein, who there enter into an alliance to preserve the peace of Europe, Austria promising to aid Prussia in the event of an attack from France, who was still sore over her defeat, and Prussia promising to aid Austria in the event of an attack from Russia who was extending her arms toward Turkey and the east-

ern provinces of Austria. Italy likewise promised her aid to both in return for their aid to her in guaranteeing the unity of Italy against the Pope, or France, or whoever might try to wrest Rome from her. The result of this meeting was that no power dared to make war in Europe for the present.

The next move of the Pope is to create trouble for Germany by exciting discontent in the newly acquired provinces of Alsace and Lorraine, as also among the Poles. For these are all Catholic provinces, and therefore exposed to the Pope's power. Jesuits are accordingly sent among them in great numbers as teachers, preachers, and in every other capacity. They are successful in getting these people to declare their hostility to the German Empire, and their allegiance to the Pope. In a few cases they even came to riots and bloodshed over the national and religious questions.

Bismarck summarily meets this intriguing by expelling the Jesuits from Germany, compelling the foreign-born ones to leave the empire altogether, and the others to remove to such localities as he shall designate. He, accordingly, sends them away from the Poles and Alsations, and puts them in Protestant or loyal communities, where they can do no damage.

The Pope next raises an outcry of persecution, which his people take up all over the world, and imprecates the wrath of all liberty-loving nations, and of heaven, on the accursed German Empire. The expelled Jesuits, moreover, are sent to England and Ireland to create a sentiment hostile to Prussia there. Public indignation meetings are held in London and elsewhere, where Archbishop Manning and others of most influence make the most out of their wrongs. Of course England is on too good terms with Germany to be led into a war against her directly. Instead, therefore, of attempting that, they seek to create public sentiment in favor of war with Russia on account of her designs on the British possessions of Asia, which war, if commenced, will draw in Germany as the ally of Russia, and, indeed, all the other nations on one side or the other, from which war the Church, as it has noth-



ing to lose, has a fair chance of being the gainer. The Jesuits, in order to compel the English to do something in the matter, threaten, that if they do not, they will create dissensions in Ireland, which latter thing they actually commenced, taking advantage of the Galway election scandal, the Fenian persecutions and other wrongs, real or supposed, which the Irish Catholics were suffering.

Bismarck met this move much as he met the move to unite the Catholic states of France Austria and Spain against him. He calls a conference of the three emperors of Germany, Austria and Russia, at Berlin, similar to the conference at Gastein, in which he engages these three Emperors to maintain the peace of Europe; Germany promising to defend Russia from England in her Khiva campaign, in return for Russia's aid to Germany in the event of an attack from France or any power in the interest of the Pope; and Russia and Austria both stipulating to mutually forbear in their designs against each other's eastern boundaries. Thus the peace of Europe is again preserved, and the designs of the Pope and the Church again thwarted.

The next move of the Pope is to raise against Bismarck the jealousy of the House of Lords in Prussia. The political measures of Bismarck had recently been very liberal, which threatened to swamp the power of the nobility altogether. In fact the nobility all over Germany know that in the unity of Germany they must lose their importance. They can keep the titles of princes and dukes, only as long as the smaller states are independent, inasmuch as in the whole grand empire they would be too numerous for princes or nobles, and too petty for the powers and privileges which generally accompany those distinctions. Accordingly the nobility of Germany have never been in favor of German union, but have been the principal cause why the states have been divided and kept separate so long. The Pope, understanding this, engaged the members of the house of peers to fight the policies of Bismarck. Accordingly Bismarck's chief plans of last year were defeated in that body.

Not to be outdone, however, the irrepressible Bismarck

persuades the King to create enough new peers to give him the majority in the House of Lords. This is accordingly done, and the new peers, being all of his party and committed to his policy, it places him again at the head of the Landtag or Prussian diet, and his German policy again on a fair way to success.

The next manœuvre of the Pope, was to raise an enmity between the Emperor himself and Bismarck. The Catholic advisers of William succeeded in making the old man believe that there was danger to his throne from the liberal movements of his prime minister, and the strenuous opposition of the Catholics; and that the loyalty of all his subjects could best be secured by a conciliatory policy in religion. Accordingly Bismarck was required to resign his position as the prime minister of Prussia, and to confine himself entirely to the chancellorship of the German Empire. This was the most ostensible victory that the Pope had yet gained, and was heralded throughout the church as the beginning of the fall of the great Dragon.

The next stroke of Bismarck is his recent Church Bill, which puts all the churches, Catholic and Protestant alike, in defined relations to the civil power. The Church, in as far as there is any connection between it and the state, is to be hereafter entirely subject to the state. The ministers and priests of the congregations, the bishops of the dioceses, the teachers in the church schools, and all other appointments and tenures of the church, are to be regulated just as other appointments to office under the government. In other words, Bismarck has followed out the logical consequences of the union of church and state, much as Machiavelli has done in regard to those of monarchy. He says that if the state is to pay for religion, or enforce it, or in any way support it, it must to that extent look after it and control it. At the same time he is trying to get all the nations of Europe to an understanding in this matter, and to regulate, by uniform laws throughout all Europe, the relations between the church and the state, a movement which seems to be gaining favor with all other nations. If this does not suit the church, he will



next favor the entire separation of church and state, which is, indeed, his individual preference, and the point to which his policy is tending.

Here the matter now rests. What will next be done by the Pope, and what will be done by Bismarck to meet him, remains to be seen. But Greek has met Greek, and as often as one party makes a new move, the other will likely do something to checkmate him. We have not attempted, in this treatise, to follow the contest into all its branches, or into the side issues in other and distant nations. We have seen, however, that it ran into the affairs of Spain, and Austria, and France, and England, and Russia. We might show by an examination of the minute affairs and successive policies on one side and the other in each of these countries, that a like contest has been going on over this same question, partly instigated by Bismarck and the Pope through their respective diplomatic relations, and partly by the prevalence all over Europe of the same spirit of the age, which requires the transactions of all countries to run in parallel lines and after similar analogies. In Spain, for example, the Pope began early to undo the work of Bismarck and its results. His first triumph was that he compelled Amadeus to abdicate. This stroke was met on the other side by the proclamation of the republic in Spain, a severer blow to the Pope than was the rule of the Savoyan dynasty. The Pope next raises up the Carlists, (or infuses new life into their bands) in order to defeat the republic. But in answer to these the young republic conquers the Carlists, and promises now to disestablish the church itself.

## ARTICLE III.

## THE LUTHERAN CHURCH IN ILLINOIS.

By REV. FRANCIS SPRINGER, D. D., Irving, Ill.

What I propose in this discourse is, chiefly, an outline of that short past of our church in Illinois which lies within the compass of my own years. Though not all my recollections within this brief period may be pleasant, yet there is nothing in the history which is not instructive.

The ups and downs, the plans and their failures, the hopes and their disappointments, the ambitions and their rebukes, the trials and the triumphs over them, and the seasons of precious counsel among brethren—together with their joyous communings with God—all make up a round of experiences not unlike those of the ancient Israelites or the primitive churches of Asia and Achaia.

A few facts, however, must be noted, which antedate the beginning of the years I propose to review. Thirty-four years ago, when I came to the State, there were but two Lutheran ministers in Illinois. These were Revs. Daniel Scherer, at Hillsboro', and E. B. Olmstead, at Jonesboro'. There was no Lutheran Synod West of Ohio, except the "Synod of the West." This body had been formed in October, 1835, at Louisville, Kentucky, the initial convention having been held the year before at Jeffersontown. That convention consisted of six persons, three clergymen and three laymen. The clergymen were Revs. Jacob Crigler, William Jenkins, and George Yeager; the laymen, David Mattheis, Ephraim Tanner, and John Shofner. The first step of their proceedings was an inquiry for "information relative to the situation of our Church in the West;" the next, "that a synopsis of the doctrines of the Evangelical Lutheran Church be published with the proceedings of this convention." The committee charged with the duty of giving the required in-



formation reported "twenty-eight regularly organized Lutheran congregations, besides a large number of places that present flattering prospects for the formation of new ones."

Including the three pastors already named as constituting the numerical half of the convention, there were then (1834) only seven Lutheran pastors in all the West. One of these was in Tennessee, two in Kentucky, one in Ohio, two in Indiana, and one in Illinois. Their names, as given in the minutes of the convention, are Jacob Crigler, William Jenkins, George Yeager, L. H. Meyer, C. Moretz, George Gerhart, and Daniel Scherer. The states at that day designated as the "West," were Tennessee, Kentucky, Ohio, Indiana, Illinois, and Missouri. Their aggregate area is 280,338 square miles. The population in this whole area did not exceed 3,000,000. The same six States now contain not less than 12,000,000 of people.

#### THE SYNOD OF THE WEST

steadily increased from its first annual meeting in 1835 to its last in 1846. In addition to the names I have already given, those of Revs. P. Rizer, J. J. Schmanowsky, N. B. Little, George H. Brandau, and Daniel Jenkins appear in the minutes of 1836; and Rev. Ezra Keller, of the Maryland Synod was present as a visitor.

The Parochial Report of the same year presents congregations, 16; Baptisms, 268; confirmed and admitted, 209; communicants, 706; Sunday Schools, 6; collections, \$20.

Both for entertainment and suggestion, the records of the old "Synod of the West" are worth reading; but I forbear now to linger along the line of its checkered career. The whole number of ministers belonging to it at its 12th annual meeting, in 1846, when it virtually expired, was twenty-seven, but many of them were absent. The Parochial Report of that closing year shows congregations, 32; ministers, 27; Baptisms, 273; accessions, 135; communicants, 1953; Sunday Schools, 8; Bible classes, 17; collections, \$39.05. The two causes of its dissolution were the inconvenient distances to be traveled in attending its meetings, and the clash of differing views of Lutheranism which increasingly disturbed

the harmony of its members. The divisions in the household of faith became more evident from year to year. The divergent tendencies of the American and German nationalities could not be reconciled. The frictions of uncongenial policies did not afford welcome recreation to men wearied and jaded by the travel of several hundreds of miles on horseback or in farm wagons. But, for all that, the Lutheran Synod of the West was a valuable success, at least in the fact that it soon, and for some years, was felt to be a central attraction, aggregating into one body the remotely scattered ministers and churches of our denomination.

The gospel which Jesus preached found a permanent lodgment amid the passing occurrences of the day. Reaching back into history and all around into the present activities of life, the Saviour found materials for establishing in the thoughts of his hearers his "kingdom not of this world." Any one pursuing this run of thought while looking into a file of our old synodical minutes, may easily suspect there might be a lurking parable, or sermon-on-the-mount, concealed among the musty pages. By the use of such pages we are enabled "to consider the days of old, the years of ancient times," and catch the generous glow of many a holy inspiration.

#### THE SYNOD OF CENTRAL ILLINOIS.

On the dissolution of the Synod of the West, other and more permanent organizations were formed; and among these was the first Lutheran synod of Illinois, which dates its inception June 10th, 1846. The first regular meeting was held in Hillsboro', in this State, Oct. 15th, 1846. The number of its members present was eleven,—seven ministers and four lay delegates. They were Revs. Daniel Scherer, Francis Springer, A. A. Trimper, Jacob Scherer, Wm. Hunderdosse, E. B. Olmstead, and Ephraim Miller; Messrs. Jno. F. Scherer, Joseph Firey, Thos. B. McNitt, and John Fink. Of these ministers only four are yet living. All the laymen have passed from the church on earth. At that meeting Rev. Olmstead asked leave to withdraw from the synod to unite with the Presbyterians.



The statistical exhibit at that first convention showed—congregations, 15 ; baptism, 42 ; confirmed and admitted, 31 ; communicants, 685 ; Sunday Schools, 2 ; prayer meetings, 9 ; collections for synod, \$24.50 ; collections for Home Missions, \$10.50,—total, \$35.

The four events which, for convenience of topics, I may note as important eras in the history of this synod, are (1) its organization, (2) its agency in the forming of the Synod of Northern Illinois, (3) its agency in the formation of the Synod of Iowa, and (4) the great secession from it in 1867.

I. In regard to the first of these topics, it has already been shown *when, where, by whom*, and with what *small beginning* our Synod was brought into existence. Further details of this nature are not needed ; but we may take a glance at the *doings* of that first regular meeting of this Synod. The important measure determined upon at that time was the founding of a seat of learning for the Church. The desire for an institution as a means of increasing both the number and the qualifications of our ministers, had often been expressed ; but it was not until this first convention of our Illinois Synod that the responsibility of such a measure was actually assumed. The credit of the movement then made is due chiefly to one man. There was then among us an aged Polish Colonel who had served in the army of Napoleon: He was a man of high aims and great energy of will ; and of large experience in the world of fashion, ambition and business. Having laid aside the profession of arms, and entered the ministry of the gospel, he labored earnestly in the service of the church ; as if his mind was intent upon nothing so much as that the remnant of his earthly life should be wholly consecrated to God. That person was Rev. J. J. Lehmanowsky. To his zeal and persistency is due the initiative of our seat of learning at that first annual meeting of our Synod in October, 1846. Hillsboro' was selected as the site of the contemplated institution, because it was the centre of a considerable settlement of Lutherans, and because of the liberal donation to us of the neat and substantial academy and its grounds which had been established there only a few years previously. The

principal stockholders in the property were Messrs. John Tillson and Jno. S. Hayward, two widely known and eminently worthy gentlemen who had emigrated to Illinois from Massachusetts.

The enterprising activity of Rev. Lehmanowsky procured the nucleus of a college library, of a cabinet of natural science, and of an endowment fund. The hardy veteran of many a trying struggle, both under Napoleon and also under *One* too high above Napoleon to be named in the same breath with him, died many years ago at an advanced age.

In the way of personal reference, a word in this connection is justly due also to Rev. Daniel Scherer, the pioneer of Lutheranism in Illinois. Mr. Scherer was an early emigrant from North Carolina, whence also have come large numbers of the settlers in many of the more southerly counties of this State. He devoted himself with great earnestness and no mean ability to the Christian ministry, and was one of the most faithful Christian workers our church, or any other, has ever had in the Prairie State. He, too, was an efficient co-worker in the endeavor to found a seat of learning for our church in Illinois.

II. The next event of special value in our synodical history, was the encouragement our synod gave to the organization of the "Lutheran Synod of Northern Illinois." The meeting for this purpose was held at Oregon, Ogle County, in September, 1850. This very respectable ecclesiastical body has grown, from the small beginning of that day, to be one of the most efficient synods west of the Alleghanies. Revs. Stroh, Donmyer, Burket, and Thummel were appointed a committee of conference, with a view to the new organization which, it was believed, would crystallize into the unity of a co-operative brotherhood the incoming Lutheran settlers in several of the northern counties of the State. Many of these were from Europe, and not a few from Pennsylvania and Maryland. The result has largely verified the theory on which the synod then acted.

III. Five years later, our annual convention was held west



of the Mississippi river, for the purpose of encouraging the organization of a new synod in Iowa. The meeting took place in the small village of Winchester, Van Buren County of that State, in 1855. When the brethren had enjoyed each other's presence and counsels for several days, they parted with the understanding that those who might wish to embrace the opportunity of an early synodical organization in Iowa, should do so. The aim was to address a rallying call to our scattered and isolated brethren of the Lutheran name in the new State, and thus give vigor to our evangelism in that quarter. It is no offence against modesty to say, that our little synod is the mother of synods.

IV. The last of the four notable meetings of our synod, was that of August, 1867, at Mt. Pulaski, Ills. On the assembling of the members, the roll call showed a presence of forty-three clerical and twenty-two lay delegates. The actual clerical membership was fifty. The number of congregations represented was over fifty, with a communicant membership of four thousand five hundred. The per centum of increase in twenty-one years, from the date of the origin of the synod to the stampede of the seceders in 1867, was an aggregate working power of not less than six hundred per cent. There was then under the control of this synod, in connection with the other two Lutheran Synods in Illinois, our institution of learning located at the capital of the State. By judicious and united management, this institution might have been made a potent instrumentality to augment the number and elevate the character of our ministers; and we evidently were in a good position to accomplish glorious things for Zion. During several happy seasons of rational counsels and brotherly co-operation on the part of all the synods concerned, the College did yield large fruits in the work of our evangelism. But the humiliating truth is, we were "a house divided against itself."

Any one who looks dispassionately at the wreck of advantages which was effected by the intrusions of a mere speculative theology and a partisan churchism, must devoutly wish that the time may not be distant when beliefs and dogmas

which are only hypothetical, and have no stronger support than mere human authority, shall be justly subordinated to the beliefs and dogmas which are susceptible of demonstration, or are supported by the clearest authority of the Divine Word. No one who is truly in earnest to labor for the triumph of Christ over this world of sin, can fail to deplore the small differences and huge polemics by which the churches are hindered from the work of human regeneration and the glory to God.

Although the transactions at Mt. Pulaski make an ungainly page in our history, I must proceed with the facts. On the second day of the meeting, a motion prevailed to suspend the regular order of business for the purpose of entertaining a proposition to "*separate from all connection with, and participation in the so-called General Synod of the Evangelical Lutheran Church of the United States.*" This bold intrusion was duly solemnized in the usual style of awful piety, as appears by the declaration of the separatists: "That we will continue to labor and pray for the unity of the whole Lutheran Church in America." How strange that prayers for unity can be so well said by disunionists in the very act of sacrilegious disruption. What an unhappy struggle that must have been between the wild bias of partisan zeal as against a truly Christian spirit in the same mind. The parting was with loving words: "The kindest personal feelings, and with love toward each other," (this is the language of the separation.)

When the sad deed of dissolution was done, and the pious adieus all said, (which, doubtless, in many a heart were sincere), the German brethren, under their American leaders, wheeled into line to the usual theologic war-whoop: "True Lutheranism on the foundation of the Fathers of the Reformation!" Their number was nearly two-thirds of the synod, leaving only seventeen ministers and nine laymen to continue the old organization, but without the privilege of the old and cherished name of the synod. Hence, since 1867, our name is the "Lutheran Synod of Central Illinois." Such strong mastery on the part of the majority who, since that day, have borne a synodical name they did not originate, was



probably not prompted by any conscious intention of ill-treatment toward their brethren of the helpless minority; but the vandalic plagiarism will never lose aught of its ungainly coarseness as time rolls on. As for our side, we are already well contented with our new appellation, because of its fitness to our geographical position in central Illinois, and because we are happily free from misgivings of conscience regarding our way of acquiring it.

#### ORGANIZED CHRISTIANITY.

The history of our church in the West, within the period and the territory comprehended in the present review of it, illustrates two facts of great value as food for thought. These are (1) The benefits of organized Christianity; and (2) The failures of organized Christianity.

I. Organized Christianity means the union of those who accept and believe its teachings upon an agreed plan of co-operation among themselves. This plan always embraces two distinctive features—the one being expressive of the belief, and the other of the mode of action on the part of the believers. In this general statement is comprehended all that is ever thought of as belonging to any form of church organization. But when carried into practice, the rule here given widens out into numerous diversities. Experience and observation jointly testify that, even under the heavy disadvantages of the diversities now holding sway in Christendom, organization of some kind is better than none at all. Individual and isolated action is impotent. Earnest Christians as instinctively seek organization in the interest of Christian culture and beneficence, as do men of business in the interests of their special callings, or as patriots in the cause of their country. The benefits of organization which our history in the West reveals, include the increased numbers of our ministers and churches; the improved culture and intelligence of our ministers and their parishoners; and the larger sums of money which are annually contributed to the various objects of Christian benevolence. One of the undeniable excellencies of our holy Christianity, is its genial and co-operative social-

ization. The strong bias of its generous power is to draw every individual into the light and under the eye of society. People are not less, but more sociable, because they are Christians. Crime and superstition segregate and make melancholy recluses: the virtues which Jesus inspires draw us all together.

II. The failures which so often and so deeply mark the organizations among Christians are the result of *over-doing*. Too much governing is next akin to anarchy. This fact is as forcibly exemplified in the Church as in the State. Too much theology and too much ritual as readily become a bewildering and burdensome excess, as too much legislation and governing. The history of our Church in the West abundantly illustrates this position. The secession at the synodical convention in 1867, is a striking example. In that case the seceding party asserted "*the true foundation for the unity of the whole Lutheran Church,*" to be not only "*the apostles and prophets, Jesus Christ himself being the chief corner-stone;*" but that this foundation must be accepted in substance and manner as it is set forth in the voluminous confessions and expositions rendered by the "*Fathers of the Reformation, in the Unaltered Augsburg Confession, Luther's Catechisms, and the other symbolical books, when received without reservation, equivocation, or false construction.*" In this declaration, so utterly unwarranted by the Scriptures, and connected with that other, "*we hereby declare ourselves unable to recognize the General Synod as a truly Evangelical Lutheran Synod, standing on the foundation of the Fathers of the Reformation,*"—we have a strongly expressed preference, on the part of the seceders, for a detailed, minute, restrictive, and voluminous creed. This is expressly put in antagonism to the General Synod, which holds the Bible as "*the only infallible rule of faith and practice,* and "*the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word.*" Here, then, is the issue, pointed and keen-edged. On the one side is a cumbersome theology, like the huge mass of soggy drift in the Mississippi river, obstructing the direct onwardness of the stream. The mighty current, nevertheless, rolls on—by detour it may



be—but onward it rolls. So the progress of the Gospel: neither infidel enmity, nor patristic piety, nor conservative dogmatism can stop its glorious tide. The channel may widen, deepen, or meander, but the stream flows on, ever unfolding new phases of its grand volume, and new proofs of its adaptability to convey the richest blessings to all mankind.

The thoughts and doings of our predecessors in the days of old, are to be used in two ways—as encouragement in the right, and as warning against wrong. So the “Fathers of the Reformation” are a warning by their errors, and a guide by their good deeds. Those heroic Fathers were not infallible—but God our Saviour is; and he is as near for help to us this day, as he was to the Fathers three hundred years ago.

When these fair plains of the West, which we call prairies, were first eyed by the pioneer settlers, no one thought they could ever be dwelt upon—so timberless, so vast, so far from everywhere else. But the men and women who then dreaded the wide expanse, and nestled their humble cabins in the fringes of woodland, have passed away, and we of to-day respect the memory of their adventurous enterprise and hardy toil; but we discard the narrow notions they entertained regarding the impracticability of prosperous and happy homes on the prairies. Nearly all the best farms in Illinois are far out on the broad timberless flats and swells of the God-made meadows.

Church organizations that wander out of the current, or are too heavy to float, must lodge on the shore, or sink. So, too, a church that is too timid to venture out from the entanglements of its narrow conservatism into the broad heart of the ever-expanding struggles and sympathies of the world's activities, cannot be a successful worker in the cause of Christ.

#### THE DUTIES OF THE HOUR.

In view of our history in Illinois, for the past thirty years, our present duties may be briefly noted under a few heads. (1) An honest, brave and loving spirit of the same heroic forbearance which the Saviour had toward all the varieties,

discrepancies and contradictions of human nature around him. Peter, Thomas, the sons of Zebedee, and even the unhappy Judas were always treated with kind consideration by the Redeemer. What we need is a heroic Christliness that is not dyspeptic with a surfeit of patristic theology. The cry of the hour goes up to heaven for another Luther, to shame our idolization of the Luther who, three hundred years ago, shamed the Germans out of their base idolatry at the shrine of the Papacy.

(2) We need another reformation, but different in its animus from that of the sixteenth century. The characteristics of that reformation were impressed upon it by the peculiar condition of the times. It was a protest against "spiritual wickedness in high places;" against a stupendous fraud which, to sanctify its usurpations and cruelties, took to itself the sacred name of Christ, and called itself *the Church*. That reformation could not be otherwise than chiefly destructive. Its aim was, and could not be other than, to weaken, undermine, overthrow, and totally destroy the Romish Papacy. Aggressive and polemic in spirit and the mode of its energy, the reformation, led on by Luther, was necessarily destructive; and, during a period of three hundred and fifty years, its militant aggressions upon the Romish hierarchy have continued, until to-day we see the Papacy in the last and severest contortions of its death-throes.

(3) The reformation we now need must be constructive. It must join together into one equal, loving, universal fellowship and communion at the Lord's Table all who truly bear and rejoice in the Christian name. Without wasting time in proving the peculiar creed of any church, it must devote its reason and its heart to the removal of the pride of creed and the bigotry of party. It must teach all creeds to be one in Christ, without respect to partisan lines of separation. It must teach all men that separation is not a schism—not an antagonism, but only a convenience; and that all parties are subordinate to the one grand central fact of the Gospel: salvation by Jesus Christ. The terms heterodox and orthodox, so long familiar as words of opprobrium and self-glory-



ing, must no longer be so used among Christians. The Greek Church must not pronounce anathemas against the Latin Church, nor the Latin against the Greek. Protestants and Catholics may vie with each other in the noble philanthropy of regenerating human nature ; but they must not be at war about their creeds, nor quarrel about their methods. These, and all the denominations of Protestantism may, indeed, issue forth from their respective camps, and, in the brotherly love which the Divine Master enjoins, compare their progress and listen to each others reports of successes and mishaps ; but they have no warrant from Jesus to be intolerant or envious of each other.

We may hope the day is not distant when the universal creed will be confessed. When that day comes, differences of theory and interpretation will cease to provoke partisan antagonism and reciprocal anathemas. That creed may not contain more than the ten words of the true apostolic confession made by the disciples and approved by our Lord : "Thou art the Christ, the Son of the living God."

Happily this Lutheran Synod of Central Illinois is now free from the delirium of excessive controversies. In our annual conventions, the pastor's narrative of his year's work is of greater interest than his speculative opinions on points of controversy. Our record shows that from fifteen congregation and seven ministers in 1846, our numbers had risen to fifty congregations and fifty ministers in 1867. In the former period our communicants were 685, and at the latter date the number was 4,500. Since the falling off which took place in 1867, our increase has been steadily advancing from 963 communicants to 2,600 ; and our expenditures in behalf of the inner and outer missions, beneficiary education, houses of worship, parsonages, and general benevolence have advanced from \$2,130 to \$17,129.

All this, indeed, is nothing to boast of, but the comparison furnishes good reason for devout thankfulness to God that our evangelism is growing in efficiency. The financial view which my narrative suggests, is specially encouraging, because our people have always been slow to learn the necessity

of money as a means of Christian improvement; but, the statements I have presented on the authority of our annual minutes, afford cheering evidence that we are not unapt learners in this important branch of progress and power for the conversion of men.

In thus occupying our time in the rehearsal of the ways and doings of God with us in "the days of old and the years of ancient times," we may feel in closer fellowship with the first disciples and apostles who, whenever and wherever they met, recounted what things the Lord had done for them.

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#### ARTICLE IV.

##### AMATEUR THEOLOGY: ARNOLD'S LITERATURE AND DOGMA

[From Blackwood's Edinburgh Magazine, June, 1873.]

Ours is said to be an age of great religious thoughtfulness. "Thinkers" are rife in all departments of knowledge, but especially in that which used to be supposed the highest and most difficult of all, and in which men only ventured to speculate who had trained themselves by long and laborious culture. We have changed all that. Our most notable religious teachers are no longer men who have spent their days and nights in the study of Holy Scripture, and in calm and grave reflection on the great subjects which its study suggests, but "able" editors, "advanced" dukes, and "literary" men with no function for "dogma," and who despise it accordingly. If it were said that our age was one of great religious restlessness and excitement, there could be no doubt of the truth of the saying. For the very air around us is resonant with theological disturbance. And our newspapers serve up the morning news or the weekly retrospect amidst a garnishing

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Literature and Dogma: An Essay towards a better apprehension of the Bible. By Matthew Arnold, D. C. L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel College. London: Smith, Elder & Co. 1873.



of "modern" views or the latest theories of the origin and destiny of man.

Nothing can well be more singular than the chaos of religious "novelties" in which we are living. There are no books more popular than those which profess to discuss religious problems with what is called "freshness"—or with some infusion of personal feeling. Old theories with new faces, which seemed dead and buried centuries ago, have come to life again. The rags of Stoicism, threadbare in the time of the Antonines—when they yet clothed truly noble natures—have been flaunted as discoveries in our face under the name of a great *Universum*; and even the "sty of Epicurus" has found poetical votaries who, in feeding on the old garbage, suppose themselves to be luxuriating in a new divine food. There is hardly an opinion or tendency, philosophical or theological, which the wisdom of "eighteen Christian centuries" might have been thought to have outlived, which has not—in slightly or considerably altered form—shown signs of resuscitation, and begun anew to court the attention of the superficial and the half-informed minds which an "age of progress" never fails to produce in multitudes.

It is always the characteristic of such an age to attack the most fundamental and radical questions, and so to veer towards religious discussion, even while professing to ignore or despise religion. The great problems of the origin of life, of the character of man, of the authority of Revelation, of the nature of religion, reappear for fresh inquiry and controversy, as if they had never before wearied the brain or tasked its utmost powers. There is something cheerful perhaps in this ever renewed assault on the great fortresses of human thought, as if sure to yield at last to the accumulating knowledge and skill of successive generations. It is a witness, if nothing else, to the bravery of the human spirit, which refuses to be beaten back or succumb before the barred secrets which no one has yet disclosed. The attempt is a hopeful yet a sad one, and must always command respect when we see not only courage, but true knowledge, and wise reverence, and patient and large thoughtfulness engaged in it. The mind would be dead

indeed that was not kindled into some enthusiasm by the ardent ambition of a noble and well-controlled intellect—like that of Hooker or Butler in the past—to penetrate to the sources of our higher knowledge, and lay bare the granite, so to speak, of those convictions out of which, since the world began, all dignity of faith and earnestness of life have come. Let it not be supposed that we undervalue the power of *thought*, or the real use of “thinkers” in a world like ours. There are none who more thoroughly deserve honor than true thinkers—men who patiently go to the roots of questions, in the light, not of their own fancy, but of all preceding knowledge. There are none who do so much to advance human intelligence and the world’s welfare. Nor would we be supposed to imply that our age does not possess such thinkers. It would be strange and melancholy, indeed, if the higher methods of criticism and the great discoveries of science which have made the present generation so conspicuous, should not yield some definite and clear results in the enlargement of the Christian reason, and the widening of men’s thought and faith. No doubt they will do so—and human civilization will go forward on its career the better for the higher impulse thus imparted to it.

It is nevertheless true that there are many pseudo-thinkers abroad—men of whom the world will certainly not be the better, but the worse, so far as they are likely to affect it. If the sight of men with real powers attacking the old problems and bringing the accumulated thought of all the philosophies to bear upon them be a noble one, there is little to excite our admiration in the far more common spectacle of crude speculation, fanciful theory, and unsound rage for generalization that constitute so much of what is at present called science, or of the flimsy confidence and superficial dilettanteism which passes with many for philosophy and theology. There is less to be said perhaps for some of our theological teachers, than even for our rashest theorizers in science; for the latter are at least primarily dealing with what they have carefully studied and understand. If Mr. Darwin’s halting logic and misconceptions of the nature of



inference cast ridicule on some of his conclusions, he is yet thoroughly at home in the field of natural observation and in those crowds of facts which he seldom fails to marshal with accuracy, however inconclusively he may interpret them. He and others have had a genuine scientific training, and they fail only when they leave their proper domain, and traverse a region of argument for which they have had no training, and for which, plainly, they have no special aptitude. But there are some of our theological essayists and anti-dogmatists, who not only "rush in where angels fear to tread," but who have not been at the pains to master some of the most ordinary sources of information on the subjects on which they write so fluently. Nothing but courage seems to them necessary to assail and overthrow the most cherished opinions of centuries.

The fact is that theology now-a-days is considered to be an open pasture-ground on which all literary adventurers may disport themselves, and whet their appetite for speculation and culture. Translations have made familiar the resources of German study, and even the latest results of Dutch Biblical Criticism and the new "Experience-Theology" of Gröningen are filtered through the columns of newspapers. There is a general admission that the older forms of Christian thought have had their day, and are no longer good for anything. It is hardly to be wondered at that our *littérateurs* and dukes, not altogether "inaccessible to ideas," should join in the *mélée* of theological criticism which is so general. They may know nothing of the history of Christian thought, they may fail to understand the profound conceptions out of which some of the most common forms of theological opinion have come, they may be ignorant of the theological literature of their own country—by far the most solid and valuable in spiritual and moral reflectiveness of any in the world—but they feel it to be their mission to enlighten a benighted Church and vaunt a new Christianity destined to supersede the old, and to bud forth and blossom into riper fruits of virtue than it has ever done. Such writers have never any doubt of the meaning of Calvinism, although they may never

have read a word of Calvin. They judge glibly of Puritanism, although ignorant of Howe and Baxter alike. They can tell all about predestination, and free grace, and justification by faith, although each of these terms has a history which it would take years to learn, and they have hardly begun its study.

It would be curious to inquire how it is that theology, of all branches of knowledge, has thus come, in our time, to be the special field for amateurs ("a feminine pastime," as Lord Lytton says in *'Kenelm Chillingly,'* which touches so admirably many features of the age), from the Prime Minister during his autumn leisure, to the London correspondent of a provincial newspaper. It cannot certainly be because it is less difficult as a branch of knowledge than some others, or that it needs less patience and capacity to master its great ideas. On the contrary, whatever be the real value of the study, there is none which demands more knowledge or more patience and largeness of mind. But its subjects lie near to human life at every point, and touch multiplied social interests. In a time of "new ideas" theology always comes to the front; and every man who shares the new ideas is apt to fancy that he also understands and can refute the old. There is much that is inevitable in all this, and theology can, of course, claim no exemption from the laws of movement that rule all other branches of knowledge. This would be to set up a pretension for it which, in its very extravagance, would invalidate its title to be a true branch of knowledge at all. Our present criticism is as far as possible from implying such a conclusion. Our complaint is, not that theology is undergoing, as it must undergo, great modifications of its accumulated opinions and traditions, but that its old opinions are frequently set aside as valueless by those who have never studied them, and that its accumulated treasures are held to be so much waste-paper by many who know nothing of them, and have never tried to estimate them. There may be progress in theology as in other things, and the old phrases and forms of doctrine cannot be expected to hold their place permanently here any more than elsewhere. But true advance



is not to be sought in any branch of knowledge by merely turning our back on what is old and welcoming all manner of novelties. We may have to unlearn much that our forefathers believed ; but it is only a shallow philosophy that does not recognize what was true and good, as well as defective and false, in the grounds of their belief. With all our increased knowledge and more exact canons of verification, the capacity of human thought varies but slightly from age to age. It may be fairly questioned, indeed, whether the power of brain, in individual cases, retains its old level with the wider diffusion of intellectual culture. The attitude of the student, therefore, towards past forms of opinion, ought always to be an attitude of respectful criticism. If no doctrines, however venerable, are entitled to acceptance merely because they are old, it is yet the business of the student to trace and acknowledge the true conditions of thought or faith out of which they grew, and the genuine elements of knowledge which they embrace, or were supposed to embrace, against the errors of their time. The study of dogma, pursued in this manner, becomes a study which at once illuminates the past and guides the present. It is the best corrective of extravagant theory and self-confidence. The student learns how varied, subtle, and multiplied have been the relations of religious thought in all ages of intellectual excitement—how constantly these relations repeat themselves under modified forms—and how little essential novelty there frequently is in the most “modern” theories. He acquires an instinct of appreciation and balance of judgment that enables him to estimate the real constituents of progress in any movement, and to guide possibly the course of the movement in a useful or beneficial direction.

It is one of our most serious objections to the work before us that it betrays so inadequate an estimate of the true meaning and value of dogma, and of the high uses which may come from its intelligent study to the advance of religious thought. We take this objection the more freely, because the author is evidently not without serious aims in this and other publications which he has devoted to religious ques-

tions, however easy it may be for many readers to doubt this. We credit Mr. Arnold, after a careful perusal of these writings, with a desire upon the whole to help religious inquiry, and to bring the claims of the Christian Church before a certain class of minds disposed to set them aside altogether. There are passages here and there so admirably expressed, and even lines of thought at times so finely worked out, that we are bound to accept them as fruits of a genuine religious interest. We have felt inclined to say to ourselves, this author is not a mere amateur—one who writes upon theology because it is the fashion of the day to do so.

This, we are sorry to confess, is not the impression left by Dr. Arnold's latest and apparently most mature work. It has, upon the whole, fewer traces of earnest intelligence, while the faults of the author appear in their most aggravated form. Especially, it has all those characteristics which stamp the mere amateur writer in theology or in anything else. Although in the form of a book, '*Literature and Dogma*' is really only a large pamphlet directed in great part against the bishops of the Church of England, particularly the Bishops of Winchester and Gloucester. The same continuous view of flippant personality, designed as pleasantry, which marked '*St. Paul and Protestantism*' towards the Dissenters, pervades this volume towards the bishops. And here it is more offensive, because at once more obtrusive and less directly connected with the subject. The previous volume was, after all, in form little more than a pamphlet. It was of the nature of a special appeal to the Nonconformists; but the present volume is meant to be "An Essay towards a better apprehension of the Bible." It seems to have grown out of a natural wish of the author to work out in a larger and more consistent form, with reference to Scripture as a whole, the threads of thought which he had previously started in relation to St. Paul. No object could well be more grave or elevated. It was surely undesirable to mix up with such an object any grievances the author may have with the Bishops of Gloucester or Winchester, or the Archbishop of York, or the Dean of Norwich. Evidently, those ecclesiastical authorities have not judged



highly of Mr. Arnold's efforts to expound St. Paul or to minimise religious dogma. It was not to be expected that they would. But this is no reason why they should be made to play the part—not of chorus, but, we might say, of scullion, in his present volume. Appearing in the introduction as the representatives of dogmatic theology, they reappear in the background of his argument, whenever it is convenient for him to discharge some of that irrepressible scorn with which his style is constantly mantling. There may be, to certain readers, something of entertainment in their first or second appearance, and the "chaff" which he levels at them; but even the reader in search of amusement gets heartily tired of them. The "chaff" becomes very dreary, indeed; and Mr. Arnold's taste, if not his sense, should have made him avoid this.

This manner was sufficiently trying in 'St. Paul and Protestantism.' The reader grew wearied with Mr. Miall, and Mr. Mill, and the "Rev. W. Cattle," and the "Rev. E. W. Conder," and Mr. Winterbotham, and his "spirit of watchful jealousy." Even in what was little more than a *brochure* on a grave subject, it was felt that the effect was not promoted, but impaired, by such headlong personalities. Only the author's lightness of touch, and the deftness with which his satirical shafts were pointed rendered them tolerable. In the more elaborate volume before us they become altogether intolerable. They wound our taste and sense of fairness without advancing the argument, or raising any responsive smile of well bred contempt in the reader, or at least in any reader who is not a facsimile of Mr. Arnold himself. They are, in short, nothing but impertinences. In any circumstances they would be so; but as by-play in an argument "towards a better apprehension of the Bible," they are serious literary blemishes, at variance with that very culture of which Mr. Arnold has proclaimed himself the peculiar apostle. In one instance, indeed—an illustration of what he calls "the Protestant story of Justification"—he has allowed his love of personal allusion to hurry him into a parallel of such merely vulgar profanity as to shock every true and right instinct.

No Philistine who had never heard of "sweetness and light" could have further transgressed. Our author would do well to remember that there may be a Philistinism of thought as well as of manner, and that the true British character of that name may appear all the more offensively when clothed with a certain external polish. It is a deeper outrage to drag the sacred thoughts of your fellow-creatures into that aspect of caricature to which the highest subjects often lend themselves most easily, than to cherish honestly even the most imperfect and debased notions of such subjects. It cannot advance the conception of religion to have any of its doctrines, and especially one which has so powerfully swayed many devout minds, presented under images of ludicrous inaptitude.

The great object of Mr. Arnold's present volume, as it was in a more limited degree of his previous essay on St. Paul, is to draw out the distinction betwixt dogma, or what he frequently calls "metaphysics" in religion, and religion itself. "Religion," he truly enough says, "means simply either a binding to righteousness, or else a serious attending to righteousness, and dwelling upon it: which of these two it most nearly means depends upon the view we take of the word's derivation; but it means one of them, and they are really much the same." "Dogma," on the other hand, means such theoretical or metaphysical views as are held by the Bishops of Winchester and Gloucester about the divinity of our Lord—such ideas as that "God is a person, the great First Cause, the moral and intelligent Governor of the universe, Jesus Christ consubstantial with him, and the Holy Ghost a person proceeding from the other two."

The following is a specimen of the peculiar manner in which he places his subject before the reader: "The distinguished Chancellor of the University of Oxford thought it needful to tell us on a public occasion lately, that 'religion is no more to be severed from dogma than light from the sun.' Every one, again, remembers the Bishops of Winchester and Gloucester making, in convocation the other day, their remarkable effort 'to do something,' as they said, 'for the honor



of our Lord's Godhead,' and to mark their sense of that infinite separation for time and for eternity, which is involved in rejecting the Godhead of the eternal Son. In the same way: 'To no teaching,' says one champion of dogma, 'can the appellation of Christian be truly given which does not involve the idea of a personal God,' and then lays like stress on the correct ideas about the personality of the Holy Ghost. 'Our Lord unquestionably,' says a third, 'annexes eternal life to a right knowledge of the Godhead'—that is, to a right speculative dogmatic knowledge of it."

But in truth all these things, and not least "the idea of a personal God," are, in Mr. Arnold's opinion, of the nature of "abstruse reasonings" or metaphysics, with which religion has nothing to do. The word "God" is an unscientific term—"a term thrown out, so to speak, at a not fully grasped object of the speaker's consciousness—a literary term, in short; and mankind mean different things by it as their consciousness differs. \* \* Strictly and formally, the word 'God,' we now learn from the philologist, means, like its kindred Aryan words *theos*, *deus*, and *deva*, simply *brilliant*. In a certain narrow way, therefore, this is the one exact and scientific sense of the word. It was long thought to mean *good*, and so Luther took it to mean the *best that man knows or can know*; and in this sense, as a matter of fact and history, mankind constantly use the word." The theological sense of the word—the sense in which it is used by the Bishops of Winchester and Gloucester—is, according to Dr. Arnold, quite another thing. This is "deduced from the ideas of substance, identity, causation, design, and so on." And all this has nothing to do with religion. For surely "if there be anything with which metaphysics have nothing to do, and where a plain man without skill to walk in the arduous paths of abstruse reasoning may yet find himself at home, it is religion. For the object of religion is *conduct*; and conduct is really, however men may overlay it with philosophical disquisitions, the simplest thing in the world—that is to say, it is the simplest thing in the world so far as *understanding* is concerned; as regards *doing*, it is the hardest thing in the world."

Again and again, after his manner, the author reiterates, "Religion is conduct; and conduct is three-fourths of human life." "When we are asked, what is the object of religion? let us reply, *conduct*. And when we are asked further what is conduct? let us answer, *three-fourths of life*."

Now of course it is needless to say, and it was hardly necessary for Mr. Arnold to announce with such repetitory emphasis, that there is a distinction betwixt religion and dogma. The distinction lies obviously in the respective nature of the things. "Religion is conduct," as the author says, or touches conduct. It is practical, and may and frequently does exist where there is little or no knowledge of dogma. Dogma, again, is in form at least intellectual. It represents our conception of religious truth, and, like all other intellectual products, it may be clearly apprehended without any practical result. But surely the fact that opinion does not necessarily influence conduct, by no means destroys the value of "right opinions" in religion any more than in other things. Because dogma is something quite distinct from conduct, and the one may exist without the other, this is no reason for disparaging dogma, or for putting it aside as of no account. For what are dogmas, after all, but men's highest thoughts about religion—the thoughts of the Church formulated and set down in order respecting those Divine relations out of which all religion comes, and into which, when we make it a subject of reflection, it always runs? Man, as our author quotes, "is a being of a large discourse looking before and after," and he cannot help *thinking out* what appear to him the conditions of right conduct. It is of the essence of religion that these conditions are felt largely to be beyond ourselves. Of this very fact Mr. Arnold makes much. "The *not ourselves*," which is in us and around us, and exercises constantly so much influence over us, is his own phrase to express the religious side of life. Or again, more definitely, "~~The~~ *not ourselves which makes for righteousness*;" or more definitely still, "*the enduring power, not ourselves, which makes for righteousness*." These are the forms under which he conceives the Divine, or that which is more than we are, and in



conformity with which religion arises. Even he cannot get quit of dogma so far. God is for him—not a person or a cause (this is to anthropomorphise)—but the “Eternal,” or “enduring Power not ourselves which makes for righteousness.” To talk of God as a person, still more as a “personal First Cause, the moral and intelligent Governor of the universe,” is to talk what appears to him unverifiable nonsense. But to talk of God as “the stream of tendency by which all things fulfil the law of their being,” or as the “Eternal”—the “enduring Power not ourselves which makes for righteousness”—this is to talk in one case the language of science, and in the other case the language of religious experience. We say nothing in the meantime of the value of these definitions, or whether they have any claim to stand for what our author makes them stand ; we point merely to the obvious fact that in both cases they are generalizations of the nature of dogma. They are the intellectual forms in which the Divine seems true to him, or the opinions regarding it which he would wish us to receive for our mental peace and our practical good.

But to most minds—may we not say to a catholic *consensus* of minds?—the Divine is far more truly conceived as a “great intelligent First Cause, or moral Governor of the universe.” Does Mr. Arnold suppose that the Bishops of Winchester or Gloucester, or even the Archbishop of York, have invented “the idea of God as a person,” that this idea is a mere product of their metaphysics, or of anybody’s metaphysics? Even the more formal Christian dogmas are in no sense metaphysical inventions. Who has invented them or given them their dominance in the sphere of religion? Powerful as bishops and archbishops are, they are hardly equal to any such task as this. Surely they are only there, the most abstruse of them, because they were in their day real growths of Christian thought and experience—as real as any products of modern thought, to say the least of it. If Christian theology teaches that “God is a person,” it is not merely that any bishops have thought or reasoned so, but because all the revelations of the Divine, “the not ourselves,” in history

and in human life, have pointed towards this conclusion. When men were athirst for the Divine, and could not find it in such mere stoical conceptions of order and righteous power as Mr. Arnold once more tenders for our acceptance, then the words of Christ revealed to them a living Father—not merely a power making for righteousness, but a divine Person loving righteousness and hating evil.

Mr. Arnold does not profess to doubt that this element of personality enters into the Biblical conception of God. But he casts it aside as a mere poetic accretion of the main idea, which, according to him, was “the Eternal.” “The Eternal” was that special conception of the Divine which the Hebrew mind meant to designate by the name “which we wrongly convey either without translation by *Jehovah*—which gives us the notion of a mere mythological deity—or by a wrong translation, *Lord*, which gives us the notion of a magnified and non-natural man. \* \* In Israel’s earliest history and earlist literature under the name of Eloah, Elohim, *the Mighty*, there may have lain and matured, there did lie and mature, ideas of God more as a moral power, more as a power connected above everything with conduct and righteousness, than were entertained by other races. Not only can we judge by the result that this must have been so, but we can see that it was so. Still their name, *the Mighty*, does not in itself involve any true and deep religious ideas, any more than our name *the Brilliant*. With *the Eternal* it is otherwise. For what did they mean by the Eternal? the Eternal *what*? the Eternal *cause*? Alas! these poor people were not Archbishops of York. They meant the Eternal righteous, who loveth *righteousness*. This is admitted to have been the idea which Israel had of the Divine. He personified his Eternal, for he was strongly moved, and an orator and a poet,”—and “*man never knows how anthropomorphic he is*,” according to the saying of Goethe. Therefore “Israel called God the maker of all things, who gives drink to all out of his pleasure as out of a river; but he was led to this by no theory of a first cause. The grandeur of the spectacle given by the world, the grandeur of the cause of its all being *not ourselves*, being above and beyond ourselves, and



immeasurably dwarfing us, a man of imagination instinctively personifies as a single mighty, loving, and productive power." The language of Scripture is everywhere of the same character. So far it is a mere poetical adaptation. "God is a father, because the power in and around us which makes for righteousness is indeed best described by the name of this authoritative but yet tender and protecting relation."

This and nothing else was the sense in which Jesus used the name of Father. He gave no "new or more precise definition of God, but took up this term just as Israel used it to stand for *the Eternal that loveth righteousness*. If, therefore, this term was, in Israel's use of it, not a term of science, but, as we say, a term of common speech, of poetry and eloquence *thrown out* at a vast object of consciousness not fully owned by it, so it was in Christ's use of it also. And if the substratum of scientific affirmation in the term was not the affirmation of 'a great personal First Cause, the moral and intelligent Governor of the universe,' but the affirmation of 'an enduring Power not ourselves that makes for righteousness,' so it remained with Christ likewise. \* \* Instead of proclaiming what the Bishop of Gloucester calls 'the blessed truth that the God of the universe is a person,' Jesus uttered a warning for all time against this unprofitable jargon by saying, 'God is an *influence* (a Spirit), and those who would serve Him must serve Him not by any form of words or rites, but by inward motion and in reality.'—P. 191, 192, 198, 199.

It is difficult to criticise statements of this kind, in which the language of Scripture is used so confidently, and yet in a sense so different from what is customary. If we are to take the language of Scripture as expressive of religious truth at all, on what ground can we accept its witness to the Divine righteousness and exclude its witness to the Divine personality? The "idea of God as a person" may seem ridiculous to Mr. Arnold, but it was plainly a very real and true idea, and no mere poetical imagination to the mind of Hebrew Psalmist and Prophet. "*Jehovah is my Shepherd ; I shall not want. He maketh me to lie down in green pastures ; He leadeth me beside the still waters. He restoreth my soul ; He leadeth me in the*

*paths of righteousness for His name's sake. \* \* O God (Elohim), thou art my God: early will I seek Thee. My soul thirsteth for Thee. \* \* O Thou that hearest prayer, unto Thee shall all flesh come.*" It is surely unnecessary to quote passages to show how pervading this personal strain is everywhere in the Old Testament, heart crying unto heart—the conscious self, ignorant and astray, appealing for light and help to an almighty conscious Being, who "knoweth our frame," and "like as a father pitieth his children," pitieth them that fear Him. Is not this the deepest strain of psalm and prophecy to which the other strain of righteousness is added, rather than that to this? The idea of a personal Being who thinks and loves and reigns,—is not this the primary idea of the Divine to Abraham, who was the *friend of God*—to David, who was *His servant*—and to Isaiah, whose eyes had seen in vision *the King, the Lord of Hosts*? The idea of *righteousness* was no doubt a very vital and fruitful growth of the Hebrew mind, but it was of later, and, at the end, of more imperfect development than the idea of personality. God was a conscious Will or Providence—a personal Power to help and guide and punish, before He was seen to be in all things a righteous Power, demanding not merely sacrifice and burnt-offering, but clean hands and a pure heart. Looking, therefore, merely at the religious consciousness of the Hebrew, how can we reject its primary and accept its secondary revelation? on what principle can we pronounce the one to be poetry and the other experience or fact? Certainly Israel felt Jehovah to be more truly a person—one who cared for, and loved, and protected them—than anything else.

And who can doubt, in reading the Gospels, that this element of personality, sublimed into the perfect conception of fatherhood, is the conception of God which is everywhere present to the mind of Jesus? "*I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son,*



*and he to whomsoever the Son will reveal Him."* What need here also to multiply quotations? Do not we feel everywhere in the life of Christ, and at last in His passion and death, that it was the sense of personal relationship to God which sustained and blessed Him more than all else? God was to Him a Father. He was His Father with whom he daily dwelt in blessed communion, whose conscious presence cheered Him, whose absence for a moment bewildered and terrified Him. Can we believe that all that Christ *verified* of God was "*a power not himself making for righteousness*;" that He had no conscious intercourse with a Divine mind; that the will of God which He declared was not a conscious purpose? God as a *power not ourselves making for righteousness*, is not only something less, as indeed Mr. Arnold admits, than the "God and Father of our Lord and Saviour Jesus Christ," but something else—something outside the genuine Christian conception, and quite different from it. Not that there is any question of righteousness being an element of this conception. It is so invariably. The very glory of the Christian idea of God is that it blends in undistinguishable union the elements of righteousness and fatherhood or personality. God is a righteous Father. The laws of His family and kingdom are laws of righteousness. His will is ever a righteous will. He is, as Mr. Arnold so often repeats, "the Eternal that loveth righteousness." There is no doubt of all this, and the verity of this idea of God is one of the blessings of the Christian revelation. Yet, withal, this is not the *inner side* of the Christian idea. Righteousness is everywhere present in it, but fatherhood is the core and centre of the idea, or, we should rather say, the fact. Primarily God was to Christ His Father, and to all who know the *method* of Christ, that very method of *inwardness* of which Mr. Arnold says so much. God is primarily "Our Father which art in heaven." It is the personal relation that is the deepest relation in the Christian consciousness of God. Nay, it is that which takes the place of all other thoughts of God, and to which all others gather, as its living centre. Father—*my* God and Father—is what the Christian heart means by God—what it knows

as God—what it has verified to be God, although not in Mr. Arnold's sense of verification.

It is surprising that Mr. Arnold did not feel that his own notion of verification takes him quite outside the Christian, or indeed the religious, sphere. The difference betwixt God as described by him, and God as “a great personal First Cause who thinks and loves,” is that the one, as he supposes, can be *verified*, and the other cannot. Nobody can ever know, he says, or be *sure* that God is a person. And what people wish now-a-days, and especially our hard-headed “masses,” is to be *sure* of what they are called upon to hold or accept. “The masses, with their rude practical instinct, go straight to the heart of the matter. They are told there is a great personal First Cause who thinks and loves, the moral and intelligent Author and Governor of the universe; and that the Bible and Bible-righteousness come from Him. Now they do not begin by asking with the intelligent Socinian, whether the doctrine of the Atonement is worthy of this moral and intelligent Ruler; they begin by asking what proof we have of Him at all. Moreover, they require plain experimental proof, such as that fire burns them if they touch it.” This is the sort of proof, he thinks, that can be given of God as “*the Power not ourselves that makes for righteousness*.” He would say to the working man who rejects God and religion altogether, “Try it. You *can* try it.” That there is such a *Power not ourselves* you can verify by the very same process as you verify that fire burns—by experience! “Every case of conduct, of that which is more than three-fourths of your own life, and of the life of all mankind, will prove it to you. Disbelieve it and you will find out your mistake; as sure as if you disbelieve that fire burns, and put your hand into the fire, you will find out your mistake. Believe it, and you will find the benefit of it.”

Now, if Mr. Arnold means by this (and if he does not mean so much, the illustration will not serve his purpose), that religious truth is to be tested by experiments of the same nature as that by which we prove that fire burns, and that



no religion has claim upon us which cannot stand this test—it is surely evident, first of all, that this is not the order of religious certitude. Men do not *find* religion in this way. It finds them. It seizes them not as a law of being, or conduct, to which they must conform, but as a living awe, a conscious presence haunting them. God is not a power outside of them which they seek to verify after Mr. Arnold's manner, but a power within them which their whole life confesses. He *is*, they feel: and their spirits witness with His Spirit the *fact*. God, in short, is a revelation to the human heart and conscience, and not a mere law or order which we verify, as we verify the properties of fire or water, or any other natural substance. Whether His righteous power is not also verifiable in this manner is another question. We believe it is. All Christian thinkers, no less than Mr. Arnold, hold that righteousness is the only law of happiness in individuals or states, and that the course of every life and of every national history more or less proves this. Nothing can be finer or truer than much that he says on this subject. But the sphere of experimental verification in individual conduct—in history—is not the inner religious sphere. It is not properly this sphere at all. This is within the spirit alone. It is the life of the soul abiding in God; and finding all its strength and righteousness and rest in Him. To such a spirit and life there is no doubt of God; and of God as a Father, and not merely a Power—as a Personal Love dealing with us, and not a mere Force binding us.

Plainly this was the side on which Christ approached men, and the special aspect in which He set God before them. God is your Father. He is willing to save you. For this end have I come into the world to make known to you His loving will for your good. *“I came forth from the Father. Again I leave the world and go the Father. \* \* \* God, so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.”* It is easy for Mr. Arnold to call this mere language of accommodation adapted to the common beliefs of the Jews, and necessary to be used if Christ was to address them intel-

ligibly at all. We quote it in illustration of his essential method, as of the method of all great religious teachers, whose first and last aim is not with conduct, or even with righteousness, all important as these are, but with God as a living authority, and with man as a creature of God. "Repent," no doubt such teachers have always said. "Be changed in your whole inner man." "Renounce thyself," they have also said. But primarily they have always said, or at least all who have "learned of Christ" have said, "God is your Father—He has claims upon you. He has sent His Son into the world to save you." And this thought of God as a living Being "who thinks and loves," whose we are, and yet against whom we have sinned—this thought of God it is which has been the well-spring of religious life in Christendom, which pours itself forth in all the prayers of the Christian Church, and which these beautiful natures, with what Mr. Arnold calls a genius for religion, have especially cherished. They have never thought of verifying God as he would have us to do. They have never thought of the results of conduct as tests of religious truth. God is *within* them. Religious truth is for them the experience of the heart and conscience—its own light lightening and sending its verifying radiance down upon all the lower levels of conduct.

If this is not the "experiment" of the nature desiderated by Mr. Arnold, it is nevertheless the sort of experiment which has been first of all and last of all satisfactory to the religious nature. It is such an inner consciousness of God to which the saintly and good in all ages have clung, when they had nothing else to which to cling—when no way of righteousness was plain to them, and the course of their own lives and the course of the world seemed to lie in darkness. "Righteousness is no doubt salvation," but the consciousness of this has not been always present to the Church, or at any rate this has not been the primary spring of the most powerful religious movements. No thought of conduct, nor even passion for righteousness—but the subduing consciousness of God, and of the living, personal, responsible, relation of all to Him, as children to a father, as subjects to a lord,—this has



been the special inspiration of religious hearts in all ages. And if this relation is unverifiable according to Mr. Arnold's illustration, it is only because his illustration is inapplicable to the case. Religious facts are not facts of the same nature as the properties of fire or water, and you cannot certify them in the same manner. Fire always burns, and if any one doubts the fact let him try it. But it is of the very nature of religion to appeal to a religious sense—as of poetry to a poetic sense, as Mr. Arnold himself confesses, or music to a harmonic sense. The laws or truths of both poetry and music are unverifiable to those who have no taste or capacity for either. They cannot be tested as you test the facts of nature. They are none the less true on this account. They yield an experience of their own which is their sufficient evidence. And taking religious experience as our guide, can there be any doubt that the personality of God is a fact to it as sure as the fact that fire burns, although not after the same manner sure? It *proves itself within* the spiritual sphere; it is the root-relation of all religious affection and aspiration; it is the life and strength of all religious effort; it is the joy of Christian song, and the breath of Christian prayer. “O God, Thou art my God: early will I seek Thee.”

Is all the accumulated experience of the Christian ages to pass for nothing, or less than nothing—“a huge mistake,” “an enormous blunder”? With so much talk of experience, is nothing to be allowed for what Christian men have felt and thought from the beginning? It is surely an egregious misreading of human history—to say nothing else—to suppose that the deepest and most sacred convictions of the human heart have been nothing but misapplied metaphysics. Nor is it less an astounding affectation to suppose that it has remained to Mr. Arnold to point out this, and to recall men from the region of “abstruse reasoning” to the region of “fact and experience” in religion. It is not he indeed, but the “Zeit Geist”—he says, in a concluding passage of banter—that has discovered this. But the “Zeit-Geist,” powerful as it is is nothing but a transitory phase in the evolution of human experience. It will take its place and leave its result in

the onward course of history. It has no claims to do anything more, and least of all to dispossess us of our old treasures till it has provided for us something better than "a Power not ourselves making for righteousness." Moreover, it has other prophets than Mr. Arnold; some of whom will not even allow us so much as this—will have nothing to do with righteousness, or with the Bible as the great lesson-book of righteousness.

This is the second point of weakness, as it appear to us, in our author's plan of verification. Try conduct, he says, and you will find that *righteousness is salvation, life, happiness*. So far Mr. Arnold is at one with the ordinary Christian; and we observe that there are those in these "thoughtful" weekly and monthly organs of opinion, which report to us every "advance" of the "Zeit-Geist" in religion, and in other things, who are full of gratitude to our author for this acknowledgment as to righteousness. Almost, they feel and say, he is persuaded to be a Christian; and although they cannot approve of his flippancies towards the Bishops of Winchester and Gloucester, and "the Council of Nicæa," they are disposed to pardon them for the sake of this admission. But there are many others, we need not say, who look upon Mr. Arnold as unfaithful to the "Zeit-Geist" just in so far as he is weak enough to talk about *righteousness* at all—or a *Power not ourselves making for righteousness*. And these are the "men of science," *par excellence*, in our day—the men who are given to verification, and will allow of nothing that we cannot verify, as we verify the fact that fire burns. Righteousness they say,—what has science to do with righteousness? Such an idea is just as much a product of metaphysics as personality—the one as untangible, as unverifiable as the other. All that science has to do with is Nature and its laws—and these laws operate in a purely mechanical manner. We know nothing of any *power* behind them, and least of all of a righteous power. We know merely that our lives must be ordered into obedience to these laws, and that if we violate them no allowance is made for our ignorance and mistake. And this is really the simpler view of the matter, if



we must have scientific verification for everything. Facts, and the order in which these facts recur, are all that science can know in a strictly scientific manner. We have really no right to interpret nature or life so far as to include in them the idea of power—still less of a Power making for righteousness. How can we tell, looking merely at the outside of things? There are many things, evidently, that do not make for righteousness, *so far as we can see*. The wicked are seen to flourish “like a green bay-tree,” and the pure and humble and good to live and die in misery. If there is a rapture in righteousness, this does not come from any outside view of its effects, or because righteousness (as Mr. Arnold so often quotes) “tendeth to life,” but from the undying faith *within* that there is a living Power above us that loveth righteousness, and will make it triumph in the end. It is, in short, that very faith in a personal God, which Mr. Arnold ridicules, which alone sustains the idea of righteousness, and makes it a passion to any poor, weak, human soul. This is the living root from which the flower of righteousness, and every virtue of conduct, most surely and strongly springs. Cut it away, and the passion for this, or any other form of goodness, would die out of the human heart. How should it live, if all we can ever know are the mere movements on the chess-board, if there is nothing behind the changing phenomena of which we are a part? It would still be our business, indeed, to learn the game of life as well as we could. But how many are there who would not never learn it! How many have never a chance of weighing the calculations which it involves, or testing the rules of conduct! To such, righteousness is a mere name. They see it nowhere. Nor indeed do any of us see it, or know it, apart from the belief of something more than we can see and feel. Without some such belief life has no plan,—no ideal.

And so, as it appears to us, Mr. Arnold’s verifying test returns upon himself. We cannot verify righteousness, still less that there is a *power not ourselves that makes for righteousness*, as we verify the fact that fire burns. All that he can verify in this manner is the recurrence of certain outward

conditions to which he chooses to give this name, and behind which he supposes that there is a power working or making for them. This is the measure of *his* faith; but beyond question it is *faith* and not science which so far utters itself in Mr. Arnold's creed, scanty as it is, no less than in all other creeds. The idea of righteousness is as truly a product of conscience, or what he calls metaphysic, as the idea of personality—born within, and not gathered from without. Nay, they are twin ideas—the one lying within the other in the common conscience everywhere—a law or order of conduct (righteousness), and a lawgiver or personal authority from whom the law comes. This is the voice of *experience*, not in Mr. Arnold's sense, but in a higher and truer sense—the voice of the righteous heart and religious life everywhere—the voice of Psalmist, and Prophet, and Apostle, and Fathers, and Saints in all ages. Always they have felt and realized not only a law of righteousness, but a living source of righteousness—a power *not* indeed *themselves*, but conscious, intelligent, *like themselves*,—holding not merely by blind force, but loving, guiding, and educating them as their Shepherd and Father—"the Shepherd and Bishop of their souls."

And this brings us back to the initial and pervading absurdity of Mr. Arnold's volume—his conception of dogma as a mere excrescence or disease of religion. All the creeds are to him mere mistakes; all Christian theology a mere illusion of metaphysics, or jumble of abstract reasonings. They have come out of a misdirected criticism of the Bible, and must perish with all other products of misdirected criticism. "As were the geography, physiology, cosmology of the men who developed dogma, so was also their faculty for a scientific Bible criticism, such as dogma pretends to be. Now we know what their geography, history, physiology, cosmology were." Here is the "Zeit-Geist" with a vengeance, sweeping away at one brush all the results of Christian thought! The Apostles' Creed, we are told, is "*the popular science* of Christianity;" the so-called Nicene Creed, "*the learned science*" of the same; and the so-called Athanasian Creed, also "*learned science* like the Nicene Creed, but learned science which has



fought and got ruffled by fighting, and is fiercely dictatorial now that it has won; *learned science with a strong dash of violent and vindictive temper.*" This is very pretty play on the part of our theological amateur. We can imagine the smile of satisfaction with which he contemplated this effort of creed-classification; but it is easy to classify creeds, or do anythings else, when we have a proud confidence in our own opinion, and know so well how everything has happened. We have heard of a Professor of Church History who, when questioned as to the writings of the apostolic fathers and apologists of the second century, that *tempus ἄδηλον*, as Scaliger calls it, replied that he knew nothing of these writings; but "what with the Bible on the one hand, and the human consciousness on the other," he knew very well what must have happened in that century! Mr. Arnold, without appeal to these aids, can tell all about the three great Creeds of Christendom. Not only so, but he can explain with ease the misdirected criticism and futile metaphysics out of which "the whole of our so-called orthodox theology" has grown.

It is hardly necessary to make any reply to such light-headed confidence. Dogmatic Theology will survive Mr. Arnold's witticisms, and even the touch of that "Ithuriel spear of the Zeit-Geist" which he evidently thinks he wields with no little effect. But apart from any higher considerations, we may surely urge again the absurdity of conceiving the development of religious thought, or any other mode of thought, after such a manner. In every age men have thought more or less deeply of religion. From the beginning of the Church, the wisest and most humble no less than the most daring and speculative minds, have been busy with its great facts and questions. If they lacked, as no doubt they did, the aids of modern criticism, they yet knew profoundly the necessities of our spiritual nature, and the realities of Revelation were living and present to them without the help of this criticism. The Creeds of Christendom have been the fruit of all this study and experience. The labors of dogmatic theologians have sought to organize the highest ideas of the Church from age to age. They may have sometimes

passed beyond the range of permanent Christian thought, and corrections may await the extravagances of theology as of other subjects. But the great articles of the Christian faith have sprung from the very depths of the Christian consciousness; they are its living utterance; and to this day they continue living in thousands of Christian hearts. Do they not still witness to a far grander spirit than this "Zeit-Geist," or modern spirit of which we hear so much, but whose main ambition seems to be to insult or disparage all that has gone before it?

Can anything be more unscientific than such a spirit? It is the very apotheosis of self-opinion intoxicated by its own pride, and flaunting its dogmatisms with a crude audacity in the face of preceding dogmas. As a student of the Bible our author should have learned better than this. To his expostulatory and clever friends who knew so much in their time, the patriarchs, Job says, "No doubt ye are the people, and wisdom will die with you; but I have understanding as well as you." Other ages besides ours have known something of the Bible; the doctors and theologians of the Church have not quite mistaken its meaning. Literary critics like Mr. Arnold, with their "wide experience," and the "Zeit-Geist favoring," may haply add something to our knowledge. But it is neither modest nor consistent with the progress of truth that they should claim to do anything more.

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#### JUSTIFICATION BY FAITH AS HELD AND TAUGHT BY LUTHERANS.\*

By S. W. HARKEY, D.D., Washington, Ill.

The whole doctrine of justification by faith is based upon the fact *that man is a guilty and condemned sinner, and needs*

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\*The following article is Chapter III. of a work, with the above title, which the author is preparing for the press. After having presented,



*pardon and righteousness.* He has original sin and actual sin, and must perish forever if not delivered from it. "Original sin is the inbred depravity of our nature, which renders us incapable of doing good, and inclined to every species of evil."\* This is a *state* or *condition* of sin, in which all are when they come into the world, without any acts of their own, and previous to the years of moral responsibility. Men may deny this as they will, or call it by soft names, but the *fact* remains that the whole race is morally diseased, and must have help. As certain as the nature of the oak is in the acorn before the future tree is grown—the nature of the serpent in the egg, before that egg is hatched—the nature of the tiger in the young animal when it is yet helpless and harmless—so certain is it that the sinful nature of man is in man from his birth. "That which is born of the flesh is flesh," John 3 : 6. "Behold, I was shapen in iniquity ; and in sin did my mother conceive me," Ps. 51 : 5. And this "inborn corruption," or "natural depravity," is universal with our fallen race. So the Bible teaches, and so the facts of man's history teach. Says St. Paul : "Wherefore as by one man sin entered into the world, and death by sin ; and so" (rather "thus also," καὶ οὕτως,) "death passed upon all men, for that all have sinned," Rom. 5 : 12. As death has universal sway, even over children ; and as it is caused by sin ; so it is clear that by the fall of Adam sin became universal with man.

Nor is this a mere *negative* state, in which man has suffered loss—has lost "the image of God"—lost his innocence, purity and holiness—has become alienated from God and all good : but there is also the *presence* of real evil and impurity. There is not only the absence of moral health, but also the presence and workings of moral disease. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds,

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at large, the teachings of Lutheran authorities, and especially of the Confessions of the Church, upon this subject, this chapter aims to set forth and analyze what these authorities contain.

\*Catechism, p. 27.

and bruises, and putrifying sores : they have not been closed, neither mollified with ointment," Is. 1 : 5, 6. Hence our Church says : "And this innate disease, or original sin, is truly sin, and condemns all those under the eternal wrath of God, who are not born again by baptism and the Holy Spirit."\* The consequence is that it is *natural* for man to sin, as it is for "the sparks to fly upward," or the stream to flow down hill ; whilst holiness and the love and service of God are all against nature. *Actual* sin is therefore only a development of original sin—the outward and personal manifestation of the inward disease, in the transgression of God's law—the legitimate fruit of the natural tree—the corrupt waters which the poisoned fountain sends forth.

And this shows us the true origin and nature of sin. It did not originate in the *will of God*, but in the will of the devil and of man. "Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law. \* \* He that committeth sin is of the devil ; for the devil sinneth from from the beginning," 1 Jno. 3 : 4, 8. Man is therefore *guilty*. Not merely unfortunate, but criminal, a rebel against God and his government and will. In acting out the corrupt desires of his fallen nature he has added, and is daily adding innumerable actual sins, sins of commission and omission, doing the wrong and neglecting the right—sins of words and deeds, as well as of the heart, for all God's holy commandments may be broken in the heart by thoughts, feelings, motives and desires, and are always broken in the heart *first*. Hence we are all by nature under the curse of the divine law, as St. Paul declares : "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. 3 : 10. "Now we know that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty," Rom. 3 : 19.

In the next place it is equally evident, *that man cannot deliver himself from this sad condition*. He has no ability, skill

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\*Augs. Conf., Art. II.



or wisdom for such a work. The moral disease is too deeply rooted, and too terrible in its character; he cannot eradicate or remove it. The whole history of the race, no less than the word of God proves this. Heathen nations, left to themselves, instead of becoming better, have constantly been becoming worse—more ignorant, more degraded, and more helpless. Only where the light from heaven has, to some degree, shined upon them, have there appeared signs of improvement. Nor have infidels and rejectors of Christianity, in civilized lands, fared any better. No system of Education, or Morals or Philosophy has been discovered, nor degree of enlightenment attained, that could at all take the place of the religion of Jesus in the healing of humanity's woes, or the elevation of the race. The failure, in this respect, has been so overwhelming and complete, as to prove every man a fool who attempts any thing of the kind without the powerful aid of our divine and holy Christianity. All systems of education for the race, without religion, will not only fail of their object, but will dig the grave of all real advancement and prosperity as well. Mere intellectual culture cannot eradicate or subdue men's evil passions—cannot overcome their lusts, nor renew and sanctify their corrupt natures—cannot remove the deep, dark stains of sin from the soul, nor take away the love of evil and vice, and restore the love of God and holiness. A stronger than a human arm must do this, and a greater wisdom than man's devise a plan for his recovery. Much less can he make good the violated law of his God, or lift its curse from himself, and maintain the honor of the divine government by any atonement or satisfaction of his own. No tears, or penitence, or good works can make it safe or proper for God, as the great moral Governor of the Universe, to pardon the rebel. God is bound to maintain the honor, justice and purity of his own perfect moral government untouched and untarnished forever: bound by all the glorious perfections of his character, and by all the high obligations under which he has placed himself to the obedient and holy inhabitants of his eternal kingdom. No rebel may be pardoned unless that great divine government be first full vindi-

cated, and that good and pure law honored as much or more, as would have been the case, had its penalty been inflicted upon him forever. This, we claim, has been done in the atonement for sin made by Jesus Christ, and this is the ground of the sinner's pardon by faith in him. He, being both God and man, and being *above* the law, as its author, voluntarily placed himself under that law, took our place, suffered its penalty in our stead, rendered the obedience it required, and which we could not render, and thus so fulfilled and honored the divine law and government, that it is safe and proper for God to pardon the sins of all those who repent and believe in him. His atonement is full, perfect, and all-sufficient for all sin, original and actual, and for all men, so that salvation is made possible to all. Hence we have such plain and strong passages in the word of God as the following: "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed," Is. 53 : 5. "Christ hath redeemed us from the curse of the law, being made a curse for us," 1 Cor. 1 : 30. "He is made unto us, of God, wisdom, and righteousness, and sanctification, and redemption," 2 Cor. 5 : 21. "For God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," Gal. 3 : 13.

It is clear that these two great facts, namely, man's utter depravity and helplessness, and his redemption by Christ, lie at the foundation of all that is taught in the Scriptures and in the Creed of the Church on the subject of Justification by Faith. We do not design to pursue them farther here. We wish merely that the reader should keep them in mind while we continue our discussion.

Justification, as we have clearly seen, includes *two things*: *Pardon of sin, and righteousness before God*. "We obtain remission of sins," \* \* "and righteousness and eternal life are bestowed upon us."\* It thus has a *negative* and a *positive* side. It *absolves* and it *imputes*. It *takes away* some-

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\*Aug. Conf.. Art. IV.



thing, and it *gives* something ; or, it does *not impute sin*, but *does impute righteousness*. “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile,” Ps. 32 : 1, 2. And St. Paul says : “That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them,” 2 Cor. 5 : 19. And as sin is not imputed to those who are justified, so we are clearly taught that righteousness is imputed to them. “Abraham believed God, and it was imputed to him for righteousness ; and he was called the friend of God,” Jas. 2 : 23. In Romans 4 : 3, we have : “Abraham believed God, and it was *counted* unto him for righteousness,” and in the 10th verse of the same chapter, it is “reckoned ;” but in the Greek the word is the same in all these passages, “imputed,” “counted,” “reckoned.” It is clear that if to *forgive* transgressions, and to *cover* sins means not to impute them, but to deliver us from them, to remove and take them away ; then to impute to us righteousness is to reckon, count, and bestow it upon us—to give us what we had not before, and what is not of our own procuring.

What then does justification *take away* ? Not *sin itself*, in the sense that the justified man can no longer be called a sinner. This humiliating fact still remains, and will always remain. “A Christian, therefore,” says Luther, “is not he which hath no sin ; but he to whom God does not impute sin, on account of his faith in Christ.” The pardon of a man who has committed murder, does not make it *untrue* that he did commit that terrible crime. The *fact* still stands against him. What was once true can never become untrue. What has once been done can itself never be undone. It will always be true, to all eternity, that *we are sinners* : but sinners pardoned ; sinners unpunished ; sinners accepted in the “Beloved ;” sinners “saved by grace”—out of hell and in heaven—sinners washed, cleansed, sanctified, not in ourselves, but in Christ, “having washed their robes, and made them white in the blood of the Lamb,” Rev. 7 : 14.

Nor does justification take away sin in the sense of mak-

ing us *intrinsically holy* as to ourselves, and as a thing separate from that pure, spotless white robe of the Saviour's righteousness, which he PUTS ON US when we believe. It is not the same as *sanctification*, and must not be confounded with it. "Sanctification is a divine work in us." "It is a progressive conformity to the divine law and an increasing ability to fulfill its requisitions, wrought in the faithful believer by the Spirit of God, through the means of graces."\* Sanctification does indeed *commence* with justification, but continues afterwards during the whole life of the Christian of earth, as he "grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ," until perfected in glory. A very great change takes place in the sinner when he is justified, and is inseparably connected with it, but it is not sanctification. There must be knowledge of sin, conviction of our guilt and danger, sorrow for sin, deep and real, confession of sin, forsaking sin, coming to Christ, or trusting and believing in him, all preceding and being connected with justification, but these do not constitute it. Repentance, conversion; regeneration, are terms applied, with more or less latitude, to parts or the whole of this change; but justification is not something wrought *in* the sinner at all, but is an act of God's mercy performed in heaven *for* him. When the father of the prodigal pardoned his once wicked and rebellious son, "put on him the best robe," "a ring on his hand and shoes on his feet," and again joyfully received him into his family—all this was not something done *in* the son's heart, but *for* him. Nor did it make him holy and good, although the father saw that a very great change had taken place in the son, and that this was the beginning of a life of obedience and purity for all the future.

Nor does justification take away sin in the sense *that it raises us above the reach of temptation and the power and influence of sin from within and without*. Our first parents in Paradise were not beyond the reach of temptation; but under its power they yielded to sin and fell from God. And our blessed Saviour even, though he was "holy, harmless, undefiled, sep-

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\*S. S. Schmucker, Pop. Theol. p. 161.



arate from sinners, and made higher than the heavens," (Heb. 9 : 26), was subject to most fearful and terrible assaults of satan, and we cannot be above our Master. When we are justified we do indeed repent of all our sins, as we have just seen, and utterly forsake and abhor them ; and we obtain the victory over them, so that, by the grace of God, they can no more control us : still our conquered enemies will again and again renew the attack, and the more cunningly and fiercely, because their hold upon us has been broken. Hence the stirring exhortation of the apostle : "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand," Eph. 6 : 10—13.

But if justification does not take away sin in the several ways now given, *What does it take away?* The answer clearly is, that the word, thus restricted to its own proper meaning, expresses simply the *act of pardon*, and therefore negatively takes away, not sin itself, but the *guilt* of sin, the *punishment* due to sin, that is the penalty or curse of the violated law, or the sentence of condemnation suspended over the sinner. And as a *consequence* of this, it takes away all fear or dread of the wrath of God and of punishment, and gives sweet and heavenly peace to the soul, which until now was under terror and alarm. These dark clouds are now dispersed, and our heavens become bright and clear. The lightnings, thunders, and tempest on Sinai cease, when we are enabled to look away to Calvary, and the glory that radiates from the cross of Jesus gilds the whole scene.

But what does justification *give or impute?* It gives and assures us of pardon, the *fact*, the reality of forgiveness ; not a sham, a falsehood, a mere fancy or notion ; but the grand and glorious fact that for Jesus' sake we are forgiven. Not a mere promise, however true and sweet, that we *shall be for-*

given at some future time; but that we are *now* pardoned—that the glorious reality is already in our possession! “Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is” 1 Jno. 3 : 2. “And if children, then heirs: heirs of God, and joint heirs with Christ.” Rom. 8 : 17. It unites us to Christ as the branch is united to the vine, as the Saviour himself says: “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me, ye can do nothing.” Jno. 15 : 5. St. Paul, in the fifth chapter of his epistle to the Romans, gives us a grand and glorious enumeration of the blessings of justification by faith. “Therefore being justified by faith, we have PEACE with God through our Lord Jesus Christ.” Then “we have ACCESS,” or introduction into the state of grace “wherein we stand;” then we “REJOICE in the hope of the glory of God,” and “we GLORY in tribulations also,” because they work patience, and experience, and hope—a grand and sure HOPE, which maketh not ashamed; because the LOVE OF GOD IS SHED ABROAD IN OUR HEARTS by the Holy Ghost which is given unto us.” It gives us new life on earth and eternal life in heaven. It secures to us all the gifts, graces, and blessings of Christ’s redemption here and hereafter. But we do not design to enlarge upon these great blessings now.

There is, however, one thing which it gives, that must not be passed over, namely *Righteousness*. Righteousness is here used in a *two-fold* sense, as it is *our own*, or as it has been *imputed* to us. In the abstract it is “conformity of heart and life to the divine law.” That individual is righteous or has righteousness, whose heart and life are in agreement with the requirements of the law of God in all things, and this is the same as holiness. This we do not have by nature, and of ourselves never could obtain. Our hearts and lives, as we have seen, have not been, and are not conformed to the divine law, and we are not able to recover ourselves, or bring ourselves into such conformity. Yet “without holiness no man shall



see the Lord." Heb. 12 : 14. How then shall we be fitted to appear before the Lord ; or to "stand in his holy place?" If we have no "wedding garment," in which we dare come before "the King ;" can we obtain one from another? Yes, blessed be God ! from the King himself, for he has procured one for us, offers it to us, and by faith we take it, put it on and wear it. This is the righteousness of Christ *imputed* to us by faith. By faith we are justified, and this pure and perfect righteousness is reckoned, counted, or set over to us as our own. It is put on us, as a new and beautiful garment, the moment we truly believe in Jesus, and in it we stand perfect and complete. How strikingly this is presented in that sweet hymn of Zinzendorf:

"Christi Blut und gerechtigkeit,  
 Das ist mein Schmuck und Ehrenkleid;  
 Darin will ich vor Gott bestehen,  
 Wenn ich zum Himmel werd eingehn.  
  
 Und wenn ich durch des Hern Verdienst  
 Noch so treu würd in meinem Dienst,  
 Dass ich käm allem Bösen ab,  
 Und sündigte nicht bis ins Grab:  
  
 So will ich wann ich zu ihm komm,  
 Doch denken nicht an gut und fromm;  
 Nur dies: hier kommt ein Sünder her,  
 Der gern aus Gnaden selig wär."

John Wesley has given us a fine English Hymn based upon this German one, but only his *first verse* can be regarded as a translation of the original. Why he did not translate the whole, but soared away to other heights, we can only conjecture. Did it perhaps not agree with his "Christian Perfection ideas? The following is the first verse of Wesley:

"Jesus, thy blood and righteousness  
 My beauty are, my glorious dress:  
 'Midst flaming worlds, in these array'd,  
 With joy shall I lift up my head."

There is nothing about "flaming worlds" in the original, and Mr. Wesley seems to have ascended too high at the start. It is the grand simplicity of the manner in which the glori-

ous truth of "Christ our Righteousness" is presented, that gives the original its sweetness.

Perhaps the following, though less poetical, is nearer the German in sense and simplicity :

"Jesus thy blood and righteousness  
My beauty are, my glorious dress:"  
In these my God and Judge I'll meet,  
When in heaven I take my seat.

And could I by Christ's merits free,  
So faithful in my service be,  
As to escape all evil clear,  
And sin no more till death appear:

Yet when to Him I shall go forth,  
I will not think of good or worth;  
Only this: "Lord! before thy face,  
There stands a sinner saved by grace."

One of the effects or results of the righteousness of Christ imputed to us, is the leading of a new and holy life, or the production of personal righteousness in our souls—that is, the conformity of our hearts and lives to the law of God, as the Scriptures abundantly teach. St. Paul says: "That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4 : 22—24. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5 : 17. And this "new obedience," or righteousness, or holiness is not mere external morality, or a correct external department, although it includes this; but it is also purity of heart and of the inner life. But this subject will come up in its proper place hereafter.

It may be well to state here that the doctrine of the *imputation of Christ's righteousness to the believer* has been rejected as unscriptural by some good men. Among others by Dr. James Macknight, a Scottish divine, the author of an able Commentary on the "Apostolical Epistles." In a note on Romans 3 : 28, he says: "But it hath been said, that faith alone is necessary to men's justification, because thereby they



lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in Scripture. Neither is it said there that Christ's righteousness is *imputed* to believers. What the Scripture saith is, that the believer's faith is imputed 'or counted to him for righteousness.' Rom. 4 : 3." And again he says: "Farther, as it is nowhere said in Scripture, that Christ's righteousness was imputed to Abraham, so neither is it said anywhere, that Christ's righteousness is imputed to believers. In short the uniform doctrine of the Scripture is, that the believer's 'faith is counted to him for righteousness,' by the mere grace or favor of God through Jesus Christ ; that is on account of what Christ hath done to procure that favor for them. This is very different from the doctrine of those who hold, that by having faith imputed or counted for righteousness, the believer becomes perfectly righteous ; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness ; for if it were, justification would not be a free gift, but a debt. And with respect to the second supposition, although the perfect righteousness of another were conveyed to the sinner by faith, it would not make him perfectly righteous ; because it is beyond the power of Omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But this is all. Nor does the Scripture carry the matter farther."\* Thus far Dr. Mac-knight.

What a pity that so great and good a man, with others of the same school, should be, to say the least, so sadly confused, and so much in the dark, on so grand and vital a doctrine of our common Protestant Christianity. In contrast with this,

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\*Note on Rom. 4 : 3.

how gloriously shines the light from our Lutheran authorities. Without being tedious, in reply, beyond what we have already presented, we may say, that if the doctrine of *imputation* be not true, then we have no Saviour at all; for Christ and his atonement, or his righteousness, can in no way become ours, except by *imputation*, gift, or being “reckoned” or “counted” to us. Our righteousness is, first, *Christ himself*. “The Lord our righteousness,” Jer. 23 : 6, (Heb. צִדְקָתוֹ יְהוָה). “For Christ is the end of the law for righteousness to every one that believeth,” Rom. 10 : 4. Our faith lays hold of *Christ* with all that he is and has, and of course also his righteousness, and the WHOLE CHRIST IS OURS — not half a Christ or a divided Christ — not a shadow, but a substance—not a sham or delusion, but a reality. Not making ourselves, or our own works, or our faith saviours, but having the Lord Jesus Christ, the eternal Word that “was made flesh,” as our Saviour—“Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,” 1 Cor. 1 : 30. Our “all in all” by faith. At the same time this faith, continuing and constantly holding on to Christ, by which we “abide in him, and he in us,” Jno. 15 : 5, also works a righteousness in us, a conformity of our hearts and lives to the law of God: for “Faith worketh by love,” “purifies the heart,” “and this is the victory that overcometh the world, even our faith,” Gal. 5 : 6; Acts 15 : 9; 1 John 5 : 4. It is the whole Christ as to both his natures, as God has given him, that our faith grasps and will not let go: “We believe, teach, and confess unanimously, that Christ is our righteousness, neither according to the divine nature alone, nor yet according to the human nature alone, but the whole Christ according to both natures.”\* In other words, Christ, in our stead, rendered a perfect obedience to the whole law, having, for our sakes, been put under it, and this obedience constitutes the righteousness which is imputed to us by faith, as if it were our own, as St. Paul teaches: “For as by one man’s disobedience many were made

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\*Form of C. p. 474.



sinners; so by the obedience of one shall many be made righteous," Rom. 5 : 19.

Nor is there any contradiction between the expressions, "*Faith* is imputed to us for righteousness," and "*Christ* is our righteousness," or "The *obedience* of Christ is imputed to us for righteousness." All these expressions mean the *same thing*. This Macknight does not appear to have seen at all, and hence his difficulties. Thus the passages, "Christ is the end of the law for righteousness to every one that believeth," and, "Abraham believed God, and it was counted unto him for righteousness," and, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," all teach one and the same great truth. Abraham obtained righteousness and was saved in the same way that *we* obtain it and are saved. How? He believed in God as he knew him, and as he had then been revealed to him, and in a Redeemer yet to come, and this "was counted unto him for righteousness;" we believe in God as we know him, as he has been more clearly and fully revealed to us, and in the Redeemer who *has* come, and this "faith is counted unto us for righteousness." Faith must have an object; that object in both cases is Christ. Abraham and all believers who lived before the time of Christ, even from the beginning, looked *forward* to the Redeemer who should come, and we look *back* to him who has come, and on Calvary we meet, and all exclaim: "Behold the Lamb of God, which taketh away the sin of the world," Jno. 1 : 29. Hence Jesus says: "Abraham rejoiced to see my day; and he saw it and was glad," Jno. 8 : 56. Of the old Testament saints it is said: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth," Heb. 11 : 13. Now as true faith, in every case, apprehends Christ and holds on to him, to count it for righteousness, is the same as to have the righteousness of Christ imputed to us. Without Christ, faith is nothing—with him, it is everything. "Faith alone is the medium and instrument by which we apprehend Christ; and,

thus in Christ, we also apprehend this righteousness, which avails before God, for the sake of which, this faith is imputed to us for righteousness.”\*

“It is likewise rightly asserted, that believers who have been justified by faith in Christ, first have the imputed righteousness of faith, and afterwards the incipient righteousness of new obedience or good works, in this life. But these two” (kinds of righteousness) “must not be confounded, or at the same time introduced into the article of justification by faith in the sight of God. For, since this incipient righteousness, or renovation in us, is imperfect and impure in this life, in consequence of the flesh, the individual cannot, in this righteousness, stand acquitted before the judgment-bar of God ; but the righteousness of the obedience, sufferings, and death of Christ alone, which is imputed to us by faith, can stand before the justice of God ; for the sake, therefore, of Christ’s obedience alone, the individual, even after his renovation, can become pleasing to God, acceptable to him, and be received as a child and heir of eternal life, although he may have performed many good works, and may be leading the best life.”† That is, he is accepted of God only on account of the imputed righteousness of Christ, and not on account of his own righteousness or holiness.

We may now also see clearly the meaning of certain words and phrases, used in the Scriptures and by Christian writers on this subject : as “by grace,” “for Christ’s sake,” “by faith.”

Thus St. Paul says : “For by grace are ye saved, through faith ; and that not of yourselves : it is the gift of God.” “Being justified freely by his grace, through the Redemption that is in Christ Jesus.” “Who hath saved us, and called us with an holy calling, not according to our works, but according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” Ep. 2 : 8 ; Rom. 3 : 24 ; 2 Tim. 1 : 9.

“*By Grace.*” “Being justified freely by his grace.” Not then by our own merits, goodness, or works ; for grace is just

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\*Form of Con. p. 474.

†Form of Con. p. 547.



the *opposite* of these, and means simply the free and unmerited love and favor of God. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us," Rom. 5 : 8. On this point our Authorities are most clear, full, and explicit, and need not now be enlarged upon. We have many such expressions as the following: "Faith builds upon pure grace only." "God forgives our sins out of pure grace." "Grace signifies the kindness and favor of God." It may well be said, therefore, that the *originating* cause of our justification is the love of God; the *procuring* cause, the merits of Christ; and the *instrumental* cause, true faith.

"*For Christ's sake.*" "Faith obtains remission of sins solely for Christ's sake, and justifies us in the sight of God." "The merit of Christ is wholly separated from our works, and the honor attributed to Christ alone." All this has already been sufficiently set forth.

"*Through Faith.*" "Faith is the medium and instrument by which we apprehend Christ." There is no way of coming to Christ, or laying hold upon him, or having any share or interest in him but by FAITH.

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## ARTICLE V.

### THE TRAINING OF THE YOUNG OF THE CHURCH.\*

By Rev. C. A. STORK, A. M., Baltimore, Md.

It has always been recognized by the thoughtful in the Church, that the office of the minister is not fulfilled simply by preaching, administering the sacraments, and the performance of the obvious duties of visiting the sick and dying. But now this conviction is making itself felt through the

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\*This paper is the substance of a Lecture on the Rice Foundation of the Theological Seminary at Gettysburg. The Lecture was originally delivered from rough notes and afterwards written out for publication. This will account for what seems changed in it.

whole body of the Church. More and more is it demanded that the pastor shall be in reality, as he is in name and office, the leader and organizer of the flock.

Among the important functions the pastor is expected to discharge as leader and administrator, not the least important is that of *Training the Young of the Church*. In discussing this subject I shall confine myself to that special field which presents itself in the care of the young membership of our own denomination. Now, what has been the state of things with regard to this duty in our churches?

The pastoral care of the young with us has been confined mainly to two fields: the Sunday School and the Catechumen's Class. Neither of these agencies needs commendation at our hands. We call attention only to the fact that neither of them affords a sufficient field for that special work of organization and exercise in Christian life and practice which is implied in the title of this discussion: THE TRAINING OF THE YOUNG OF THE CHURCH.

Our Sunday Schools are not generally under that pastoral care and control which is necessary to make them proper training schools. Many pastors are not present in their schools except as casual visitors and lookers-on. If they visit them regularly they only partly understand their working, or they allow themselves through indolence, or consciousness of their inexperience in the management of the school, to be practically put to one side.

Even when the pastor is, as he should be, the supreme head and controller of the school, he finds this agency inadequate for the purposes of training. It covers only a limited period of time in the history of the young Christian. Just at that age when the exercise of the Christian life and the unfolding of the nature calls for direction, control, education, our young men and women, as a rule, have grown out of the position of scholars. They either leave the school, or else become teachers when they themselves have need that one teach them. I do not stop to consider the remedies for this state of things. None has yet been found even approximate-



ly, and as it is we must take into account this circumscription of the field of the Sunday School as one element of the problem before us.

Further, supposing that we have found a way to keep our young men and women in the Sunday School as scholars, we are met by this radical difficulty: the Sunday School supplies only one need in the work of cultivating the young membership; its only work is to instruct. At its best, it is the Church teaching didactically and with the added force of personal example and influence. Even this work of instruction it does very imperfectly. But putting that aside, what does it do to train Christian activity, to cultivate Christian fellowship, in short, to exercise the young Christian in the many-sided life of his faith? From the nature of the case it affords a very restricted field.

Some of the same difficulties hedge in the Catechumen's Class as a field for training. It brings the young under the influence of the pastor but for a very short time. Its sole function is to instruct. If, by its exercises we can ground the young in a clear apprehension of the cardinal doctrines of the Christian religion as taught by our Church, and added to this bring to a sense of personal, individual responsibility to God, and to an acceptance of Christ, the end of the Catechumen's Class is accomplished. But this is only the beginning. This is only mustering in the soldier, it is not drilling him.

What becomes, then, of the young Christian? His confirmation has launched him, as it were, and now he must sail as best he can. If he is seen generally at church, is present at the communion table, and leads a decent, consistent Christian life, the pastor has not much more care for him. If he becomes a teacher in the Sunday School, takes up the exercise of prayer in the social meeting, and does what small share of general work may fall to him, he is looked on as a very promising young member. But surely this is not a pastoral training of the young. I think this is the general course into which the young members of our churches drift. I do not allude to it as a matter of reproach to our pastors. It is a state of things in great measure forced upon the pastor.

by the compulsion of long established precedents. The Church has long neglected the care of her young members. It has been held that a truly converted man will work out his own training; that the force of an internal life of love will search out the best means of Christian growth. And so the great energy of the Church has been directed to the conversion of souls. The new converts have been brought into the fold and left pretty much to shift for themselves. Now if all men were converted like Paul, this plan of Christian culture, or rather, no plan, might have good results. But in an established Church like ours, the great bulk of the membership come into the Christian life as a plant grows to maturity: "first the blade, then the ear, after that the full corn in the ear." And to turn out a young Christian, however genuine his spiritual experience thus far has been, to shift for himself, assuring ourselves that if the root of the matter is in him he will come out right in the end, is poor wisdom and very bad theology. It is something like the practice of the Spartans who exposed their young infants on the ground that the hardy would survive, and only hardy infants made strong men. The pastor has thus found himself, when desirous of training the young members of his church, in the perplexity of one without precedents, with no knowledge of how to begin, with a whole scheme and apparatus to be devised and set up *de novo*. Let us suppose him anxious to make a beginning: he must first look about him to survey the field, to invent methods, to feel his way tentatively to what he proposes. But this takes time; and while he meditates and plans, work that he has a knowledge of, which he knows exactly and immediately how to do, presses on him from every side. A new class of catechumens is to be formed and taught; the duties of the pulpit, the immediate calls of pastoral work, the benevolent plans of his parish,—all these roll in on him like a flood, and naturally enough, the work that is ready to his hand crowds out the work that yet lies only in embryo in his undefined notions. So, from year to year, he postpones the work of training the young of his church, because he sees nothing tangible, defined that he can do at once.



*Let me try to suggest some methods derived from my own experience that are not so elaborate as to be impossible to a much pressed pastor.*

#### I. TRAINING IN PERSONAL PIETY.

The first question a faithful pastor will ask concerning his young members will be, How can I cultivate in them a true piety. This is the foundation, the substance of the Christian life. It is useless to cultivate church-love, activity, liberality, unless there is an underlying foundation of pure spiritual life. One error is to suppose that by getting a soul to show some of the fruits of a true faith such a faith can gradually be drawn out in the soul. I believe that to be a dangerous doctrine. You may get a young man to entertain a warm love for his church, become active in such kind of work as does not require a true inner life, to give liberally, even to pray and teach, when there is no real love to God in the heart. But if you do, you have done a very hazardous thing. Children sometimes make gardens by sticking full-blown flowers in the sand, and tying cherries and plums and grapes to the branches of shrubs, and then they call their parents and friends out to admire their work. It looks very well, but of course it does not last. All attempts to make men spiritual by first making them active must end, it seems to me, like the children's gardens. Great mistakes have been made in this way. Those who have the care of young disciples feeling the need of a deeper spiritual life in those under their direction, have looked about for some ready means of fostering piety. What shall it be? The most obvious method is to get them to do something. In a vague way we promise ourselves that doing good things will make men good. So it will if the doing is from a good motive. But the only good motives the Bible recognizes are faith and love. To give and work without love, to pray without faith, is not to cultivate piety, but to kill the very root of it in the soul.

Here then is a negative rule: *Restrain all outward activity that is in excess of inward life.* Of course it is always hard to tell just how much inward life there is. No rules can be laid

down for that. A pastor's spiritual instincts and prayerful judgment must be his guide. But the danger there is in urging young Christians to any outward demonstrations or activities that are not prompted by the life within must never be forgotten. It is so we make hypocrites and mere formal professors. For this reason we must be careful how we urge our young members to pray and speak in public. Where faith prompts and love burns within, the outward expression is natural, healthy. The exercise of gifts so put in use, is a ripening power in the soul. But when a man prays or exhorts, or speaks of religious experience, pressed on from without, and not pressing out from within, he is learning the lesson of untruthfulness, he is having fruit without root.

We may learn a lesson in this matter from the experience of the Methodist Church. That portion of Christ's Church has been eminently successful in every form of religious activity. It has made the laity of more service than any other denomination. Consequently it has been able to push forward the frontiers of Christianity more rapidly than any of its sister churches. But it has furnished, too, a sad illustration of the danger there is in laying stress on activity and expression in religion above the proportionate development of the inner life. The call to public speech and prayer, to the occupation of conspicuous places which has been urged upon the young converts has made many workers, but it has also made many hypocrites and formalists. The experience-meeting, the class-meeting, the order of exhorters, and the like means, have made Methodism powerful; but they have been also terrible schools for the training of wordy professors, extravagant enthusiasts, and, what seems one of the strangest products of so free a system of worship, formal devotees.

This, however, is merely negative: what have we to offer that is a positive direction? Before we go farther, however, I shall lay down a rule which may also be called merely negative; but which is really of a positive character.

*Do not attempt to train the young in piety by much talking about it.*

One way to divert men from actually and healthily enter-



ing on any mental activity is to talk much about it. And this is especially true of all religious life. It is the easiest thing in the world to make religion unreal by much glib speech about it. When a man has a great deal to say of his conscience, he is pretty sure before long to have a bad one. To inspect and take stock of one's spiritual emotions for the purpose of describing them or discussing them with others, is the one infallible way either to kill all emotion or else to make it diseased and worthless with self-consciousness. Now to insist on talking freely with a young Christian about his experience, his feelings, his frames, his inner life, is to encourage him to become a mere talking pietist. When I was a boy and lived in the country, I used to hear the dairy-women say, "the less you handle the butter, the sweeter it will be." It is just so with the tender experience of a young believer. We may get him to describe his love and faith, but the more he does it the less of sweetness there will be in them. We shall do one of two things according to the temperament or those we deal with; one class we shall frighten into a frozen silence and drive away to such a distance by our attempts that we can never reach them again. Some of the finer sort of spirits can bear a personal inspection of their religious experience no more than a sensitive plant can bear to be handled. They hardly dare to look into their own hearts, they are shy of themselves, and when another's hand, be it never so tender and sympathetic, tries to raise the veil they do not lift themselves, they simply close themselves against you; you may be thankful if not forever. Another and still larger class will be inflated by a sense of their own consequence. Nothing springs up more rapidly in many minds than a sort of spiritual self-complacency. To encourage the young to keep a religious diary of their feelings, to be compelling them by our questionings to a continual inspection of what they believe, what they have done, is to cultivate this self-complacency. When men are gathering and preparing for market any choice fruit, they try to handle it as little as possible. There is something in the warmth and touch of the hand that rots. There are a good many of us pastors who can re-



member cases where we have spoiled some very choice and promising fruit by feeling and handling it too much, to see how it was getting on. Better, on the whole, than any personal inquisition into the individual experience is the influence the pastor can exert on the young Christian through the instruction of the pulpit.

*Bear in mind, then, the need of the young in this respect in your preaching.* There is such a thing as *pastoral preaching*, preaching that is directed to the training of the various sides of Christian character. I do not mean by this that we must preach special sermons to special classes or single out particular cases for a discourse. All such segregation of special classes as the young or the old, the children or the parents, the young men and the young women, does more harm than good by breaking up the sense of unity and fellowship, which in a Christian congregation is something to be sedulously fostered, and not in any way impaired. It is not good to have one section of the Church feel, "Now we are to hear what the minister will say to the young to-day; it is to be hoped he will give it to them well, and not forget the last dancing-party." Quite as bad is the impression made on those particularly addressed that they are set up as a mark to be shot at in the sight of all the rest of the congregation. As much as possible keep the church together. Give no opportunity to any to feel that they are only as spectators. For instance, I would not if I found, (and who has not had such an experience as pastor), that my young people were running to excess in the matter of amusements, give out that I would preach a series of sermons on Dancing, The Theatre, &c. To do that would be simply to array your young people, as a class, against you and against the better sense of the church. Why intensify the natural difficulties of the case by arousing the spirit of antagonism which all public arraignment on a specific charge inevitably awakens? I purposed preaching a sermon on dancing some years ago; but before I did it the experience of a brother minister, who made a point blank onslaught on something of the sort in his parish, gave me pause. He was confident that he would blow this particular devil



out from the muzzle of his guns, but after the smoke cleared away, it was he that had been dislodged. His charge was stronger in the recoil than in the shot. There are a hundred ways of doing indirectly what cannot be done directly. I found, after gathering wisdom from my brother's failure, that I could do better than preach a point-blank sermon on dancing. Suppose I were preaching on holiness; how easy, how effective, after drawing the picture of Christian sanctity and heavenly affections, to show the incongruity with the feverish excitements of the ball-room; or if the sermon was on Christ's love, how natural the inference to ask the young believer what doubtful pleasure or self-gratification he sacrificed for that Saviour's sake. By such means I found I could do my preaching on dancing most effectually. It is not the strength we put into the blow, but the weight of the hammer that makes the stroke most effectual: an incidental inference or lesson from some great gospel theme, is the best treatment of all the minor points of details in Christian experience or Christian morals.

But this method of training calls for careful discrimination in the choice and treatment of subjects. Pastoral preaching is not easy. If we are to train our young people in piety from the pulpit, *we must have in view their special wants and temptations.* There are a good many sermons advertised to the young that are but little addressed to the needs of young Christians. Some men are always preaching either to sinners or saints. They bring forth with impartial division strong doctrine to convert, or strong meat to feed the mature. Their store-house is like the supplies of a logging-camp in Maine, there is a barrel of pork and a medicine chest. But the young want neither. They do not need to be thundered at or convinced, and they cannot digest the strong doctrine. They need the milk of the word. That does not mean that they are to be fed with sugar of milk, or to be deluged with milk and water. 'Anything will do for the children,' is the maxim of the pulpit often, as well as of the dinner-table. But it is a very foolish maxim.

*You must study the character of your young people.* There is

such a thing as preaching at random that yet does effect a great deal. That is, the divinely ordained fitness of scripture truth is such, that when preached faithfully, it will suit the need of some; the arrow shot at a venture will find its mark, because the Spirit wings it. But there is a better way. Where careful training is to be done, we need to choose our arrow carefully, fit it to the string, and aim at a given point, making all due allowance for windage, distance, and the like. Still more do we need this study of the young, to keep us always in mind of just what they are. We continually complain of the fickleness of our young members. To-day they are all fire and enthusiasm, to-morrow the cold fit is on. We are quick enough to feel this in the way of discouragement; we need to study the character of our young to see in it the natural order of development, and really find encouragement in it. This, if we rightly look at it, is not the fickleness and instability of ingrained shallowness, but the very nature of youth. This seems a truism, but a pastor needs continual study of this immature phase of the Christian life, to know it and treat it as an inevitable stage in the course. My persuasion is, that many a young Christian is thrown away because hope is lost. He feels that his pastor is measuring him by a standard that applies rightly only to those older and stronger. He sees an experience delineated that is on an impossible plane to him; the difficulties and temptations peculiar to his crudity he sees treated as they should be treated if they appeared in the life of one much farther on; he begins to look on himself as one hopelessly faulty, and so loses the spring of hope in his religious growth; and he slips at last into a stagnant or backslidden condition. Do not let yourself drift into the current of head-shaking and evil-prophecy concerning your young members that you will find strong in almost every church. It is for the pastor to stand by the young and faulty. Whilst he sets an alluring and lofty standard before them in his pulpit ministrations, he ought to make them feel that he understands they are but children in the faith, and that he has hope of them in all their slips and



follies. I like to look around over my congregation, and mark the good Christians whom I verily believe I saved by having good hopes of them when everybody, in their crude and foolish days, prophesied they would prove failures.

*You must take it for granted that your young people have a true piety.* You will be often mistaken. So were the Apostles. So has every pastor been, that ever had charge of a church. But you will be a great deal more mistaken if you assume the position of one whose judgment is suspended over every young professor to wait for the issue. I knew a very respectable and zealous Christian who used to say of every new member, "Well, let us see how he will hold out." What a greeting for a young, timid soul. That sort of cold, critical attitude towards the untried, is enough to freeze the faith clean out of a young disciple. There are some who always talk as if there were only two sharply marked divisions among men, the holy and the unholy. All are either white or black, and the white are very white, and the black very black. A half-fledged Christian, a faulty, frolicsome, half-sanctified disciple is something they have no idea of. And so they talk to the young in the church, who are generally crude and faulty enough, as if they were good for nothing. What would we think of a teacher who should say to a young beginner in pot-hooks and round O's, "Poh, you don't call that writing, do you? That is only scratching, and very bad scratching at that. This is writing," and then should show him a page of copper-plate? Assume that those of your young people who have made an honest profession of faith in Christ are true; and do not take that assumption back because they are inconsistent, or overtaken in a fault. And then—and here is the all-important clause—then appeal frankly and directly to that piety. If it is not there it will soon be manifest. If it is there, nothing will so encourage it and give it play. Just here, I take it, is the error in our treatment of the young. We take it for granted that they are Christians, and then we pass on and leave them alone, until they commit some glaring fault; then we turn on them and say, "Ah, you were not a Christian after all." Let the

young see that we believe in them, have hope of their future. By continual presentation of Christian duty, urged from Christian motives, and by the application of Christian comfort and encouragement, let it be felt by your young people that you expect them to grow in strength and grace, that you are not dismayed by their errors and weakness, that you expect of them fruit, and you will be in the way to train them. I have found the young always responsive to such appeals. It has been my custom, at times, to gather together those who have been received into the church for the few preceedings years, and, on the occasion of a communion season, to set before them briefly their relation to Christ, to recall their solemn vows, to remind them of the love their Saviour has for them, his tender claims upon them, and then ask them to go over their period of discipleship and see where they have failed, that they may know how to seek a closer communion and a better service. Sometimes, in individual cases, it may be needful to do something of this sort personally by a private interview. It has never failed to make the young more open to instruction and to put them in the way of growth.

Here I may allude to the great help in the training of his young people in piety that a pastor may find in *The Use of a Young People's Meeting*. The young will seek each other out for association of some sort. What is simpler than to engage this instinct in the service of religion? For one thing, it keeps the young in closer contact with the pastor than can be healthily secured in any other way. I take for granted that the pastor will always keep himself in familiar intercourse with such a meeting. He need not lead it, or do very much in it, but it would be a misfortune if he should come to be looked on as an intruder, or even as an unaccustomed, and therefore constraining, presence. There is something pleasant and alluring to the young people of a church in a meeting of their own. They receive instruction, they learn the meaning of social worship, their active sympathies are enlisted there in a way that it is very difficult to attain in the more set church meetings. You will get often into the church young members who have no family ties that bind



them up into the church family : they always seem strangers there. Such you can hold and gradually train into fellowship, and the feeling of being at home, through the more genial atmosphere of the young people's meeting. I had occasion to suspend my young people's meeting one year, and I soon found how certain classes drifted almost insensibly away from my pastoral influence and from the communion of the church. Some will say, 'then they had not the root of the matter in them ; a true Christian does not need young people's meetings, or any other kind of coddling to keep him faithful.' Well, I suppose a stout, mature disciple will get along anyhow ; but how about the babes ? Do we say of our children in the nursery, and our flowers in the garden, 'Oh, if they have the root of the matter in them they will thrive?' We have warm rooms and careful shielding for the babes, and hot-beds for the tender flowers, and young Christians want careful treatment too.

In such a meeting religion takes on a more tender and engaging aspect to the young. It is woven up with threads of affectionate brotherly intercourse. It is associated with the homely, every-day life. The truth taught seems to come home closer. Prayer and song are more real and hearty. They learn more effectually in this way how practical a thing religion is. And it is the best school to learn the exercise of whatever gifts the young member may have. A lad will begin to pray, a young man to speak in the little, friendly circle of the young people's meeting, who, in the regular weekly meeting, would linger trembling on the brink a long time before he would launch away.

One thing in such meetings must be more carefully considered than is usually necessary : that is the need of variety. The young soon tire ; they need to have something fresh, at least in form. And the variety that may be given in this direction is almost endless. The first form my young people's meeting took was that of a Bible-class conducted by myself. Then it was a meeting for the discussion of special topics. One season I gave it over into the conduct of the young men ; at another time I took up practical points of Christian duty

and explained and enforced. Sometimes it was a meeting for both males and females, sometimes a young men's meeting only.

## II. THE SENSE OF ALLEGIANCE TO THE CHURCH.

One feels a little shy of making much of this point, as the popular sentiment is that we ought to think more highly of every church than our own. But let us speak the truth whether we are liberal or not. The business of charity and liberality has been over-done of late, and I, for one, think a little flavor of self-assertion would not hurt us as a church.

There are two extremes with reference to this matter of church-love, into either of which it is bad to fall. There is an exclusiveness on the one side, which is narrow, intolerant, unchristian. When a Church once begins to talk of itself as the "true Church," and to brand all others as spurious, unscriptural and the like, it may keep up the loyalty of its members, but it is pretty sure to make very small and stunted Christians of them. On the other hand, there is a false liberalism which is properly the child of cowardice and lack of self-respect. It asserts that every one else is better than itself, and makes us continually ask what reason the Church which preaches such doctrine can have for being at all. We Lutherans, of this continent at least, have come near falling between these two stools. One part of our Church has outdone the Episcopal denomination in high-toned contempt for all "the sects," asserting itself to be the "true Church," sole possessor of "the pure doctrine," and building a wall of separation between itself and the rest of Christendom that even Rome might envy. Another section has grovelled in such extravagant imitation and laudation of other denominations that the children of the Church have taken their instructors at their word, and gone out from us in shoals to the much praised churches. And, now, one of the dangers that threatens us, is that of dropping to pieces from lack of a true church-love. If the process of disintegration, and even repulsion amongst us, goes on for the next generation as it has done for the last, it does not seem likely that there will be



any young people left for us to train at all. It has almost put into a proverb among us, that there is no Church so easy to leave as the Lutheran.

Now, it seems to me about self-evident, that if such an institution as a Church is worth having at all, it is worth loving, and worth cultivating the spirit of loyalty to. If it is not worth while to train our young people to a true and strong love for the Lutheran Church, it is not worth while to have any Lutheran Church. At any rate, unless that love is called forth in the coming generation in a greatly increased ratio, we shall not have much Lutheran Church to love or neglect. It is merely a question of existence. How then shall we train our young people to an intelligent love for the church of their fathers? for, I take it, we are none of us ready to die ecclesiastically just yet.

*We cannot call forth a true, worthy loyalty, by cultivating a sectarian, exclusive spirit.* I have alluded to those of our Church who have tried this experiment. Whatever their success, we are shut off from their method, simply because we could not try it truthfully. I, for one, cannot say "we have the truth, and we only: we are the model Church. We are the people and wisdom will die with us." And you cannot say it either. You have learned to love the other churches that bear Christ's name; you would be sorry to weaken their strength. So you cannot teach your young people that for salvation they must stay in the Lutheran Church, or that they cannot find the whole truth in another Church, or that they are unscriptural in their forms of worship or government. We must leave building that sort of walls round the sheepfold to those who can do it with a good conscience. But is there no other way to make a man love his own Church than by abusing all others?

*It is possible to rouse a proper spirit of loyalty to one's Church as that part of Christ's kingdom wherein we had been providentially placed.* Why may not a man feel a special love for his own denomination without disparaging the excellence of others? The mere fact that one has been born in any true evangelical Church, thus constituting it to him what it can-

not be to others, the Church of his fathers, is broad enough ground to rear a very substantial structure of love upon. Why am I here, bound by ties of historical connection, of kinship, of earliest association and training, by inherited habits of thought and feeling to the Lutheran Church? Is it not by the appointment of Providence? Of course these all yield, and ought to yield, to convictions of duty. If I find that my reason or conscience revolt against the doctrine or practice of the Church in which I have been born and bred, I ought to leave it. But what sense of right can constrain a man to abandon a Church which he acknowledges to be a true Christian Church, rightly teaching and obeying the commandments of Christ, for another no more scriptural, but, it may be, more comfortable, or, to put it stronger, more congenial? To teach this is to make that *esprit de corps* without which no organization can live, much less prosper, impossible, save on the ground of such intolerance and exclusiveness as we all condemn in the Episcopal, Baptist, and the more rigid Lutheran Churches. Men are not, for the most part, put into life mere vagabonds, with nothing to determine the post of duty but abstract questions of high doctrine and general practice. A man's surroundings often determine his specific path of obligation. Men are born into families, states, churches: there is a solidarity of the family, of the state, and of the church, and no man has a right to determine whether he will stay in the family that calls him by its name, the state of which he is a citizen, or the church of which he is a child, on abstract, general grounds. Other things being equal, or nearly equal, a man's family, his country, his church, have claims on his service and loyalty. He is debtor to those who have prepared the environment that shelter and nourish his youth. He is debtor to the scheme of providential appointment which gives him his setting and leverage in life. If the Church of my fathers is a Church of Christ, I ought to be able to show better reason than mere whim, or personal comfort, for doing what seems like deserting one's post in the battle.

Now this mode of looking at the relation the young bear



to their Church, is something we are not accustomed to. If we cannot show that the Lutheran Church is the only true Church, or the very best Church that can be conceived, we have virtually said to our young people, "please yourselves; we would like to have you with us; if you leave us we shall consider you a very uncomfortable class of persons; but, of course, you are at liberty to do as you choose." So our young folks have scattered right and left, to the Episcopal, the Presbyterian, the Methodist churches. And what is worse than their going, is that this state of sentiment and lack of right teaching has left them to go from the most contemptible of motives. Some go for fashion, some for more congenial companionship, some from that coward's reason, the desire to be with the strongest side, some from pique, some drifted by currents of social influence: how few from a conscientious conviction of duty. Now, men who abandon a Church because it is weak, or socially obscure, because it has few high places, and no comfortable berths, are neither more nor less than sneaks. It seems to me if I were in a great Church like the Presbyterian, the Episcopal, the Methodist, I could with some self-respect go over to the Moravian, the Reformed, or even the Lutheran. One could say, in such a case, "I will not be missed: I go to the help of the weak, leaving the strong to help themselves." But to get out of the Lutheran Church because it is struggling and poor, to climb up into a safe place on the quarter-deck of some great, strongly manned denomination, and look contemptuously back on the poor wretches we have left struggling against odds,—I wonder what Paul would say of such a man? There are some men I meet who have gone over to a strong Church from a weak one, whom I feel like kicking whenever I see them,—or I would feel so if a Christian were allowed to entertain such desires. We can train our young people to a nobler habit.

One way to effect this, is to *draw attention to the history of the Lutheran Church*. We have a history. It is one of the shining pages in the record of Christ's kingdom. Her heroes, her achievements, her landmarks, her place in the great line

of the Church's advancement, are all worthy of study. Once give a family, a nation, a church, a history, and you have welded one bond of allegiance to hold them together. We have a great deal to do in this respect for the young of our churches. I have never seen this cord touched with any enthusiasm, that there was not a response. You can make the young of your parish love the Church of their fathers because it is the Church of a noble line of fore-fathers.

Another mode of training in this direction is to *show the place Providence has marked out for the Lutheran Church* in the future. Has God anything for us to do on this continent? Surely he has. When we look at crowded Germany and Scandinavia, and think of the stream that must flow to these shores for generations yet to come, remembering that they are nearer to us, more accessible to us than to any other of the Churches of America, it is enough to stir all the Christian zeal in us. It is of no matter now to wail over lost opportunities in the past: the question is, what does the future offer to the young of our Church? There is matter for training a true church-love in showing the field that offers itself, that imperatively calls for all our energies. The Moravian Church, though numerically so feeble, has made for itself a noble name, by the spirit with which it has trained its membership in zeal for what has been its one great work, the culture of foreign mission fields. We may learn a lesson from them, only in our case putting the *home* for the *foreign* work.

I think *we have neglected to use those individual features of our church cultus which are our rightful heritage*, and which, so to speak, make a good part of our special talent. What a field for the culture of a true church-love does the institution of our catechumen's class afford. A minister who does not teach his young people in the catechetical class to associate the early impressions of piety with a more tender and loyal feeling to the Church which furnishes these instructions, has somehow failed of his opportunities. Our Liturgy, too, moderate and simple as it is, gives another point of attachment. The hearty use of it on the part of the young, while it really



gives exercise for a common and associated worship in the public service, can easily be made another cord of association healthily binding our young people to their own Church. Something of the same nature is the effect to be had from a right observance of the festivals which our Church has been accustomed to observe. I would see to it, then, that the young of my parish are instructed in the history of the Church of their fathers; remind them that they belong to a great Church and are expected to walk worthy of her history. I would engage them in some efforts to carry out the special work of home evangelization that God has marked out for us as Lutherans. I would make my young people feel what a boon their Church has given them in her Catechism, in the use of her Liturgy and the like.

Some of course will say, this is Old Lutheranism, or, at least narrow sectarianism. In answer to this, I have very little to say. If any man affirm that to honor our past history, to prize our heritage of peculiar church constitution and *cultus*, and to insist upon our providential mission among the rest of the Churches, is sectarian, or, in the odious sense of that term, Old Luthern, he and I can have no further argument. When the Lutheran Church is stripped of all in its past, its present and its future which gives it any individual character, I cannot, for the life of me, see why we should not at once disband and distribute ourselves among the other Churches. If all those distinctive marks of our church-life, internal and external, which make us an individual Church, with a special work to do in the economy of Christ's kingdom, are only so many deformities and diseases to be ashamed of and extirpated, why, let us get rid of them as soon as may be. But let us not flatter ourselves that after we have destroyed all that constitutes any reason for our existence, we shall still continue to exist.

### III. LIBERALITY.

Another weak point in our churches, has been their penuriousness in contributing to the support and spread of the Gospel. I do not stop now to inquire the cause of this, but

proceed to seek the remedy. It is a defect that, if not speedily remedied, threatens us with serious ills. The one thing that has crippled our Home Mission operations, and made it seem sometimes as if we had no real vocation for dealing with the question of evangelizing the West and supplying the great tide of German immigration, has been the lack of money. Our missions have died from want of money: they have starved to death. And if we cannot do better in the future, we might as well turn over the page on which the history of the Lutheran Church is to be written: there will be nothing to write. The hope of bettering this state of things rests mainly with the young. Our scheme of Systematic Benevolence may be set up by the older membership, but, after all, its fruits will be reaped by the next generation. My experience is that the young people can very readily be made more liberal. They have not old prejudices and habits to pull down before they begin to build aright. Proportionately I have found my young people more liberal as a class than the older membership. I have been surprised sometimes to see how easily they have embraced the doctrine, that giving, and liberal giving, is as much a part of religion as praying. I had a young man come to my church from a German congregation where the custom was to give twenty-five cents to every object of benevolence. His first year's contribution to our System of Benevolence was \$50.00; about one-half as much as the sum raised by the congregation he had left for all objects of benevolence in the whole year. And yet he was in receipt of only a moderate salary. A young woman came to my church from the country. She had belonged to a congregation large in numbers, but very scanty in contributions. She had a place as a servant. I do not suppose there passed through her hands over \$120 in a whole year. Her contribution to the various objects presented in our Scheme of Benevolence, was \$12. If with her means she had given a dollar in her former church, she would have been esteemed a prodigy. What made the difference? Simply the effect of training upon a young and docile mind.

*Begin your training in liberality, then, with the young. Make*



it a point to see that they understand what it is that is to be done. See that each one is applied to. My policy has been to spend two hour's labor, in this matter, upon a young member for one upon an older person. I miss a good many of the older members in my system of benevolence, and I let them go without any great struggle. But I feel troubled if I cannot get a young person of my church to come into this training. It is worth more to the Church, and to the individual, to get ten cents a month from a new disciple, than it is to get a dollar from an old member.

*Of course, to train, you must have a system.* What system, it is not my province now to discuss. Indeed, the particular kind of system is a matter of minor importance. Use what kind you will, the box, the envelope, the monthly collector, the subscription; the great point is that it be *a system*, regular, continuous, keeping the matter ever before the people, and involving a sacrifice and an expenditure of thought. But, above all, *apply it*, press it: do not give over for one failure, nor for ten. And remember that any system is good if thoroughly worked, and that no system will work itself.

One way in which to engage the young in the exercise of liberality, is to *make use of special objects*. It is sometimes hard to get the young to feel a lively interest in an object so abstract as Foreign Missions or Home Missions in general. But if a number of them agree to support a particular Home Missionary, to aid a young man studying for the ministry, to help build a specified church, they are much more apt to learn the art of giving. Such, at least, has been my experience. My young people have contributed in this way to more than one good work. But whatever the method, remember that nothing trains to give like giving. Whatever persuades the young to commence a systematic contribution is a double good, for what it gets, and for what it gives your young people in return. I for my part inquire as particularly after my young people's giving as after their church-going.

#### IV. FELLOWSHIP.

One of the evil influences a pastor has to contend with, is

the effect of intimate companionships on the part of his young people with those outside the Church. I find that when a young man joins a secret society, or falls into some intimate association with sets outside the church circle, it is just so much the harder to interest him in the life of the Church. For one thing, it absorbs his leisure time. The lodge-meeting, the company drill, the social engagement, crowd his evenings till there is no time for the prayer-meeting, the church sociable, the teachers' meeting or any church service. Then, too, it deadens his interest in religious things. It is all very well to say we ought to have a religion that is able to enter into all lawful engagements, that one ought not to be dependent on the help of distinctively religious means to lead a spiritual life. Religion, to pervade as a fine spirit all the life, must be something strong and decided. Such it never is in the young disciple. It is feeble, as all life at the outset is. It must be fostered and guarded. We must use the social element as a help to our young people's growth in grace, before we can expect that grace in them will leaven social life in general.

*We may use, as a means of training, the association of the young in connection with the Church.* It is something very pleasant to see how the young are attracted to each other, and form, most naturally, associations in the Sunday School and catechumen's class. I have been surprised, at times, to see how strong these attachments are. But it will not do to leave it there. If no provision is made to perpetuate these associations after our young people leave the Sunday School, and are no longer catechumens, we shall find other interests drawing them away from the church-fellowship. How shall we provide for this?

*By furnishing suitable social occasions under the influence of the Church.* A pastor ought not to leave such things as the sociable, the festival, the church pic-nic, the young men's reading club, to the laity. If he does, he loses one chance of bringing himself into sympathy with his young people, and also of moulding the social influence that pervades the Church. A Church ought to be able to furnish



material enough for social intercourse, companionships, intimacies and fellowships in labor and enjoyment; so that our young people would not be tempted to form these outside. The list of opportunities for social enjoyment I have just mentioned, will be enough if the pastor will use his tact and invention and personal influence to make them attractive to his young people. But even more efficient to knit the young together, is association in some activity, whether for themselves, the church of which they are members, or for some wider interest. I have found so unsocial a work as that of collecting money seems to be a very successful means of promoting fellowship. By organizing the collectors into a sort of society, giving them a head, meeting with them, giving them some common interest, those have been drawn together who would otherwise hardly have known each other. What a field for promoting friendship among the young members is the sewing society, the mite society. If you want to clothe some poor children for the Sunday School, do not go to a few wealthy members and get them to give outright what is needed, but tell your young women what is needed: get them under the direction of some judicious leader to devise ways and means and carry them through. You will have done more for your young people in the end than for the poor children. If your young men want a society for literary, musical, or social purposes, do not send them each to some organization; but let them meet in the church building and carry out their plans under the shelter of the church influence.

I have already spoken of *the influence a young people's meeting has in promoting Christian fellowship*. I should say it was indispensable in a church. It will give you trouble: it will have its storms and explosions; all good things are liable to abuse, and the better they are the more facile the abuse. But you will find no better way to bind your young folks together, than to have them feel they have this central point of union, to have them sing and pray together, and devise ways of being of use together.

The highest form of fellowship is also the closest. The associations that are formed in drawing others to Christ, will

make the most enduring and tender. And you will find a natural opening for the promotion of such associations. *Encourage in your young people the sense of responsibility for others.* One of the signs of a true awakening of spiritual life, is the desire to save others. A rough, wild young man in my Bible Class became a Christian. Almost the first thing he did was to bring a companion to my house to have me talk with him. "I wanted you to get John in," he said to me, alluding to it afterwards, "for I did not know what to say to him." I have seen repeated in the case of my young people, over and over again, the scene in the first chapter of John, where Andrew brings Peter, and Philip Nathaniel, to Christ. It seems the most natural thing in the world for a young Christian to look around for some sister, brother, or friend, to make them find the same joy. I notice this more in the young than in the old. I fear we do not encourage that natural tendency in the new convert. If we instruct it, give our young to feel we expect them to take charge of those over whom they have influence, inquire after their success, we should do more to train our membership into efforts for others, and at the same time knit them in the tenderest and most enduring of bonds. But it does need training. Otherwise it runs into a zeal without knowledge, a repelling, fanatical, censorious spirit, or else it dies down into indifference. This leads me to speak of another point:

#### V. EFFORTS FOR OTHERS.

It is sad to see the selfish type religion often takes. It seems paradoxical to talk of a selfish religion; but what else can you call that phase of feeling and endeavor in spiritual things which makes a man careful only to save his own soul? The one great question, not of the beginner, but too often of the disciple of many years standing, is, 'am I safe?' Now there will never be much done for Christ's kingdom by men whose sole concern in religion is to save their own souls. We must teach our young people better things. It is possible to train a generation of Christians, from the outset, to a nobler conception of what it is to follow Christ. The catechism class



ought to see a beginning made in that way. Even there we may impress our young people with the representation of Christianity as something more than saving each man himself. But the most must be done in the after-training. Suppose by my preaching, my pastoral intercourse, the tests of life I propound, I make my young people feel that it is expected of a Christian that he will save men,—that is a part of training in the business of making efforts for others. I would say to a young Christian, not ‘Are you sure you are a Christian; are you happy and peaceful?’ but, ‘are you trying to make any of your companions Christian?’

One way to call this desire into activity is to *show your young people how they can do something to bring others under good influences*. Let a young man have it for his aim to get his companions to come with him to church, to the young people’s meeting, to the Bible-class. Where it is possible, get your young people to pray for each other and for those they specially have in view. I am confident there is often a desire in the heart of a new convert to reach some companion or acquaintance, and do them good, which at last dies away because it finds no exercise. It would live and grow even on such slight exercise as the endeavor to interest a friend in the service of the church. It is possible to make each one feel that he has some one companion, friend or relative, over whom he has more influence, to whom he stands nearer, than any one else. I think most young Christians have something of that feeling themselves, and all the training needed is to show them how they may exercise that desire: set them in the way of active exertion. So many spiritual faculties and graces fall into sluggishness, and at last death, for want of exercise, as men, for the same reason, become dyspeptics and consumptives.

#### VI. THE SERVICE OF SONG.

I need not urge the important part singing must make in public worship, not as art, but as expressive and promotive of Christian feeling. Any one who marks what takes place in revivals of religion, or notices even how differently a congre-

gation will sing after an earnest sermon from what they did before, will have some notion of the connection the service of song has with a hearty worship. If we can say anything certainly of the Church of the future, it is that it will sing more than the Church does now. It will not be choir singing either, but congregational. But how hard this matter of congregational singing is to the pastor. In the first place the choir do not believe in it; and, in the next place, the people are either too lazy or too ignorant, and when they are neither, they see no religious duty incumbent on them in this matter of praise. Against all this it is the minister's solemn duty to struggle. He is responsible for the conduct of worship in the public service. If he rightly understands the nature of public worship, he will never rest till he has secured that the people, yes all the people, praise the Lord.

Now in this, as in all other reforms in the Church, the best beginning is in the training of the young. One of the first things I do after a young person is received into the Church, is to see that he has a hymn-book, and the next that he uses it. A pastor can soon see who sings in the congregation and who does not. And when once the younger part of the church feel that the pastor is concerned to have this part of the public service carried out, they will respond. The habit will be formed. It is true it requires a continual watchfulness, frequent reminders of duty, and line upon line. But it is worth the pains.

I have found *a church singing-school* of great service in this matter. Apart from the actual instruction given, and the consequent facility in singing acquired by the young, it insensibly gets the members into the habit of taking part in the exercise of praise. When a number of young people have spent a winter singing together, they are much more ready to take part in the services of the church, and continue to sing together there. It is a great means, too, of training the young in habits of fellowship. How easy it is to sing into intimacies. Indeed we found our Singing Association one of the most popular institutions of the Church. I found



young people were attracted to come together there, who could be reached by nothing else. Then, from the singing meeting, we found them coming to other meetings. There is a channel into some souls, through music, which is furnished by nothing else. Next to the Young People's Meeting, I should say insist upon the Singing Meeting. I never want to be without it in my church.

#### VII. PERSONAL INFLUENCE OF THE PASTOR.

I have spoken thus far of means of training which may be called instrumental. They constitute the external methods and tools, by which the pastor may touch and mould his young people. But, after all, there is a more vital, direct influence of culture. It is the insensible, intangible, unteachable influence, that one life has on another. The most potent training the pastor will ever carry on, will be through what he is, rather than through what he does. When I look back on my life, it seems to me that I owe more to two men, with whom I came in contact in my youth, than to any other educating influences. Dr. Miller, of Hartwick, I do not think ever spoke ten sentences to me, of direct instruction or exhortation in religious things: but I lived in his house for two years, saw his life, and the impress he made on my moral character was the deepest I ever received. Dr. Hopkins, of Williams College, trained in me whatever habits of thought and mental activity I have. But I hardly remember any one principle of his philosophy, and what I do remember of his peculiar views, I do not now accept. It was the atmosphere of a pure and lofty piety, in the one, of a large and truthful mode of thought, in the other, that became the best influence that ever touched my life. Your most potent influence of training, will be the character and habit of life that is in you. After all, the most enduring influence we exert on men, must be through the perfection of ourselves. When we train ourselves, we are really training others.

I do not mean to dwell upon this point in the abstract. Let us apply it. You would see your young people reverent in all religious observances. You may teach it by word of

mouth very impressively, and give them practical direction and exercise in it; but if you are an irreverent man in common things, you will not train them. Suppose you stand talking in the vestibule of the church before service, laughing and jesting with your deacons, stare around the congregation while the voluntary is playing, look over your sermon while the hymn is being sung, chat with a fellow-minister who may be in the pulpit with you, pull out your watch and shift uneasily, when a brother clergyman is preaching for you. Do you think your young people will not learn the lesson? The only wonder, when we mark how many ministers behave in the church, is that the people are not more careless and disorderly than they are. You may urge your young people to sing, and show them never so solemnly how sacred a thing is the duty of praise in the great congregation. But you will do a great deal more, if they see that you always sing yourself, and that with a hearty, earnest warmth. You want your people to learn to pray, and to pray naturally, not in the stereotyped, formal fashion, so common. Well, how do you pray? I knew a church where the young people all prayed in the simplest, most natural, varied manner: it was delightful to hear them. How had they been trained to it? When you heard the pastor it was clear. He prayed no set prayers, but simply, freshly, unambitiously, and the young people caught the atmosphere insensibly. Do you want your young people to love the church? you must not be whining and complaining yourself: you must not be pointing out our defects and sneering at our weaknesses. If a pastor loves the Church, and is loyal to her, there will not be much trouble in getting his young members to be loyal too.

Finally, all our instruction and appeals and practical methods to train the young in efforts for the salvation of others, will be useless, if we do not make the winning of souls our own first concern. If we seem more intent on being popular than on being powerful to save men, more anxious to preach great sermons than to edify the flock, if, in short, anything in us goes before that likeness to Christ, which consists in loving men and seeking to save them—we need not think any train-



ing will make our young people into efficient workmen in the Church. What I say, then, as the sum of all, is, "Take heed to yourselves:" you are more than all your words or works. You are, and will be to the last, training your young people, whether you mean it or not. What adds to your piety, truth, nobility, will be so much teaching to them. Indeed, the most practical work in training your young people you will do when you make yourself habitually more prayerful, tender, truthful, more full of the sweetness and light of a lofty faith.

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## ARTICLE VII.

### ORGANIZATION FOR EFFICIENT WORK.

By Rev. G. DIEHL, D.D., Frederick, Md.

The Church of Christ is constituted of separate congregations. The condition and character of the individual congregations will determine the state of the whole Church. If the several congregations be thoroughly organized for efficient work, the whole body of Christ will be active. The efficiency of an army depends upon the drill and courage of each separate company.

The question of the better organization of our Lutheran congregations, for effectual lay work, has been recently much discussed in ecclesiastical assemblies. There is probably not a more important question occupying the minds of thinking pastors. Every step of progress, in this direction, must advance all the interests of the Church. Improvement here will carry along with it progress in piety, in liberality, in the work of missions and education, in college and seminary endowments, in gathering the youth and the impenitent into the fold of the Redeemer and in every way helping forward the prosperity of the Church. Any contribution to a better understanding of the subject or any hints as to wiser plans to be adopted, any suggestions that may impress the importance of enlisting the lay force of the Church in active work,

will be of service. The writer, however, proposes nothing more than the statement of some general truths that will be endorsed by all.

1. The first essential to the efficient organization of the lay-workers of a congregation, is that the pastor must occupy his true position. He must be recognized as the head of the body in authority and command, as well as the most abundant in labors. As the representative of Jesus Christ and the ambassador of God, his commission is two-fold, from heaven and from the Church. He is not merely the religious instructor and leader in the devotions of the congregation, but he is a ruler also. Clothed with authority to govern Christ's people, his true position must be recognized in every department—in the congregational meeting, in the Sunday School, in the choir, in the Young Men's Association, as well as in the pulpit and at the desk. His authority must not, indeed, be arbitrarily exercised. His commands must not be issued in an offensive manner. He should be wise enough to use his high power with moderation. He should be a man of humility and meekness; courteous and conciliatory: free from selfishness and pride; showing proper respect to the opinions of his parishioners, and especially to the deliberately expressed wishes of the elders and deacons. He should sway the minds of the people largely by reason and moral influence; by the force of his high character for goodness and wisdom, through the affections and devotion of the people to him, rather than by the direct appearance of commanding them. The people should be thoroughly convinced, by reason of his general good sense and piety, that whatever authority he exercises, is felt by him to be demanded by the interests of the Master's cause. In the eyes of the people, he must not be an ambitious man, but a man of much forbearance, even under provocation; having a sensitive regard to the conscientious convictions of others. But with all this he must be the commander-in-chief of his company in the sacramental hosts. If the emergency should arise, and the occasion demand it, he must have the knowledge to discern his right, and the courage to exercise his power for the good of souls and the vindi-



cation of the cause of truth. Until this shall be claimed by the minister, and conceded by the Church, there cannot be any reliable efficiency in the lay working element of the congregation. There is as absolute a necessity for the authority of a commander-in-chief in the hosts that are battling against sin and the world, as there is in any military organization when the interest of a nation are staked upon the bloody conflict of the battle-field. In a well organized congregation, there must be submission to authority throughout the entire body, from the infant membership, through the Sunday School, young people, the communicants, and church council, up to the pastor. The tendencies, in a free country, would naturally suggest a resistance to the authority of church officials. It is therefore important that the laity should be thoroughly educated on this subject, until the truth shall be wrought into the substance of their habitual thoughts, and then they will insensibly concede all that belongs to one who is the representative of Christ, clothed with authority, as a governor and instructor, to speak in the name of the Lord.

2. It is essential that every member should realize his true position in the church, and perform the duties arising from it.

There are four classes of church members, (1) the baptized infants, (2) baptized, but non-confirmed, youth and adults, (3) confirmed non-communicants; and (4) the communicants.

(1.) The small children who are too young for confirmation must be left at first to the religious training of the parents. It is then that the mother's influence is most powerful. The child is with her at all hours, from early dawn to the close of the day. When the mother kneels in prayer, her infant sees the act. When she weeps the child is sad. When she rejoices the child is happy. When she instructs the child to kneel at her side and say "Our Father who art in heaven," the child feels the influence of her piety. A few years later the child becomes a Sunday School scholar, and is placed under the pastoral care of the minister. Now he has reached the period when he can become a worker for the Church, in encouraging other children, by example and words, to accompany him to the place of religious instruction and worship.

At this time he should be taught to feel that as a baptized child he belongs to Christ, and that his Saviour demands that he should be a worker. An incalculable amount of good could be accomplished by the deep devotion of all the children of a congregation to the work of building up the kingdom of heaven.

(2.) The youth who has attained the age at which it is proper that, in confirmation, he should assume in person the promises made for him by authorized representatives in baptism, but refuses to take his proper position in the church, should be taught the solemn truth that he is a member of the Church already; that the baptismal vows cannot be repudiated with regard to the obligation then assumed to be a Christian believer; that he was party to a contract that never can be annulled; that, under the obligation of that contract, he will live, and die, and appear at the judgment bar. Even if the appeal to his conscience fail to rouse him to a sense of duty, he should be taught that his connection with the Church imposes upon him the obligation of rendering outward services, in the way of helping forward such interests of the Church as appertain to her external prosperity. No congregation is well organized until this element of power is fully enlisted. The earnest devotion of this portion of the Church's youth to the advancement of her external prosperity, will impart interest to the Sunday School, the catechumen's class and all the congregational social gatherings.

(3.) The position of those once confirmed, but now neglectors of the communion, is similar to the class just mentioned in the particulars stated. Every duty resting on the baptized youth rests also on these. Their obligations assume a more solemn character by their own mature professions. Heaven's claim to their services arising from creation, providence and redemption, has been distinctly recognized by them in their voluntary consecration, in which they were entirely and manfully committed to Christ. Although they now absent themselves from the sacrament of the altar they can render a service in the outward affairs of the Church. Nor is there a better way to bring backsliders to a sense of their neglect,



and call them again to forsaken altars and their vows before angels and men, than to bid them go work to-day in God's vineyard. They can put their shoulders to the wheel of Christ's chariot, by contributions, by invitations to accompany them to the house of God and regular attendance upon all the services. A well organized congregation will employ this class in works adapted to their position and character.

(4.) The fourth class, viz. the communicants, constitute the efficient part of the Church, who are fully equipped for every noble work.

3. The efficient organization of a church for lay work, demands efficiency in the several subordinate parts of the body, such as the Council, the Sunday School and the Young Men's Association.

The duties of the elders and deacons, as set down in the form of installation, would make an efficient church council, if every officer would come up to the standard. Before their own households and the congregation they shall set the example of a Christian life and character. Before the world they shall hold forth the word of life. They shall render necessary aid in the worship of the sanctuary and at the celebration of the Lord's Supper; take due care of the property of the Church, and manage its financial affairs prudently; shall see that the suffering poor are provided for, and that purity of doctrine is maintained; shall visit the schools (Sunday schools), and, when desired by him, shall accompany the pastor in his visits to the sick; shall be peace-makers, healing dissensions and reconciling alienations.

If the spirit of the injunctions in this comprehensive statement were faithfully carried out, the council would be able co-workers with the pastor. If all the elders and deacons would vigilantly guard the interests of the Church, in the Sunday School encouraging the teachers; among the sick and afflicted distributing alms and soothing sorrow; diffusing through the congregation the spirit of brotherly love and unity; inviting the young and the careless to the house of God; actively carrying forward all the financial interests, and everywhere in their daily life setting the bright example

of a devoted Christian character, what an influence would they not exert upon the congregation, in all its affairs, and contribute to the prosperity of the Church.

How inadequately do those officers understand their duty, who, beyond attendance upon the services at church, see no other official work, than taking up the collection, meeting occasionally to look after the temporal affairs of the congregation, and when the term of their office has nearly expired, nominate candidates for the election of successors. Properly qualified and deeply devoted to their work, with an intimate acquaintance with the families of the church, a quick and wide sympathy with their wants, a heart full of charity, a keen eye to the opportunities of usefulness that may arise, proper attention to the children and youth, and a wise appreciation of the best methods of doing good, the church council would be an element of power in swelling the list of catechumens, increasing the Sunday School, and filling the church with attendants upon the ordinances of religion.

The Sunday School is the most important field for lay-workers. Here they gather their richest harvest. Here labor yields its most abundant reward. A highly prosperous Sunday School will make a prosperous Church. Sunday School work has not yet attained its highest efficiency. After the conventions that have been held all over the country, the lectures on the best modes of instruction, black-board exercises, object lessons, address with hints and experiences, there is something yet to be learned. No one will call in question the fact that manifest progress has been made within the last few years. Teachers and superintendents understand their work better than formerly. Some new things are not better than the old. Some changes are in the direction of deterioration. Yet, in other particulars, Sunday School work has certainly advanced. Some principles are now thoroughly established. Some methods have been fully tested, and are now universally approved. Some truths are settled. All intelligent Sunday School men now hold that there should be uniform lessons for all the classes; that the opening and



closing prayers should not be long and indefinite, but direct and brief; that there should be short forms of devotion, such as the Creed, and the Lord's Prayer, in the recitation of which all should unite; that the scripture lesson should be read aloud, alternately, by the superintendent and the school; that the regular lessons are not to be interrupted by addresses from itinerants; that teachers should be prepared by a thorough study of the lesson; that the exposition of the lesson by the pastor, is essential to sound instruction on the part of all the teachers.

With regard to the character of the music and the hymns for Sunday Schools, there is some diversity of sentiment. Both should be adapted to the tastes of children and youth. Yet both should be in harmony with the solemnity and dignity of a religious service. The churches have something to learn with regard to the character of the books to be put into Sunday School libraries,—books of high literary merit, and yet interesting to children, blending the higher fiction with solid facts and weighty truths. The school is not a place of mere entertainment. Yet it must be made attractive. It is not merely a school for instruction. It is also a meeting for prayer. It is not a social gathering for unrestrained conversation. Yet there must be free and friendly intercourse. To adapt all the exercises to the capacities and tastes of the pupils, and yet maintain the grave solemnity of a church service; to qualify the teachers to impart a sound knowledge of the gospel of the Son of God; to make both teachers and scholars active workers in gathering in the neglected, is so difficult an undertaking that it demands much thought from wise men of large experience in this department of Christian labor.

The introduction of the international series of lessons into many of our churches, as well as into the schools of other denominations, demands the preparation and circulation in our Church of a monthly Sunday School journal, containing, in addition to the current Sunday School intelligence, sound and satisfactory expositions of those lessons, by a Lutheran theologian. Other Churches are already issuing monthly journals

of this character. Lesson papers, furnishing nearly all the helps teachers and scholars need in the way of comment, could be furnished at fifty cents a year. It would secure the proper indoctrination of the youth of the Church, and go far toward fostering a more devoted church-love,—the present great want of the Lutheran Church of this country.

4. Efficient lay work requires a task for every member of the body.

Something can be done by every one, even the humblest. The servant of one talent has no more right to bury his treasure than the servant of ten talents. The most obscure member, and the child in the church, are equally under obligation with the most richly endowed, to heed the clear, sharp demand, "Go work to-day in my vineyard." Sometimes the laity ask "What can we do?" In the Lutheran Church the laity take no very prominent part in leading in the services of public worship. They lead in prayer in the social prayer-meeting. They teach and pray in the Sunday School. They are urged to join in heart in all devotional exercises. Every tongue should be employed in praise, and every ear in listening. They sometimes inquire, "What can we do beyond regular attendance at church, attentive hearing, singing, and a hearty spirit in prayer?"

The answer to these questions is not difficult. A plan was suggested, several years ago, to the Synod of Maryland which, if carried out, would give employment to a large number. It contemplates the districting of the territory of every congregation, and the thorough canvass of every district, by the members living within it. If the church be in a country town, with members scattered over the country for several miles in every direction, along every road leading to the town the entire non-church-going population is to be visited, and courteously invited to accompany the church people on the Sabbath to the sanctuary. If there are sick to be visited, or souls awakened to serious inquiry, the pastor is to be informed. If families have come into the neighborhood, who attend no church, they are to receive courteous attention. If strangers settle among them, Lutheran neighbors are to inquire



whether they may not belong to our Church. If any of the young people become careless, they are to be spoken to. If money is needed for congregational objects, or for missions and education, or the endowment of our literary and theological institutions, the whole field of the congregation is to be thoroughly explored, and every one solicited to give something.

In a city congregation, the districting would be by wards, or streets. The work would, in its general features, be similar to the country work, yet special with regard to the large floating and shifting population, and the immensely larger number of families who are not attendants upon any church. Hence in the city there is more material to work upon. A Young Men's Association can do good by going upon the streets half an hour before service and inviting loiterers to the house of God.

In the Sunday School and in this canvassing of the whole territory of the congregation for material to operate on, in collecting money for religious objects, in visiting sick and relieving the suffering and destitute, there ought to be work for all and work for all their energies.

5. A better organization for efficient work, requires a fuller record of church members, the names of the members of the families and their residence, then migrations from one place to another, their attendance or non-attendance upon the ordinances of religion.

Such a register is demanded by the wants of the Church. It will give the pastor of every congregation a comprehensive and minute knowledge of the material on which he is to work. It will give him a map of the field he occupies. It will diminish the losses from the Church by the removal of families from one town to another. It would check the persistent and systematic efforts of sectarians to proselyte those who come to a new home and find no church of their own name in the section of the city in which they locate. No sooner does a Lutheran family settle in a large city, than some minister of another denomination, who has charge of a struggling mission church, learns of the new comer. Having

but little pastoral work, and ample leisure, he can easily call on him and invite him to his church. The visit is soon repeated. Some of his flock join their shepherd in the proselyting process. Visits are frequent. Much sympathy is expressed. A deep interest in the newly-arrived household is manifested. Their church is held up in the most favorable light. Meanwhile no Lutheran pastor in the city has heard of their coming to the place. No wonder if this class of families are so frequently lost to the Church of their fathers.

But if in every parish such a register were kept, and every removal promptly reported to the minister within whose territory the family has located, so that upon their arrival in their new home, while yet in their loneliness, they would be kindly greeted by the friendly voice of a minister of their own Church, they would immediately be entered as members, and no proselyting efforts would probably be made, or if made, would generally fail.

6. Lay-workers would become more efficient, if at stated times a report of their labors were presented. In the ecclesiastical machinery of the Lutheran Church no provision has been made for hearing an account of what has been attempted and what accomplished. It would impart a high degree of interest, if monthly or quarterly every laborer in the field were heard recounting the families visited, the children gathered into the school, the careless admonished, and the number brought to regular attendance upon the sanctuary. It would stimulate laborers to greater fidelity and zeal. The question arises, when should such reports be heard? Perhaps the plan that would best harmonize with the genius of the church, would be that each worker should send monthly or quarterly statements in writing to the pastor. Fifty or a hundred such reports would furnish rich material for a general report by the pastor to be read at a weekly lecture meeting.

By the general adoption of some system of the kind indicated, the moral power of the Lutheran Church of the country could be greatly augmented. In union there is strength. All the great forces of this world are combinations of



very small powers. The aggregate of many individuals becomes mighty. The strength of the cable that holds the largest vessel, is the combination of many small fibres or threads. The mighty oak is torn from its roots by the aggregate of strength in each little stem that holds its leaf. It is the union of many small rays that floods the world with light. It is the combination of many rain drops that pours refreshing showers over all the fields. So in the spiritual world, it is by the combination of the moral power and efforts of many individual believers that our world is to be won to Christ. Let the entire church be organized by some plan that shall enlist the vigorous work of every individual, and the moral power slumbering in our congregations will be aroused.

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## ARTICLE VIII.

### LITERARY INTELLIGENCE.

In the July REVIEW, the list of new books was omitted. The list in this number will include prominent publications during the last two quarters.

#### AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Historic Origin of the Bible*, by E. Cone Bissell, of which see notice in this number of REVIEW; *A Third Course of Lectures* delivered at the request of the Christian Evidence Society; *Tides and Tendencies of Religious Thought*, by J. L. Dudley, a series of pulpit discourses; *Questions of the Day*, by Rev. Dr. John Hall, of New York, discourses mostly prepared, originally, for his "Bible Class;" *Literature and Dogma*, An Essay toward a better Understanding of the Bible, by Matthew Arnold, published by James R. Osgood & Co.; *McClintock and Strong's Cyclopædia*, vol. fifth; *The Permanence of Christianity*, the Bampton Lectures for 1872, by R. T. Eaton, M. A.; *Notes on John*, by Rev. J. C. Ryle; *The Argument of the Book of Job Unfolded*, by Rev. Dr. Green, Professor of Hebrew in Princeton Theol. Seminary; *Synoptical Lectures on the Books of Holy Scripture*, by Rev. Donald Fraser; *A Suggestive Commentary on St. Paul's Epistle to the Romans*, with Critical and Homiletical Notes, by Thos. Robinson, D. D., in two vols.

SCIENTIFIC AND PHILOSOPHICAL.—*Recent Exemplifications of False Philology*, by Fitzedward Hall; *Liberty, Equality, Fraternity*, by Jas. Fitz-

james Stephen, an able argument against the philosophy of Mill and his followers; *Critiques and Addresses*, by Thomas Henry Huxley, comprising the principal Essays and Lectures of the author during the past three years, or since the publication of his *Lay Sermons*; *The Coal Regions of America*, by Jas. Macfarlane, A. M.; *Floods*, by Edward Smith, M. D., LL. B., F. R. S., (D. Appleton & Co.); *Inductive Inquiries in Physiology, Ethics, and Ethnology*, by A. H. Dana, discussing topics of recent research and speculation; *The Arctic Regions by Sea and Land*, by Epes Sargent; *Philology of the English Tongue*, by John Earle, M. A., 2d edition, revised and enlarged; *Essays, Philological and Critical*, by James Hadley, LL. D.; *Protection Against Fire, and the Best Means of Putting out Fires in Cities, Towns, and Villages*, by Jos. Bird, noticed in this number of the REVIEW; *The Unity of Natural Phenomena*, a popular Introduction to the Study of the Forces of Nature, by M. Emile Saigey, From the French; *Comets and Meteors, their Phenomena in all Ages, their Mutual Relations, and the Theory of their Origin*, by Daniel Kirkwood, LL. D., of Indiana University; *Pre-Historic Races of the United States* by J. W. Foster, LL. D., illustrated.

HISTORICAL AND BIOGRAPHICAL.—*Life of Alexander Von Humboldt*, by Bruhn, published by Lee & Shepard; *Life of Dean Alford*, published by J. B. Lippincott & Co.; *The Argument at Geneva*, published by D. Appleton & Co.; *Life of Alfred Cookman*, by H. B. Ridgway, D. D.; *An Historical Account of the Expedition Against Sandusky*, under Col. Wm. Crawford, in 1782, with Biographical Sketches, Personal Reminiscences, and Descriptions of Interesting Localities, including also Details of the disastrous Retreat, the Barbarities of the Savages, and the awful death of Crawford by torture, by C. W. Butterfield; *A History of Greek and Roman Classical Literature*, by Rev. A. Louage, Prof. of Ancient Literature at Notre Dame University, Ind.; *The Oxford Methodists*, by Rev. L. Tyerman, author of the *Life and Times of John Wesley*; *A History of England*, written for youthful students, by Edith Thompson, and edited by E. A. Freeman—the 2d vol. of “Freeman’s Historical Course for Schools; *Outlines of German Literature*, by Joseph Gostwick and Robert Harrison; *Narrative of the Mission to Russia* of Hon. G. V. Fox, Assistant Secretary of the Navy, from the Journal and Notes of F. F. Loubat, edited by J. D. Champlin, Jr., illustrated; *Introduction to Roman Law*, in Twelve Academical Lectures, by Jas. Hadley, LL. D., late Prof. of Greek in Yale College, with Preface by Rev. Dr. T. D. Woolsey.

POETRY.—*A Dictionary of Poetical Quotations*, Covering the Entire Field of British and American Poetry, from Chaucer to Tennyson, with Copious Indices, both authors and subjects alphabetically arranged, by S. Austin Alibone, LL. D.; *The Last Poems of Alice and Phæbe Cary*, edited by Mary Clemmer Ames.

MISCELLANEOUS.—*Modern Magic*, by Prof. Schele de Vere; *Reminiscences of Scottish Life and Character*, by the late Dean of Edinburgh;



*Lectures and Addresses* by Rev. W. Morley Punshon; *Outlines of Men, Women, and Things*, by Mary Clemmer Ames; *Old Rome and New Italy*, by Emilio Castelar, translated by Mrs. Arthur Arnold; *Songs Gathered from Many Lands*, by Rev. S. Irenæus Prime, D. D.; *Church and State in the United States*, With an Appendix on the German Population, by Rev. Dr. Jos. P. Thompson; *True Success in Life*, by Ray Palmer; *Sermons and Travels in the East*, by Arthur P. Stanley, D. D.

## BRITISH.

BIBLICAL AND THEOLOGICAL.—*Characteristics of Christian Morality*, by Rev. Gregory Smith, Prebendary of Hereford, being the Bampton Lectures for 1873; *Critical and Exegetical Commentary* on Galatians, translated from the German of D. H. Myer, of Hanover, and published by the Clarks; *Lectures on the Thirty-Nine Articles of the Church*, a posthumous work, by Dr. Jelf, of King's College, edited by Rev. J. R. King, of Oxford; a translation, by Rev. W. B. Pope, of Dr. J. B. Winer's *Comparative View of the Doctrines and Confessions of the Various Communities of Christendom, illustrated from their Original Standard*; *Lectures on the Pentateuch and the Moabite Stone*, by Bishop Colenso.

HISTORICAL AND BIOGRAPHICAL.—*Historical Sketches* (The Church of the Fathers, St. Chrysostom, Theodoret, etc.,) the third volume, by J. H. Newman; *The Religious History of Ireland*, Primitive, Papal, and Protestant, including the Evangelical Missions, Catholic Agitation, and Church Progress of the last half century, by James Godkin; *In the Morning Land*, or the Law of the Origin and Transformation of Christianity, by John Stuart Stuart-Glennie, M. A.; *The Tongue not Essential to Speech*, with Illustrations of the Power of Speech in the case of the African Confessors, by Hon. Edward Twiselton.

PHILOSOPHICAL AND SCIENTIFIC.—*Body and Mind*, an inquiry into their Connection and Mutual Influence, specially in reference to Mental Disorders, an enlarged edition, to which is added Psychological Essays, by Henry Maudsley, M. D.; *The Childhood of the World*, a Simple Account of Man in Early Times, by Edward Clodd, F. R. A. S.; *Nature Series*, The Spectroscope and its Applications, with Colored Plates and illustrations, by J. N. Lockyer, F. R. S.

## ARTICLE IX.

## NOTICES OF NEW BOOKS.

SCRIBNER, ARMSTRONG &amp; CO., NEW YORK.

For sale by Smith, English &amp; Co., Phila.

*The Gospel According to Matthew*, Together with a General Theological and Homiletical Introduction to the New Testament. By John Peter Lange, D. D., Professor of Theology at the University of Bonn. Translated from the third German Edition, With Additions original and selected, by Philip Schaff, D. D. Twelfth Edition Revised. pp. 568. 1873.

This edition of Lange's Commentary on Matthew, is published as a "Sunday School Edition." It is complete, or unabridged, except by the omission of the Preface and General Theological and Homiletical Introduction. The size of the volume is reduced from the larger edition simply by this omission and a closer cutting upon the margin. Would it not be well, in leaving out the General Introduction to the work, to omit also the part of the title page which implies its retention? We are glad to see the effort to put the great Commentary, known as Lange's, within the reach of the teachers in our Sunday Schools. For, whatever imperfections may be alleged against the work, it is, beyond question, taking it in all respects, one of the very best, fullest, as well as the latest, of the great general Commentaries on the Holy Scriptures now offered to the public. Its possession and use by teachers, in the preparation of the Sunday School lessons, cannot but tend to enrich their instruction, and prove a great advantage to both the teacher and his class. It will be well if this volume on Matthew shall meet with such a reception as to lead the publishers to issue the other volumes uniform in size with this.

*A Commentary, Critical, Expository, and Practical, on the Gospel of Matthew*, for the use of Bible Classes and Sabbath Schools. By John J. Owen, D. D. pp. 415. 1873.

It seems almost superfluous to say anything as to the excellence and value of this commentary. Dr. Owen is recognized as one of the first scholars, biblical as well as classical, in America. This volume on the Gospel of Matthew, was first published in 1857, and has been accepted as among the very best works of its kind. Its expositions are brief, clear, and suggestive. The ripe scholarship of the author is everywhere apparent, not in displays of learning itself, but in its rich fruits. It was his



intention to prepare this Commentary for popular use, and to provide a suitable help for Bible Classes and Sunday Schools. It appears now fittingly in a "Sunday School Edition," to aid the thousands of teachers throughout the land in the present study of Matthew, in "the international uniform series of lessons."

*The Gospel According to Matthew, Explained* by Joseph Addison Alexander. pp. 456. 1873.

This volume, also, is given by the publishers as one of the "Sunday School Edition" of Commentaries they are now offering to the public. It is the last work on which the pen of Dr. Alexander was engaged, and, after his death, first appeared in 1860. It is a complete commentary to the close of Chapter xvi., and from that point it presents only an analysis, or general statement of the contents of the remaining chapters. It shows throughout the clear and vigorous mind of the eminent author, and, even in its unfinished form, is a work of high value.

*Index to Systematic Theology.* By Charles Hodge, D. D. pp. 81.

This is simply an Index to the three volumes of Dr. Hodge's Theology. The work grew to such proportions, that it was thought best to publish this Index separately. Most persons would probably prefer it complete in three volumes, and it may be that in future editions the volumes will be so adjusted as to obviate the necessity of this separate volume. The three volumes increased successively in size, and contain respectively 648, 732, and 880 pages, making, in all, 2341 pages. This is really a great work in size as well as substantial merit. Whilst commending the work in general, we have had occasion to point out some defects, and the injustice done to certain aspects of Lutheran theology. We have intended a review of the work as a whole, and should we find time for the task, will have occasion to notice other defects. While the work is comprehensive in range, and catholic in spirit, it lacks in symmetry of plan, systematic arrangement, and condensed statement of truth. The old Calvinistic theology is presented in a milder form, but Dr. Hodge takes it too easily for granted that this is the pure doctrine of the Bible. His unquestioning faith in the infallibility of the Reformed system is wonderful in so genuine a Protestant. His great work will still leave, even among the Reformed, the want of a satisfactory text book for students and ministers. This index will add greatly to the value of the work for the purpose of reference. It is what all works designed for use should have. From a partial examination, we think it might have been fuller, and the collection of scripture passages more complete. But it is a necessary and most valuable supplement, which no one possessing the work can afford to do without. We are glad to learn that the sale of the whole work has been most gratifying to the publishers.

*May.* By Mrs. Oliphant, author of "Chronicles of Carlingsford," "At His Gates," etc. pp. 209. 1873.

The name of Mrs. Oliphant has become prominent among the most successful writers of fiction. She has written much, and her successive volumes meet with an earnest welcome from the lovers of good works of imagination. This volume, which takes the name "May" as a pet abbreviation of Marjory, by which the chief character, Marjory Hay-Heriot of Pitcomb was known, is one of the freshest and most charming of Mrs. Oliphant's productions. Its characters are clearly and strongly drawn, and the interest of the reader is well sustained throughout. The whole story is marked by great purity and elevation of sentiment. It forms one volume of the "Library of Choice Fiction."

HARPER & BROTHERS, NEW YORK.

*Cyclopædia of Biblical, Theological, and Ecclesiastical Literature.*

Prepared by the Rev. John M'Clintock, D. D., and James Strong, S. T. D. Vols. IV., V. pp. 1122, 958.

The first volume of this work was published in the year 1867. It has now reached the fifth volume, embracing a part of the letter M, and will probably require four or five volumes more before it will be completed. The first three volumes were prepared and published under the immediate direction of Drs. M'Clintock and Strong. The death of the former, March 4th, 1870, devolved his share of the labor on others, Dr. Strong assuming the entire editorial responsibility. It was fortunate for the success of the undertaking that Prof. J. H. Worman, Librarian of Drew Theological Seminary, had been associated with Dr. M'Clintock in the work of preparing materials and superintending the publication, for since the death of the senior editor, he has been enabled to contribute largely to the carrying out of the original design. Prof. Worman's contributions to the fourth and fifth volumes, are numerous and valuable. Prof. Schem also continues to give his aid, in departments for which he is specially qualified. Besides these co-laborers, the editor is assisted in his work by a large number of special contributors, representing different denominations, or belonging to different schools of philosophy and religion.

The work is designed to meet a want in our church literature. We have most excellent Biblical Dictionaries and Cyclopædias, as well as Cyclopædias of a general character, but none of merit, in English, that covers specifically the various departments of theological science. It is comprehensive in scope and minute in detail, furnishing a vast amount of information, and on nearly all religious topics. A statement in the *Preface to Vol. IV.* will convey some idea of the character of the work and the method pursued in its preparation. "Throughout this work it has been the aim of the editors to incorporate into it all the suitable matter found in similar works, especially in the great recent dictionaries edited by Aschbach, Fairbairn, Herzog, Hœfer, Kitto, Smith, Wetzer and Welte, and



Winer, and these names have been prefixed or appended to portions so cited. If this has in any case been omitted, it has been by oversight. At the same time, it is due to the authors of those works to state that the matter borrowed from them has rarely been used without large modifications and important additions. Full one half of the matter in this *Cyclopædia* is wholly new, and much of the rest is entirely remodeled in form and expression, while many articles contained in it are not represented in any similar work hitherto published.

This work is in no sense denominational, either in its scope or in its execution. While the editors and their collaborators have not sought to conceal their personal opinions in any respect, they have never obtruded them in their articles, nor allowed their own ecclesiastical relations or dogmatic views to interfere with the catholicity of the work. This *Cyclopædia* has not been undertaken, written, or published, in the interest of any sect or party. Hence the contributions have been selected from all branches of the Church, and their statements have been left untrammelled by sectarian dictation. Their names thus far, which are subjoined in full, are a sufficient guaranty in this regard. Scarcely more than one third of the entire number belong to the same communion with the editors themselves."

We have no reason to doubt the entire fairness of the editors, and their endeavors to produce a work acceptable to all parts of the church. It would be too much to expect that it would be free from all bias, or that all subjects would be treated with equal satisfaction. But, as a whole, the work thus far may be pronounced a success, and of inestimable value to ministers and students of general theological literature. The successive volumes bear evidence of improvement, and the completion of the whole will be looked for with interest.

Besides the comprehensive character of the work in itself, the literature of each subject given along with it, adds greatly to its value. The reader is thus pointed to the sources of the article, and where further information may be obtained.

We notice a slight difference in the views and general tone of the Article on the Lutheran Church from that in Appleton's *American Cyclopædia*, by the same author. The article in this work has the well known initials, C. P. K.; and the "Conservative Reformation," by Dr. Chas. P. Krauth, and Prof. Jacobs' very flattering review of it, are the works cited for the English reader to learn what Lutheranism is. To say the least, this is very modest. In the article in Appleton, authorities are cited to show the substantial agreement between the Lutheran and Reformed Churches; in this one in McClintock and Strong, authorities are cited to show their fundamental disagreement. Doctors, it is said, will differ; and the author of the article in the work before us, differs from the author of the article in Appleton. The Lutheranism of the article in the work before

us smacks of the General Council. Whether Lutheranism has changed its character, or the author his views, may be left to the reader to decide.

Perhaps the least satisfactory part, is that including sketches of recent ministers of different denominations. It would be difficult to determine why some have a place in such a work and others are left out; or why some scarcely known to fame have equal prominence with distinguished scholars and theologians. This is a department necessarily incomplete, and each year must add to the deficiency. It is doubtful whether it would not have been better to have left out some names that are introduced. The editors probably did the best they could under the circumstances. We find in these volumes sketches of some that will possess special interest to Lutherans, such as Drs. Keller, Kurtz, Krauth, etc. It seems strange that in the sketch of such a man as Dr. Kurtz there should be no allusion to his services in helping to found and foster the Theological Seminary of the General Synod, especially as he spent two years in Europe, in the interests of that Institution, and received the warmest thanks of the Church for his most successful labors. Brief as such sketches necessarily are, they should not omit the most important items in the lives of the subjects. We notice also an inaccuracy in one of the references at the close of the sketch of Dr. Kurtz, "*Evang. Rev.*, 1866," should be 1867. It would be easy to point out small defects, such as these, but they are like a stray bit of chaff in a garner of wheat. The great and substantial merits of the work are such as to counterbalance any minor defects. We congratulate the editors upon their success thus far, and wish them continued prosperity in their arduous labors, with the reward of a large number of appreciative readers. The publishers sustain the established reputation of their house by the style in which the work is brought out.

GOULD & LINCOLN, BOSTON.

*Thesaurus of English Words and Phrases*; so classified and arranged as to facilitate the expression of ideas and assist in literary composition. By Peter Mark Roget, Late Secretary of the Royal Society; author of the "*Bridgewater Treatise on Animal and Vegetable Physiology*," etc. Revised and edited with a List of Foreign Words defined in English, and other additions, By Barnas Sears, D. D., LL. D., Late Secretary of the Massachusetts Board of Education, and President of Brown University. New American, from the last London, Edition, with additions and improvements. pp. 567. 1873.

This is a new edition of a well know work. It has additions not in the English Edition, and is the most complete edition yet published. Few works bearing on the subject of the use of language have met with more unqualified approbation. Its constant use must facilitate the ability to use the right word in the right place. To students, and those engaged in composition, it is especially valuable.



*The Life of Trust:* Being a narrative of the Lord's Dealings with George Müller, written by himself. With an Introduction by Francis Wayland. New Edition, from the former issue, revised, enlarged and improved, with the history continued to the present time, with fine cuts of the Orphan Houses. pp. 491. 1873.

*Müller's Life of Trust* was first published in this country in 1860, under the editorial supervision of Rev. H. L. Wayland, D. D. The narrative is one of wonderful interest. As the subject of the volume still lives, thirteen years have added much to the material of his life. The stereotype plates having been destroyed by the great fire of last year, in Boston, a new edition of the work was called for, bringing the life of Müller down to the present time. By the omission of paragraphs, here and there, from the old edition, the new matter has been added without swelling the volume to an inconvenient size. Fine plates of the Orphan Houses adorn this new edition. The very best answer to those who doubt or deny the value of prayer, is to read this volume. The power of faith, and the fact that God does answer prayer, are here strikingly illustrated. If Prof. Tyn-dall wants facts let him go to Bristol and examine for himself. Here is an example of a man depending on a prayer hearing and prayer answering God to supply the means to carry on an establishment that has involved the expenditure of millions. All he has needed has been given simply in answer to prayer. As we read, we can only say, it is wonderful, wonderful. It is the Lord's doing, and marvelous in our eyes.

LUTHERAN BOARD OF PUBLICATION,  
42 North 9th Street, Philadelphia.

*Herald Picture Books. No. 2.*

This is a second installment of six small volumes, prepared by the editor of the *Sunday School Herald*. They are republished from that paper, and make very attractive volumes for small children. Put up in a neat case, they will be a welcome present to many of the little ones. The titles are respectively: Mother's Song, The Humming Bird, Spring Flowers, Remember the Poor, David the Shepherd, and Come With Us. The titles, however, afford no clue to the varied contents, but are taken from some one leading picture or design. If any one wishes to make a child happy, let the trial be made of presenting a set of the Herald Picture Books. We have seen the experiment tried, and speak from experience.

THE LUTHERAN BOOK STORE, PHILADELPHIA,  
117 North 6th Street.

*Sunday-School Book.* By authority of the General Council of the Evangelical Lutheran Church in America. pp. 322. 1873.

This is a manual for the use of Sunday Schools, containing an order of service for opening and closing school, Scripture Lessons, The Catechism, Chants and Canticles, Hymns and Carols suitable for the Church-Year,

Doxologies, etc. It is much more churchly than most of the books used in Sunday Schools. There is, however, a good sprinkling of the namby pamby stuff which Sunday School children are required to sing.

ANSON D. F. RANDOLPH & CO., NEW YORK.

*The Historic Origin of the Bible.* A Handbook of principal facts, from the best recent authorities, German and English. By Edwin Cone Bissell, A. M., with an Introduction by Prof. Roswell D. Hitchcock, D. D., of Union Theological Seminary, New York. pp. xxiii.; 432. 1873.

One of the significant and encouraging features of the age, is the amount of attention given to the Bible. It is becoming more and more the book of books. Nothing pertaining to it is counted unworthy of the most careful investigation. Here we are presented, in a very interesting and valuable volume, with *The Historic Origin of the Bible*. The title does not very clearly indicate the scope and contents of the work. It is divided into three *parts*, with extended Appendices and Indices. Part I. treats of the history of the English Bible, in five distinct chapters, viz.: History of the English Bible to the time of Tyndale; Version of Tyndale; Version of Coverdale, Matthew (Rogers), Taverner, and the Great Bible; The Geneva, Bishops', and Rhenish Versions; The Authorized Version. Part II. treats of the New Testament, in six chapters, as follows: The Written Text; Ancient Versions and Printed Texts; The New Testament Canon; The Gospels and Acts; The Epistles of Paul; Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse. Part III. treats of the Old Testament, in five chapters: Language, Manuscripts, Versions, and General Textual History of the Old Testament; The Canon of the Old Testament; Origin of the Separate Books: Pentateuch—Judges; Origin of the Separate Books (continued): Ruth—The Proverbs; Origin of the Separate Books (continued): Ecclesiastes—Malachi.

The Appendices are on the leading opinions on Revision, and the Apocrypha.

It cannot be expected that in such a field we shall find much that is original, either in the way of facts or arguments. But the author may fairly claim to have made use of the best authorities, and to have furnished a volume of great value, both to the student and to the general reader. We have works treating of each separate part discussed in this volume, which are more complete, but it would not be easy to name a single volume of the same size that contains so much to the point. There is very little detail of no value except to swell the volume. The author seems to have aimed at condensed, yet satisfactory statements, and to sift the wheat from the chaff. Some of the older works, covering parts of the field traversed in this, are not always reliable, and are not up to the present state of biblical criticism. This volume acquaints us with the results of the most recent investigations, and its study will help to confirm our faith in the divine word. In contrast with a good deal of flippant criticism, and



skeptical doubts as to the value of such studies, which frequently appear in our current literature, it is refreshing to hear a patient and genuine student say, as the author does in the Preface: "Be the result of these many months of labor whatever it may on other minds, one thing is already assured,—the effort has been, in itself, delightfully rewarding, step by step. \* \* The writer feels that, even through the pleasing agency of most attracting studies, the Bible has become to him almost another book: something more human and tangible, without being any the less divine and authoritative; that, in seeking to discover where man's original connection with it begins, he has come sensibly nearest to its diviner elements,—the awful and the conclusive overshadowing of the Almighty."

The publishers have performed their part of the work in the most satisfactory manner, making the volume attractive to the eye, and a pleasure to read. Altogether, it is a book that we can most cordially recommend.

HENRY HOYT, NO. 9 CORNHILL, BOSTON.

For sale by T. Newton Kurtz, 151 Pratt Street, Baltimore.

*Stolen from Home.* By Mrs. Denison, author of "Opposite the Jail." pp. 399. 1873.

This is a very interesting volume, the story turning chiefly on a boy, whose parents died, and who, with his two little sisters, was adopted by a family which had been left childless. The boy, Martin, was stolen by his aunt, and compelled to serve some years in a circus, where his privations and sufferings were cruel. He was finally rescued, and restored to the family which had adopted him. The author has interwoven many exciting scenes, and inculcates, along with them, wholesome religious truths. The story partakes somewhat of the marvelous.

*Rescued.* By Mrs. J. S. Moore. pp, 334. 1873.

This is a story of a boat boy, won from his evil association, and brought under religious instructions in Sunday School. Afterwards he was taken into a Christian family, and in turn becomes a minister of good to other boys. The lesson inculcated is a very important one in a world so full of opportunities to do good to those who are down and need lifting up.

*My Little Corner.* A Book for Cottage Homes. From the Religious Tract Society, London. pp. 404.

This volume is designed to inculcate the lesson of doing good in the limited sphere in which Providence gives us opportunity. The evil of negligence in what may seem to be small things, is illustrated. Very much of the true philosophy of good and holy living, consists in doing the duties that are near, instead of vainly waiting for opportunities to do great things. The volume also contains a story of Wandering May, or Come Unto Me.

*Agnes Fairfield: or the Triumph of Faith.* By Charles F. Higginson. pp. 226.

The story of a faithful girl, who, amid many discouragements, continued steadfast until her faith was crowned with a rich reward. The reader is carried through scenes of touching interest, and made to feel the power of an abiding trust in God.

*The Tempter and Tempted.* By M. F. W. A Story for Boys. pp. 223.

This volume gives us the story of Harrie Lee's temptation, and his recovery from the snare into which he had fallen. It illustrates the danger of evil associations.

*Who shall publish the Glad Tidings?* By Mrs. W. E. Boardman. pp. 134. 1873.

This is a very earnest plea, on scriptural grounds, for women taking part in proclaiming the glad tidings of salvation. The author writes as one that has given attention to the subject, and that is greatly in earnest. Even if not agreeing in all her arguments and conclusions, one cannot but admire the deep interest manifest in the cause of Christ, and in bringing to bear woman's agency for the conversion of the world. There is very much in the spirit of this little volume to commend. The reading of it may not convert to the author's view in all things, but it will serve to stimulate Christian women to help in advancing the cause of the Redeemer.

WARREN F. DRAPER, ANDOVER.

*Suggested Emendations of the Authorized English Version of the Old Testament.* By Elias Riggs, D. D., LL. D., Missionary of the A. B. C. F. M. at Constantinople. pp. 130. 1873.

A great deal has been recently written and published in regard to a revision of our English New Testament, but comparatively little in regard to that of the Old. The work which has been undertaken by British and American scholars, includes both parts of the Bible, but the criticisms thus far have had reference chiefly to the New Testament. It seems to be admitted that there is more need for a revision of the New, than of the Old, Testament in our English Bible. Especially is this true in regard to the text of the original. Comparatively few emendations are even suggested in the original text of the Old Testament. Happily there will be little difficulty on this point.

Dr. Riggs, in this small volume, presents us with the result of comparisons made in the course of translating the Scriptures into other languages. He has been employed for the last twenty-six years in the work of translating the Scriptures. He does not propose to offer these as all or the chief emendations needed, but as those that he has noted in the course of



his labors. It will be admitted that Dr. Riggs has enjoyed unusual advantages for such a work, and his *suggested emendations* will receive the most respectful consideration. Every critical reader of the Old Testament will recall many more passages that might receive at least the suggestion of amendment, and will join Prof. Thayer in the regret that the suggestions are not more numerous. Many of the amendments suggested are merely verbal, and do not materially affect the sense. It must be a matter of congratulation that so many years devoted to such labors has not led to more numerous or more important emendations, and it may be hailed as another proof of the incomparable excellence of our English Translation of the Bible. This volume is necessarily a rather dry one, and one which will only be appreciated by scholars or careful students of the divine word. From a partial examination of the volume, we are inclined to doubt whether all of the emendations will be accepted as improvements, though doubtless many of them give more nearly the sense of the original than the words in the Authorized Version. Some of the author's suggestions, in his preface, are so manifestly correct that they cannot fail of an endorsement. For all that the author claims for this unpretending volume, we cheerfully commend it to those who desire to reach a correct understanding of the inspired word.

NOYES, HOLMES & CO., BOSTON.

*Christianity the Science of Manhood.* A Book for Questioners. By Minot Judson Savage. pp. x.; 187. 1873.

This small volume may be classed under the general head of Apologetics. The writer proposes to give a defence of Christianity that is to satisfy all doubt, or at least prove unanswerably the truth of Christianity. He tells us that "he has fought over the whole ground of modern skepticism, in a hand to hand contest with its shadows and its facts." He claims that the common proofs are inadequate to convince skeptics or satisfy honest inquirers, and has undertaken "to set forth what has seemed a solid pathway to his own feet." Assuming that, "*Love to God and man is Christianity*," he essays to show that it meets all the demands of the most complete manhood, and all that man needs. The work is written with considerable vigor, and negatively may do good, but will hardly be an end of all controversy. We have various difficulties with the volume, so far as the great end aimed at is concerned. First, the writer has undertaken to disparage, and set down as comparatively worthless, the labors of a great body of learned and candid authors who have presented the subject of Christian evidences in such a way as to command the assent of the most thoughtful. If we can have no confidence in arguments that have satisfied men like Butler, and Paley, and Chalmers, and a host of others, skepticism may well entertain its doubts. We cannot yield so much as our author does to modern skepticism. The fact is that most of this pretence of the superior acuteness of modern thought, is only a flimsy cover-

ing for superficial scholarship. Who are the modern skeptical inquirers that will compare in patient research and candid reflection with the defenders of Christianity, from Justin Martyr to the present time?

Secondly, the author's statement of what Christianity is, must be regarded as very meagre and unsatisfactory. We do not happen to know what his peculiar belief may be, but we would not like to accept his exposé as the whole truth, or all that is essential to the Christian system. It seems to us that the skeptic who had read the Bible, would have many questions to ask that would not be answered by this general statement—questions too about great fundamental doctrines. Christianity is love to God and man, but it presents mysteries into which angels desire to look, and which have always been a stumbling block to the proud skeptical mind.

Then, we do not exactly see how this great light is to flash conviction on the mind, and drive away all doubt from the soul. If the author receives, as we presume he does, the teaching of the divine word, he must know that the natural man will not accept the things of the Spirit. The carnal mind is enmity to God, and is quite as blind to the display of infinite love, as to the facts and arguments that establish Christianity. We admit the force of the argument from infinite love, and from the very character of Christianity, but not as a substitute for every other proof, much less to set aside the accumulated evidence of eighteen centuries drawn from history, prophecy, miracles, and other sources. The book can only be commended as presenting one side of the manifold proofs of Christianity, and this with the caution, that the author, in presenting his own argument, has done injustice to the labors of others, who have helped to rear impregnable defences around the Bible and Christianity.

HURD & HOUGHTON, NEW YORK.

*The Ministry We Need.* By S. Sweetser. pp. 123.

The subject discussed in this little volume, however trite, cannot cease to be one of high importance. It lies close to great interests. It deals with matters that affect the present and everlasting welfare of the millions of our land. The able author of this book has meant no elaborate discussion of the whole subject, but sought to give in brief view the salient features of the ministry now demanded. He does not think that the ministry of one period must differ essentially from that in another. "Two things do not change: *human nature and truth.*" Yet there are tides of passing circumstances, and the stages of human progress. So the preacher must adapt his presentation of the unchangeable truth to the existing conditions. "It is as unwise to insist upon composing a sermon after the pattern of the homilies of Chrysostom, as it would be to insist on arraying ourselves in the garments of the Apostles." The minister must "fit his warning to present temptations; admonish men of sins to which they are exposed; defend and promote living interests and issues." On this idea, the



author traces the features of the ministry we need. The volume contains fourteen chapters, giving a view of The Work, and then calling attention to the necessary ministerial characteristics, such as Confidence in the Truth, The Love of Christ, Good-Will to Men, Christ-like Compassion, Enduring Hardness, Faith in Christ and the Promises, followed by chapters on The Peculiarity of the Times, The Intellectual Activity of the Age, Obligations, The Broad View, The Privilege, The Higher Choice, Conclusion. The style of the book is clear and vigorous; the spirit of it is earnest and glowing; the counsel and suggestions are marked by much wisdom. The reading of it will quicken the pastor's consecration to his work, and be especially helpful to the theological student and young minister. It is commended to their attention.

*Old New England Traits.* Edited by George Lunt. pp. 244. 1873.

This is a very entertaining, chatty book of reminiscences. The author has gone back some fifty or sixty years, and presents us with somewhat desultory but lively sketches of character, manners and incidents of those earlier days in an old town of New England. The editor states that "entire credence is due to his narrative of facts." It is a very readable book, and offers most interesting, and often amusing, illustrations of the life and manners of that early period. In an Appendix, besides other curious things, are an abstract of the Charter of Charles I. for incorporating the Company of the Massachusetts Bay, The Orders in Council, and a list of Passengers by the "Mary and John" in 1633.

*The City of God and the Church-Makers:* An Examination into Structural Christianity, and Criticism of Christian Scribes and Doctors of the Law. By R. Abbey. pp. 315. 1872.

We know nothing of Mr. Abbey. Nor does it matter much. We are concerned with his book. The volume is rather a remarkable one—not indeed as marked by any rare ability, but as sharply and strongly arraigning a general habit of representation among theological writers. From his prefatory Note, we learn that Mr. Abbey had been a long time engaged on this work, and after completing it shrunk for a while from publishing it. The general aim of the book is directed against the tendency to antagonize the New Testament Church to that of the Old, and to look upon the Gospel and Christianity as having abolished the Church which God established among the Jews by the Old Dispensation. Under this general idea, he enumerates twenty-four points, in which he finds erroneous teaching; over against which he places twenty-four statements which he asserts will express the truth on the subject. He then quotes, with remarks on the quotations, from two hundred authors, in whose works he finds the errors asserted. We are compelled to feel that Mr. Abbey has not always kept a steady and well-balanced judgment in his objections and statements. He has, in the ardor of his zeal, allowed himself to take some very ex-

treme positions and to say some foolish things. He has evidently dwelt on the errors in question, until he has fancied he sees them lurking every where. For instance, he objects to Macknight's statement, "The revelation which he (Christ) made to mankind, is more perfect than that made to the Jews." Throughout the work he has presented, as teaching the error, quotations which can be regarded as incorrect only by straining and misinterpretation. Other statements made by them show that they are not to be so understood. At the same time Mr. Abbey has done good service in calling attention to many undoubtedly false, blundering, and misleading statements about the relations between the Old Testament Church and that of the New. There is need that the loose and inaccurate way of speaking and writing on this subject should be criticised and corrected. Many false representations are made, and do evil. The relation between the Old and New Testaments ought to be better understood, and the truth more carefully guarded in the statements of theologians and preachers. Fundamentally the Old Testament Church and that of the New are one; they are on one and the same *covenant of grace* (Rom. 4 : 11; Gal. 3 : 14—18,) with the same *Saviour*, offering salvation by the same instrument, *faith* (Gal. 3 : 9) and in the same way, *by imputation*, (Rom. 4 : 22—25). Christ came "not to destroy," but "to fulfill," to complete, and bring the Church into advanced and full endowment of grace and truth. This volume, notwithstanding its extreme positions, will do good in directing attention to this subject.

*The Gift of the Knees: Or the Ministry of Prayer, the Ministry of Power.* Published by the American Tract Society, 117 Washington St. Boston. pp. 328.

The title of this book is not to our taste. That it is "the term used by the converted idolaters of Yoruba, in Central Africa, to indicate prayer," is not enough to vindicate its appropriateness for this excellent volume. "Prayer" is much more, and different from kneeling, or any mere posture.

The key-note of the book is found in the Saviour's words: "*All things whatsoever ye shall ask in prayer, believing, ye shall receive.*" It is to encourage a life of child-like trust and prayer. It flows in the sentiment of Müller's "Life of Trust." The volume embraces Mrs. Shipton's "Asked of God," and "Tell Jesus," two little works that illustrate the subject from facts and experiences in private life and personal history. The rest of the volume gives Three Days in the life of Gellert, exhibiting the sweet and child-like faith of that well known hymn-writer of Germany. The book will quicken the faith and prayer of the Christian reader.

*Protection Against Fire, and The Best Means of Putting Out Fires in Cities, Towns, and Villages, with Practical Suggestions for the Security of Life and Property.* By Joseph Bird. pp. 278. 1873.

The terrible fires that have in late years desolated parts of some of our great cities, and the growing frequency of their occurrence, have been



calling the most earnest thought of our country to the subject of this volume. The loss of life and property by fire, is truly appalling, all over the land. The present safe-guards against it are felt to be inadequate. This volume is a good book on a subject of great interest. It is written by one who knows of what he writes. For "nearly forty years," he states in a prefatory chapter, "I have, with all possible diligence, carefully studied the manner of, and the means for, extinguishing fires, the careless and reckless manner of erecting buildings, and the danger to towns and cities from spontaneous combustion, inflammable oils, &c." These things he here treats of under the heads: The Great Increase of Fires; How to Preserve Life from Destruction by Fire; How to Protect our Homes and Workshops; A New Preventive System; Our Dwelling Houses; Our Public Buildings and Warehouses; Spontaneous Ignition and Incendiary Fires; Systems, Old and New; Historic Fires, &c. It is a book for the people, and should go into all families. The reading of it will prevent fires.

*The Last Poems of Alice and Phæbe Carey.* Edited by Mary Clemmer Ames. pp. 306. 1873.

The public will welcome these last poems of these gifted women—glad that even after their death there are fresh gifts appearing from their pens. Of the contents of this volume, about half is from each of them. These are classed as Ballads, Poems of Thought, Love Poems, Poems of Nature and Home, Poems of Loss, Religious Poems, &c. Many of them are gems of thought and expression. They are marked by the human tenderness, and depth of sympathy for the wretched and struggling, that have always characterized the poetry of these authors. This volume contains many poems inferior to none of their earlier productions. Such ballads as "The Chopper's Child," "Dovecote Mills," and others, are worthy of their acknowledged reputation.

*Memorial of Alice and Phæbe Carey; with Some of their Later Poems.* By Mary Clemmer Ames. Illustrated by two Portraits on Steel. pp. 351. 1873.

The peculiar and remarkable lives of the Carey sisters deserved a fitting memorial, and we are glad to find it furnished in this most interesting volume. With mental endowments of a high order, marked excellence and individuality of character, and singular energy of purpose, they, for years, held a prominent place in the literary activity of our country. Their poems, full of deep religious faith and earnest heart-life, have charmed and delighted everywhere. Some objectionable doctrinal views have occasionally appeared in them. Few poets, however, have breathed through their songs the spirit of a more earnest Christianity.

The author of this memorial has done her work appreciatively and well. The sisters left no accounts or papers concerning themselves. But out of her own personal knowledge, and interpreting their lives largely by their

writings, she has given a clear and distinct picture of each of them, and produced a most charming memorial.

*Studies in Poetry and Philosophy.* By J. C. Shairp, Principal of the United College of St. Salvator and St. Bernard, St. Andrews, author of "Culture and Religion." pp. 340. 1872.

The attention of the readers of the REVIEW has already been called to this valuable volume—in the number for July, 1872. We repeat the favorable judgment then expressed, and again commend it as a work of surpassing merit.

*The Lord's Prayer: Nine Sermons Preached in the Chapel of Lincoln's Inn.* By Frederick Dennison Maurice, Late Professor of Casuistry and Moral Philosophy in the University of Cambridge. pp. 170. 1872.

These eleven discourses, already noticed in the REVIEW, are, like all the writings of this gifted and well-known author, very fresh and suggestive. The characteristics of thought and style that have made his other works so attractive, mark, throughout, these short sermons.

HOLT & WILLIAMS, NEW YORK.

*Monographs, Personal and Social.* By Lord Houghton. pp. 328. 1873.

This volume deserves, as it has already received, a hearty welcome. It is substantial in matter, yet so lively in style as to be very pleasant reading. Instruction and entertainment are happily combined. Few men are so admirably fitted as Lord Houghton for the task he has here accomplished. In his high social position and long personal acquaintance with eminent men, he has been enabled to write from actual knowledge and in real sympathy with his subject.

The "Monographs" are not regular and full accounts of the persons brought to our notice, but mostly brief views of them in special relations or aspects of their lives. There are eight sketches in all—of Suleiman Pasha, Alexander Von Humboldt at the Court of Berlin, Cardinal Wiseman, Walter Savage Landor, The Berrys, Harriet Lady Ashburton, Rev. Sidney Smith, The Last Days of Heinrich Heine. The career of Suleiman Pasha, traced from his youth as a French boy, through the strange fortunes that ended in placing him in the government of Egypt, is full of interest. The Monograph on Humboldt, presents a curious view of the position and feelings of that great naturalist at the court of Berlin. The longest sketch is that of the brilliant but miserable genius, Walter Savage Landor. The picture given opens a study for both philosopher and moralist, and presents a most eloquent lesson as to the fearful consequences of unrestrained self-assertion and uncurbed, imperious feeling. In the sketch of Rev. Sidney Smith, the reader is afforded a view of the high talent of this witty and well-known clergyman. The reader is made to feel that Sidney Smith had a stronger sense of humor than of the sanctity and dig-



nity of the holy office of the ministry. The picture of the last days of "poor Heine," will help the intelligent reader's insight into the personal character and life of that brilliant, but wretched man.

D. APPLETON & CO., NEW YORK.

*A Suggestive Commentary on St. Paul's Epistle to the Romans*, with Critical and Homiletical Notes. By Thomas Robinson, D. D., author of "The Evangelist and Mishna." 2 Vols. pp. 520 and 379. 1873.

This is part of the Suggestive Commentary on the New Testament undertaken by Dr. W. H. Van Doren, of Chicago, with the assistance of eminent biblical scholars of England and America. The plan of the work is different from that of ordinary commentaries. It aims "to popularize the Bible, and to provide for teachers of Sabbath Schools, conductors of Bible Classes, and preachers who might lack time and opportunity for greater preparation, a concise, ready and, at the same time, interesting help in their important labors." The bulk of the work is taken up in showing the connection of thought, furnishing short and suggestive reflections, with homiletical hints. It is very condensed in its statements, and contains a large amount of matter in small space. The smaller part of the work is critical. In this we have presented, in fine type, the results of the best criticism on this great epistle. The critical matter is confined chiefly to difficult passages, or to parts that require critical attention. Both classes of readers, the learned and the unlearned, will find food for thought. So far as we have found time to examine it, we are most favorably impressed with this work. We believe that in the way of exposition, and what it professes to furnish, "suggestive" comments, it will be found one of the very best books for the Sunday School and the Lecture Room. We do not understand that it is designed to supplant more elaborate and extended commentaries, but to furnish ready to hand the results of the best labors, and maturest reflections. It is fresh, pointed, practical and highly suggestive—with a enough of critical matter to explain many of the difficulties in the Epistle, and shew that the whole is the product of careful study. The author of these volumes, Dr. Robinson, has enjoyed the best opportunities for his work, and has diligently improved them for the advantage of his readers. These volumes contain, what is too often lacking in commentaries on the Scriptures, or extended Index. A mere glance at this Index will show how multifarious are the subjects introduced, and how extended the range from which the materials have been drawn. We welcome these volumes on Romans, as a valuable addition to the numerous commentaries already in existence on this great central book of the New Testament. With less display of learning than some ponderous volumes on Romans, many readers will receive more profit in reading them than they would in reading some of the great critical commentaries.

*The Forms of Water* in Clouds and Rivers, Ice and Glaciers. By John Tyndall, LL. D., F. R. S., Professor of Natural Philosophy in the Royal Institution. With thirty-five Illustrations drawn and engraved under the direction of the Author. pp. 192. 1872.

With a view to present in compendious way, for general reading, the scientific progress of our times, Messrs. Appleton & Co. have undertaken to publish a series of works, to be known as the "*International Scientific Series*." They are to be from the pen of leading thinkers in different countries, and will form a most valuable library for those who wish to understand the present activities of science. This work by Prof. Tyndall is the first volume of this series. In the first part of it, the author presents in a clear and most charming way—as scarcely any one but he could do—the relations between clouds, rains, snows, rivers, ice, and glaciers. It becomes a beautiful exhibition of how phenomena, apparently remote, are connected together in the great system of nature. He then discusses at length the subject of the glaciers, and, leading the readers through the grand scenes of the Alps, shows them the crowded wonders of which his science treats. In the subject handled in this work, Prof. Tyndall has no superior, and the volume is one of the highest merit and value. The Publishers have gotten it out in excellent style.

*Physics and Politics; Or Thoughts in the Application of the Principles of "Natural Selection," and "Inheritance" to Political Society.* By Walter Bagehot, Esq., Author of "*The English Constitution*." pp. 224. 1873.

This is the second volume of the "*International Scientific Series*." Mr. Bagehot bases his social and political ideas on the evident fact of transmitted tendencies and habits—"created by the mind and transmitted by the body." He goes back to the early 'patriarchal' constitution of society as furnishing the conditions for the historical development. But he needlessly travels back farther, and inserts and maintains the idea of an immense antiquity for the race, and the 'savage theory' of Sir J. Lubbock and others as to primitive man. We cannot accept this teaching, believing it to be false and superficial. It is pushed forward, indeed by a large class of scientists, but not by the soundest and best. Social and political science will not have its interests promoted by being shaped into the narrow speciality of view represented by evolutionism. We cannot appreciate the haste to link it with the debated hypothesis of "natural selection," or unify its facts under the same method of thought.

But apart from this objectionable feature, Mr. Bagehot's discussions are marked by high ability, and are of great value. They cover a broad range of inquiry and abound in facts and illustrations that enrich the subject. The style is clear and vigorous; and viewed as a contribution to inquiry on an important subject, the volume will interest those who cannot, as well as those who can, accept the views presented.



*Foods.* By Edward Smith, M. D., LL. B., F. R. S. pp. xvi.; 485. 1873.

This is the third volume in the International Scientific Series. It treats of foods in a general way without entering on the more practical subject of diets. The author includes water and air in his range. The classification of foods is very simple, First, into Solid Foods, embracing, under Animal and Vegetable Foods, the Nitrogenous and Non-Nitrogenous. Part Second treats of Liquids, and Part Third of Gaseous Foods. The volume contains over one hundred and fifty Diagrams, Woodcuts and Tables. It furnishes a large amount of valuable information and is supplied with a full Index.

LUTHERAN BOARD OF PUBLICATION,  
42 North 9th Street, Philadelphia.

*Scenes in the West*, or the Sunday-School and Temperance. By a Missionary. pp. 158. 1873.

This little volume purports to contain pictures of *real* life. It exhibits the difficulties encountered in former days in establishing Sunday Schools and stemming the tide of intemperance and irreligion in the West.

#### PAMPHLETS, ETC.

*The Reformation*: An address by Rev. Prof. W. J. Mann, D. D. *The Origin and Results of the Ninety-five Theses of Dr. M. Luther*, by Rev. Prof. C. P. Krauth, D. D.; Together with *An English Translation of the Ninety-five Theses*. Phila.: The Lutheran Book-Store, 117 N. 6th St. pp. 78. 1873.

The address by Dr. M. on the Great Reformation, is an interesting exhibition of the deeper sources of power and permanence in that great movement. The paper by Dr. K. is historical. The translation of the Ninety-five Theses is a good one, by Wm. R. Frick.

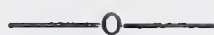
*What does it Matter?* A few words about Religion and Science, to a Scientific Sceptic. By a friend. Thomas Whittaker, Publisher, 2 Bible House, New York.

*Luther's Small Catechism.* Phila., Lutheran Book-Store, 117 N. 6th St.

The July numbers of the "Four Great Quarterlies," *The London Quarterly*, *The Edinburgh Review*, *The British Quarterly*, and *The Westminster Review*, reprinted by the Leonard Scott Publishing Company, present, each, a table of valuable contents. We may mention such articles as "The State of English Poetry," "The Church of France," and "Liberty, Equality, Fraternity—John Stuart Mill," in the *London Quarterly*; "The Failure of the French Revolution," "Catholicism and Papal Infallibility, and "Recent Travels and Explorations in Syria," in the *British Quarterly*; "The Talmud" and "The Approaching Transit of Venus," in the *Edinburgh*.

The monthly appearance of *Blackwood's Magazine*, brings interesting and valuable reading.

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## AMERICAN.

Biblical and Theological—Ecclesiastical—Historical and Biographical—Poetry—Miscellaneous.

## BRITISH.

Biblical and Theological—Historical and Biographical—Philosophical and Scientific.

## NEW BOOKS.

The Gospel According to Matthew—A Commentary, Critical, Expository, and Practical, on the Gospel of Matthew—The Gospel According to Matthew—Index to Systematic Theology—May—Cyclopædia of Biblical, Theological and Ecclesiastical Literature—Thesaurus of English Words and Phrases—The Life of Trust—Herald Picture Books—Sunday School Book—The Historic Origin of the Bible—Stolen from Home—Rescued—My Little Corner—Agnes Fairfield—The Tempter and Tempted—Who shall publish the Glad Tidings—Suggested Emendation of the Authorized Version of the Old Testament—Christianity the Science of Manhood—The Ministry We Need—Old New England Traits—The City of God and the Church-Makers—The Gift of the Knees—Protection Against Fire—The Last Poems of Alice and Phœbe Carey—Memorial of Alice and Phœbe Carey—Studies in Poetry and Philosophy—The Lord's Prayer—Monographs, Personal and Social—A Suggestive Commentary on St. Paul's Epistle to the Romans—The Forms of Water—Physics and Politics—Foods—Scenes in the West.













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